



**PROCEEDINGS OF
THE FIFTH INTERNATIONAL CONFERENCE OF
THE ASIAN PHILOSOPHICAL ASSOCIATION**

**Plurality and Self-Identity
of the Asian Community in History**

Organizing Committee Chairs:

Prof. Dr. Alparslan Açıkgenç, Yildiz Technical University, Turkey

Prof. Dr. Choi Woo-Won, Pusan National University, Korea

Asian Philosophical Association, Japan

Fukuoka & Tokyo, Japan

2011

Asian Philosophical Association, Japan, 2011

549 pages., 27cm. (Kinko's)

Organizers in Japan:

Prof. Yasuhito ISHII, Japan

Dr. Idiris DANISMAZ, Turkey/Japan

Prof. Myoung-Mi PARK, Korea/Japan

TABLE OF CONTENTS

Keynote Lectures

1. Alparslan Açıkgenç, Yıldız Technical University/Fatih University, Turkey: 1
"Asian Perspectives in the Idea of a World University"
2. Woo-Won Choi, Pusan National University, Korea: 9
"Spiritual Foundation of the Asian Civilizations: The Unity of Verity, Beauty, and Divinity in Buddha and Rûmî"

General Session Papers

3. Abdurrahman Acar, University of Dicle, Turkey: 21
"Religious Pluralism and Cohabitation Experience in Medieval Mesopotamia: the Example of Marwanis"
4. Hoyoung Ahn, Pusan National University, Korea: 26
"The recognition of the Time and Its Meaning in the Thoughts of Bergson and Nâgârjuna"
5. Hasan Akça, Cankiri Karatekin University, Turkey: 41
"Turkey's New Approach to the Asian Community: Economic, Socio-cultural, Political, Religious and Humanitarian Point of View" (Co-authored with Dr. Ceyhan Akca)
6. Bayram Ali Çetinkaya, Istanbul University, Turkey: 48
"Cultural and Religious Pluralism in the Philosophy of İkhwan as-Safa and Its Contribution to the Idea of Pluralism in Asian Cultures"
7. Berdal Aral, Fatih University, Turkey: 64
"Exploring the Possibility of East Asian Contributions to the Worldwide Human Rights Debate"
8. Hasan Aslan, Akdeniz University, Turkey: 76
"Self-Identity: Political or Ethical"
9. Ulvi Avcıata, Yıldız Technical University, Turkey: 77
"Metaphorical Expression of Mevlana Celaleddin Rumi"
10. Davut Aydıöz, Sakarya University, Turkey: 84
"Women's Place in Islamic Culture"
11. Urangoo Baldandorj, National University of Mongolia: 98
"The notion of Law in Mongolian People"
12. In Bang, Kyungpook National University, Korea: 99
"A Semiotic Approach to the Zhongyi from a Peircean Perspective"
13. Ömer Bozkurt, Çankırı Karatekin University, Turkey: 111
"The God of East and West: 'Budd(ha)'—İbn Sab'in's Philosophical Mystical Tolerance"

14. Havva Çaha, Fatih University, Turkey: 127
"Social Inclusion of Disabled People in Turkey and Japan"
15. Ömer Çaha, Fatih University, Turkey: 128
"Chamber Organizations and Civil Society in Turkey"
16. Ömer Çakır, Çankırı Karatekin University, Turkey: 129
"Reflections of Ertuğrul Tragedy in Turkish Literature"
17. Mete Çamdereli, Istanbul University, Turkey: 144
"A New Expansion of Islamic Visual Art: Art of Illustration and Precursor Illustrators"
18. İbrahim Çapak, Sakarya University, Turkey: 160
"The Logic of Avicenna from the Viewpoint of Sehristani"
19. Şengül Çelik, Fatih University, Turkey: 171
"Types of Dialogue"
20. Yakup Coştu, Hitit University, Turkey: 172
"A Comparative Approach to the Turkish and Pakistani Muslim Communities in the United Kingdom"
21. Sarantuya Dagvadorj, National University of Mongolia, Mongolia: 182
"Tolerance in Legal Context"
22. Idiris Danismaz, Kyoto University, Japan: 187
"The Success of Japanese Development and the Social Structure of Japan: A Comparative Area Study on Some Characters of Japanese Society"
23. Sholpan Davletova, International Academy of Business, Kazakhstan: 197
"Eco-Spirituality in Beliefs and Religions of Central Asian Nomads"
24. Murat Demirkan, Marmara University, Turkey: 206
"The Socratic Method: Philosophy of Education or Education of Philosophy?"
25. Şahin Doğan, Çankırı Karatekin University, Turkey: 218
"Islamic Cultural Pluralism in Asian Societies: Abbasi Model"
26. Damon Drummond, Ritsumeikan Asia Pacific University
& Yuji Yashima, Kyushu Kyoritsu University, Japan: 232
"Corporate Social Responsibility and East Asian Philosophical Identity"
27. Michelangelo Guida, Fatih University, Turkey: 246
"Al-Afghani and Nam'k Kemal's replies to Ernest Renan: two anti-Westernist works in the formative stages of Islamist Thought"
28. Ahmet Gul, Foundation for Formal and Life Learning Education: 247
"Educational Problems Facing Asian Communities in the New Millennium"

29. Mehmet Gümüşkılıç, Fatih University, Turkey: 258
"Perception of Japan in the Ottoman Empire at the End of the 19th Century and the Beginning of the 20th Century and Japan's Past, Present and Future from the Pen of an Intellectual"
30. Mehmet Güneç, Fatih University, Turkey: 268
"Is the Problem Between Ethics and Religion Structural or Historical?"
31. Yuri Ishida, Graduate School of Asian and African Area Studies, Kyoto University, Japan: 275
"The Psychology of Islamic Mysticism: A Comparative Study of the Concept of 'Spirit'"
32. Yoshizo Itabashi, University of Kyushu, Japan: 282
"On the Origins of the Japanese People and Language"
33. Hyun-oh Jang, Pusan National University, Korea: 283
"Donghak: Its Religious Thoughts and the Prospects of Korean Reunification"
34. Yumiko Kamada, Waseda University, Japan: 284
"Production of Early Modern South Indian Carpets and Their Reception in Europe and Japan"
35. Murat Karagöz, Fatih University, Turkey: 285
"Philosophies of Economics and Islamic Economics: Divergence or Convergence?"
36. Mehmet Karakuyu, Fatih University, Turkey: 286
"Determining the Socio-economic Profiles of People Cherishing Turkish Bath Culture in Istanbul"
37. Eun-jung Kim, Chonnam National University, Korea: 287
"A Study on the Costume Type of Shamanism Focusing on Gut—Focusing on Honam Region Sesupmu"
38. Taeill Kweon, Dong-eui University, Korea: 292
"A Comparative Study Between Korean and Japanese Catholic Church's Semantic Change of Modernity"
39. Guwn-Teag Lim, Daejeon University, Korea: 301
"A Study on Koryo Chosun Dynasty (高丽朝鮮) Reigned by Emperor Dongyi (天子东夷), the Ancestors of Great Korean Race (韩倍达)"
40. Edward Omar Moad, Qatar University, Qatar: 317
"At the Threshold of the King: Reflections on 'Chinese' and 'Greek' Knowledge in al-Ghazali's Marvels of the Heart"
41. Professor S. Molor-Erdene, Mongols Mind Research Institute, Ulaanbaatar, Mongolia: 325
"The Post-communist Condition in Mongolia"

42. Sanjaadorj Molor-Erdene, Mongols Mind Research Institute, Mongolia:	331
<i>"Translating Sartre's Being and Nothingness into the Mongolian Language"</i>	
43. Mehmet Kayhan Mutlu, Turgut Ozal University, Turkey:	338
<i>"Higher Education and Morality" (Co-authored with Dr. Yavuz Kahraman)</i>	
44. Tamah Nakamura, Chikushi Jogakuen University, Japan:	342
<i>"Ways of Knowing: Integrating Mind and Body"</i>	
45. Yang-lyun Ock, Pusan National University, Korea:	343
<i>"Modernization and Social Problems in South Korea"</i>	
46. Cihan Okuyucu, Yildiz Technical University, Turkey:	346
<i>"Cosmogony Conception and Classical Greek Effect in Aşık Paşa's Garibnâme"</i>	
47. Daisuke Ookawa, Fukuoka University, Japan:	347
<i>"A Study on the Abbreviations of English Loanwords in Japanese and Korean"</i>	
48. Munkhbat Orolmaa, National University of Mongolia, Mongolia:	358
<i>"Strengthening Corruption Study in Mongolia"</i>	
49. Ayhan Ozer, Mevlana University, Turkey:	366
<i>"Islamic Finance System"</i>	
50. İlhan Özkeçeci, Yildiz Technical University, Turkey:	376
<i>"An Overview of Brick Decors in Great Seljuk Art"</i>	
51. Tae Hyong Rhew, Pusan National University, Korea:	395
<i>"Evolution of Materials to Life"</i>	
52. Kazım Sarıkavak, Gazi University, Turkey:	396
<i>"Muhyiddin İbn 'ül-Arabî's Conception of Human"</i>	
53. Kiyoshi Shimizu, Soonchunhyang University, Korea:	405
<i>"A Summary of our Findings in Our Research Between the Years 2002 and 2011 on Korean-Japanese Comparison Specifically in Historical-Comparative Linguistics"</i>	
54. Sang-Hyong Shin, Andong National University, Korea:	408
<i>"You Young-Mo's 'One-day-life' Philosophy"</i>	
55. Tae-ho Son, Korean Institute for Robot Industry Advancement, Korea:	412
<i>"Comparative Approach to Asian Philosophies"</i>	
56. Mehmet Mahfuz Söylemez, Istanbul University, Turkey:	416
<i>"Concerning the Contributions of Merw on the Rise of Islamic Philosophy"</i>	
57. T. L. N. Swamy, Osmania University, India:	420
<i>"Buddhism in Asia: Some Issues"</i>	
58. Kerami Ünal, Fatih University, Turkey:	424
<i>"Leo Tolstoy's Philosophical and Religious Quest in the Context of His Call for Unity"</i>	

59. Mevlüt Uyanık, Hitit University, Turkey: 434
"New Silk Road Project as an Axis of Civilization: Its Significance for the Future of the Asian and World Community"
60. Lei Wan, Fatih University, Turkey: 452
"How China Islamic National Salvation Federation Protected Hui Minority's Interests During WWII: Taking central China's Henan province as an example"
61. Şevket Yavuz, Canakkale Onsekiz Mart University, Turkey: 468
"From the Sound of Two Hands Clapping to That of One Hand Clapping: Religion, Knowledge, and Enlightenment in the Worldviews of Mawlânâ and Dôgen"
62. Alima Yeleukulova, Medical University, Kazakhstan: 469
"The Tendencies of the Modern Kazakh Philosophy"
63. Gulnara Yeleukulova, Suleyman Demirel University, Kazakhstan: 475
"Kazakh Oral Tradition of Zhirau: Ontological Unity of Man and the World"
64. Cemal Yıldız, Marmara University, Turkey: 478
"Wittgenstein's Language Game"
65. Sang-jong Yoo, Taegu Science University, Korea: 489
"Koreans and Japanese are Brothers"
66. Yong Yoon, Korea University, Korean Solidarity for Anti-Corruption, Korea: 494
"Counting Down the Final Days of the North Korean Dictatorial Regime"
67. Hasan Ibicioğlu, Hasan Yüksel, Orhan Adigüzel, İbrahim Çetintürk, Süleyman Demirel University, Turkey: 499
"Social Policy Implementations Between Japan And Turkey Especially From The Perspective Of Social Security"
68. İldar Yunusov, Fatih University, Turkey: 512
"Philosophy of Japanese Life in Ivan Goncharov's work The Frigate 'Pallada'"

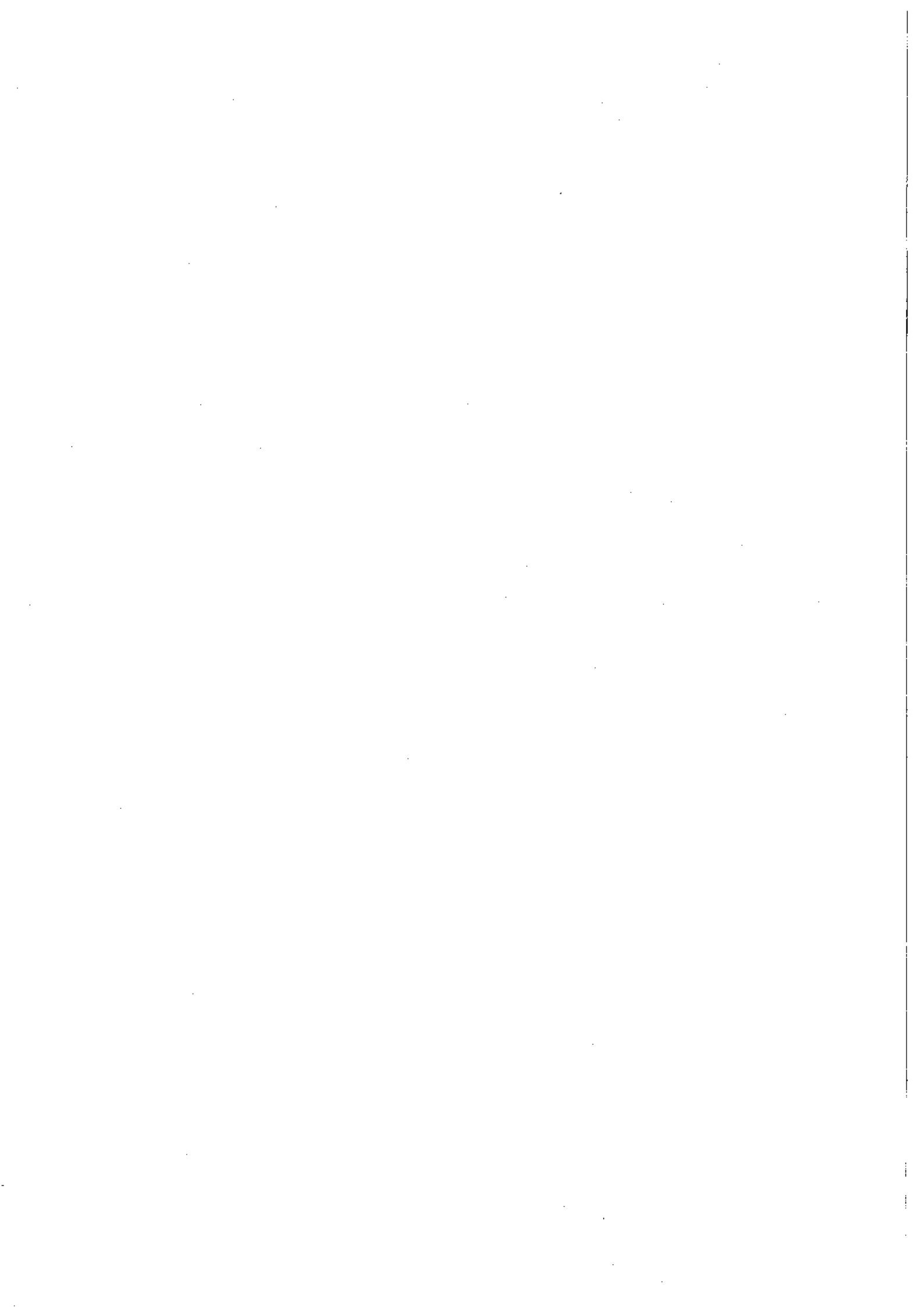
Symposium on Religious Tolerance:

1. Hong Kyu Lee, Professor Emeritus of Seoul National University/ Eulji University, Korea: 521
"Mitochondrial Eve" (Keynote lecture)
2. G.W. Barkley, Seinan Gakuin University, Japan: 523
"Theories of War from the Perspective of Christian History"
3. Ichigyo Oyama, Chikushi Jogakuen University, Japan: 524
"Wisdom and Compassion"
4. Hee-jae Lee, Gwangju University, Korea: 525
"The Religious Movement of Confucian Church (孔子教) in Modern Korea: Focusing on

Lee Byung Hean (李 炳憲)

5. Alparslan Açıkgenç, Yıldız Technical University, Turkey: 530
"A Philosophical Interpretation of the Islamic Perspective on Religious Tolerance"
6. Tomoyuki Uno, Chikushi Jogakuen University, Japan: 540
"Tolerance from a Jaina Perspective"
7. Katsuyoshi Watanabe, Nagasaki Wesleyan University, Japan: 541
"The Essence of Shinto and Japanese Culture: Towards Peaceful Coexistence in the World"

Keynote Lectures



ASIAN PERSPECTIVES IN THE IDEA OF A WORLD UNIVERSITY

Alparslan AÇIKGENÇ
Yıldız Technical University
Department of Philosophy
Istanbul

Abstract

Higher education faces many challenges in modern times. Among these the most outstanding challenge that faces the Asian community is the idea of "pluralistic university" which emerges as a result of globalization. One characteristic of our conference is to emphasize our commitment to the idea of an Asian community which is now aspiring for the idea of an "Asian World University" ever since Professor Woo-Won CHOI made his proposal in the Third Conference. In order to keep this idea alive I would like to discuss the issues surrounding this idea. Since the main theme of our conference this year is "pluralism" I shall discuss this issue in relation to higher education. There are many trends today concerning the philosophy of higher education, all which present a different challenge. But if we just look to see the trends and then try to assess the challenges we may be misled. Indeed trends are misleading. We must find out the challenges first and then struggle to resolve our own trends. For, trends that are already on the move may not be suitable for us. This however does not mean that we should totally ignore the current trends. We must have as our priority the accrual challenges that we face in our contemporary higher education systems. The idea of pluralism as far as higher education is concerned leads to the idea of "multicultural education". I would like to argue that Asian community is accustomed to this idea in their civilization. We may defend this idea on the basis of a philosophy of education that is in turn based on an epistemology of science as understood from the perspective of our own cultural background. This attempt is not an endeavour to provide the nature and complete structure of the courses and curriculum in an educational system. Therefore, I propose this philosophy not as a complete philosophy of education but rather with the hope of finding a basis for the ideas to be developed in this conference.

Key Words: Higher education, pluralism, Asian world university, multicultural education, trends and challenges of universities, philosophy of education

University is an institution is a part of an educational system and as such it cannot be taken in isolation. In our approach we shall keep this fact in mind and try to develop the idea of Asian world university. We shall ask first of all, how we can define an Asian world university. Of course a university is an institution of higher learning as such it may be viewed to be the same in everywhere. I am not going to contest this idea. I shall rather accept it but try to develop a larger framework that may also include regional possibilities. In order to explain this I would like to argue that a university may have universal values that are the same everywhere; on the other hand it may have local values that may not be the same everywhere.

If the former aspect of universities may be identified as “the uniform aspect” (of universities); the latter can be identified as “the local aspect”. The uniform aspect springs from our human system which is also universal; the local aspect on the other hand springs from our social, psychological, cultural and other environmental dealings. If we justify this claim then we can argue justifiably for the possibility of Asian world universities. This possibility is a mission of our conference and that is why in order to cherish this idea I shall attempt at developing it.

My first attempt is to show our educational theory as based on a philosophy of education, which reveals five stages of learning: 1. the early education which is preschool education when things concerning our everyday life is learned in a somewhat initial systematic learning; 2. Elementary Education which is concerned with the worldview of the individual; 3. Middle Education is concerned with the Knowledge Structure within the worldview of the individual; 4. Higher Education is concerned with developing the Scientific Conceptual Scheme within the Knowledge Structure, and finally; 5. Graduate Education aims at developing the Specific Scientific Conceptual Scheme and as such it is the stage where more attention is paid for the specialization.¹ The last two stages concern us here as they deal with the higher education. But I need to elaborate briefly all the stages in order to clarify how one comes to this stage.

First of all in the early education the individual is prepared for the early schooling and taught the cultural elements in which knowledge should occupy a special place. This way every person knows that learning is significant. At this stage the home environment and what the parents do is very important. I believe that it is at this stage that the person is motivated to do what s/he wants to do later in life and as such it determines for the most part the person’s tendency to develop though somewhat unconsciously and naturally his/her leaning for a career in life. It may play a significant role to develop the person’s inherent ability for whatever it may be.

Secondly, the individual is ready for the Elementary Education when s/he has a solid Life Structure in mind. “Life Structure” is the network of ideas and notions whether as moods in one’s state of mind or as doctrines, ideas and concepts in one’s mind which plays a fundamental basis in his/her everyday behavior. Since this stage of development in an individual’s educational venture corresponds to the Stage of Worldview at this stage of

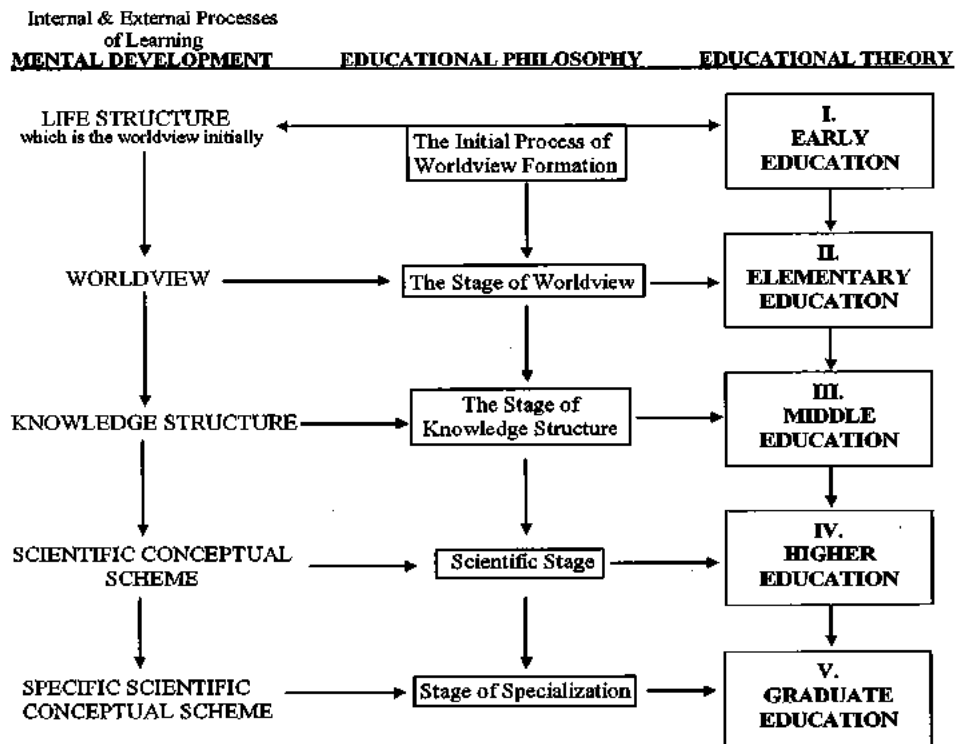
¹ I am presenting my ideas concerning our philosophy education as a basis of an educational theor in a summary form. For details see my article “Challenges and New Trends in Higher Education”, *Higher Education in the Twenty-First Century: Issues and Challenges*, ed. Abdulla Y. Al-Hawaj, Wajeeh Elali and E. H. Twizell (Boca Raton, London, New York: CRC Press, Taylor & Francis Group, 2008), 29-46.

education only elements that make up the basic structure of the individual's worldview must be given. Special techniques should be developed to the teaching of his/her worldview. The curriculum should also be developed on the basis of that worldview. There is no need to teach basic sciences. This is perhaps where Asian consciousness is to be taught. It is this consciousness that will play a vital role in the university education.

In the Third Stage the Knowledge Structure of the individual's worldview is given. "Knowledge Structure" in a worldview corresponds to one's understanding of knowledge and all other related concepts and notions, all of which cluster coherently in the mind of the individual. We need to elaborate this because it is crucial for an educational theory as it is basically an act of acquiring knowledge. Also it is this stage that prepares the student for higher education. In the Knowledge Structure of a worldview there are concepts that provide a mentality to the individual. These concepts are held in unity under the umbrella concept "knowledge" which thus acquires a doctrinal character. Other related concepts in this unity are science, truth, falsehood, opinion, belief, certainty, method, theory, understanding, doubt and so on. All these concepts are well formed and harmonized together so well that their unity projects an understanding called "knowledge mentality". As such it projects one's understanding of knowledge, method and truth together with their significance. The student learns with this mentality that knowledge is valuable and that one needs knowledge in life. Also the student finds out that knowledge acquired with special method is called "science". The application of science is technology and so on. Of course the way these propositions are put here may be expressed in different ways in every worldview. There is just one common characteristic in all worldviews here; they all have a specific Knowledge Structure of their own. When this structure is well developed in the minds of the students then they find out what to do with knowledge. Those who are still interested in the same type of systematic knowledge will continue for higher education where they will begin to learn all sciences in a general way. Hence, we arrive at the Fourth Stage which is the stage of Higher Education. The approach at this stage should be interdisciplinary so that the student learns about all the sciences in a general way but in later years of this stage they drift to a more particular area which will eventually become their area of expertise.

After the student graduates from this level which corresponds to what we call today the bachelors degree s/he continues for deeper specialization in graduate studies which represents the Fifth and final stage of our educational theory. I may argue that what I have tried to develop so far may represent the uniform aspect of education and as university is conceived in

this process as a universal institution. I shall now try to develop the local aspect of universities but before I may continue I would like to summarize the whole educational process on the following table.



Our philosophy of education then assigns the value of scientific knowledge to the universities, which belongs to it as one universal aspect. This springs, as we have tried to show from our nature as a human being. Of course this has epistemological implications but we need not discuss it here.² In fact any universal aspect of universities that may be given as main characteristics of universities must belong to this aspect of humanity. In that case those characteristics of universities that may be given as local aspect also belong to our nature but they spring from our social, cultural and psychological nature. We must be careful in this respect; for, I do not attribute the local characteristics in this case to social and cultural environment. I rather would like to emphasize that these features belong to our nature (*fitrah*) as primarily a being who is social by nature and who is inclined to produce a culture by nature. In other words, we are social by our nature and we *form* or *construct* a culture because our nature is conducive to this behavior. The only important point here is that the social, cultural

² For a somewhat detailed discussion of this see Alparslan Açıkgöç, *Scientific Thought and its Burdens* (Istanbul: Fatih University Press, 2000), chapter 1.

and psychological aspects of our nature lead to differences between societies and because of this fact our educational activities may also hold differences. If we attribute these differences to our society and culture as well then we may speak of different approach in the idea of an Asian world university. Let us now discuss what those differences may be.

In the first place there will be common and comprehensive courses for all departments about the Asian community, its history, culture and civilization. This will provide a perspective to all the graduates of this university. A uniform perspective is important for the Asian values but it is not a determining factor in scientific and scholarly issues so that it does not become a bias. The common features of Asian civilizations will be expressed vividly in the minds of the students. These common features reflect universal human values such as tolerance for differences, understanding; above all multi ethnicity, religion and culturalism.

These courses should be designed efficiently and named according to its area. For example, in each department the courses may be followed in the following order:

1. Three courses at introductory level in the main area of the student (9 crds.);
2. Three required courses in the sub-fields of the student (9 crds.);
3. Five elective courses in the related fields of the student (15 crds.);
4. Two course in Asian history (6 crds.);
5. Two courses in Asian civilizations (6 crds.);
6. One course on the concept, values and philosophy of Asian community (3 crds.);
7. One course on the sociology of the Asian community (3 crds.);
8. Two courses in the scientific traditions of Asian community (6 crds.);
9. Two courses in the methodology of scientific traditions of Asian community (6 crds.);
10. Two courses in the philosophy and ethics of scientific traditions of Asian community (6 crds.);
11. The rest are elective courses (51-60 crds.).

The logic of this curriculum is that there will be some introductory courses in every area of study as required by human knowledge system. Therefore, this logic is followed in every world university. The number of these introductory courses may change but in general three such courses would be adequate in every area. This is because three sub-field courses compliment any deficiency with respect to the introductory level knowledge of the field. Then five required courses in the sub-fields of the student who is left free to choose any sub-field will compliment his/her knowledge of the related sub-fields. The student shall choose the courses according to his/her interest in the field in order to decide for specialization. The

courses required in Asian studies will make this university an Asian world university. These courses will be 30 credits altogether and they are designed to give the students sufficient knowledge of all Asian community history, civilization and culture. This way the student becomes knowledgeable in various Asian cultures and Asian identity. The rest of the courses may be local requirements and other elective courses that may be up to 60 credits.

The main issue in this curriculum is the design of the content of Asian courses: I propose here that Asian Philosophical Association carry the mission of leadership in the design of these courses. But we should mainly aim at the following points in the attempt to organize different NGO's and policy makers for this purpose:

1. The courses should reflect scientific traditions of the world community on the one hand and that of the Asian community on the other;
2. They should reflect Asian modesty and values;
3. The content of the courses should not be filled with unnecessary appraisal and historical flattery of Asian community;
4. Scientific integrity and ethical norms must have their due attention;
5. The courses should reflect Asian tolerance and pluralism;
6. The students should not be burdened by unnecessary information about history, wars and cultural biases;
7. The Asian courses should attract the students' attention in such a way that they should be interesting, exciting and motivating;
8. Above all the courses should be designed in such a way to show the students the vital significance of peace and human dignity.

We hope that this way the Asian courses will lead the students to an understanding of peace and tolerance. The most critical point is to keep academic integrity and scholarly honesty as the marks of objective approach in scientific issues. For, we believe that scientific objectivity consists in having a sincere attitude and genuine effort for truth. Otherwise, it does not mean leaving one's own perspective or stand point unless it turns out to be wrong. Even in such a case since the earnest aspire of a scholar is truth earnestness in the attainment of truth will prevent him from keeping a wrong perspective. In any case the Asian perspectives are set already for high human values and dignity, which may never fail to be true.

What we have presented here is a tentative approach to the idea of an Asian world university. The concepts used in the name of this university fulfill the function of our first ICAPA conference in Istanbul when the concept of "glocalism" was addressed. On the one hand, the concept of "Asia" in the name represents "the local" perspective; but as I have tried

to develop in this paper the universal character of the university is, on the other hand, represented by the concept "world" in the name of the idea of an Asian World University. We hope that the ICAPA conferences will be the proper ground to develop both perspectives in the name of universal human endeavor to form an idea of Glocal University. This university will represent an overarching approach to multidisciplinary studies in all fields that does not neglect human condition as an Asian world approach.

SPIRITUAL FOUNDATION OF THE ASIAN CIVILIZATIONS: THE UNITY OF VERITY, BEAUTY, AND DIVINITY IN BUDDHA AND RŪMÎ

CHOI Woo-Won(Pusan National University, KOREA)
choiww@pusan.ac.kr

ABSTRACT

What makes so many diverse Asian peoples and countries sympathize with the notion of the Asian Community? In spite of the apparent difference of religion, culture, language, race, etc, we can feel that something spiritual emanating from the bottom of our Being leads us to share the open mind of the true community.

If our academic efforts succeed to find the self-identity of the Asian Community in this dimension of the Being, the plurality and diversity will have the celebrating meaning of creativity and richness of Life. Naturally, this awakening will imply the alliance of civilizations for the World community.

This work of defining the self-identity of the Asian Community is closely related to the historical and archaeological excavations of the hidden links between the Asian civilizations. The spiritual link has the significance of giving the meaning and direction of the community to these various social and cultural links. Our study on the common spiritual foundation of the Asian civilizations will make it clear that Asia is the morning land illuminating the verity.

TABLE OF CONTENTS

1. Archaeology of Religion and Art
2. Awakening of the Being
3. Mawlânâ RŪmî and Divine Love
4. The Holistic Insights of Asian Cultures
5. Message for the Cotemporary Techno-Scientific Civilization

1. Archaeology of Religion and Art

If the teleological interpretation for the history of philosophy is to be introduced, we can say that human self-consciousness has long time pursued an aim to attain the true Being. Religion and art, together with philosophy, show that, in this ultimate dimension, verity, beauty, and divinity are unified in oneness. As the origin of values, telling the essence, meaning, and purpose of life, it sends us messages. Already, from the primitive ages, men have heard the messages. That is why we begin with the ancient shamanism.

It is well known that the origin of art is found in the religious cult of the primitive times. The archaeology shows that paintings, poetry, music, and dance began naturally with the shamanic rituals of the cavemen. In the origin, they formed an inseparably integrated whole.

At night, in front of the pictures, reliefs, or statues of worship, dancing together around the fire with incantations to appease the souls of mountains, seas, animals, trees, etc, slowly they fell in the state of ecstasy. In this mystic state, it seemed that they met the souls of nature, and they felt to be one with them. A fact no less important in this primitive cult is that, through it, the cavemen could feel one between them also, and it played a role of strong community bond.

As it was most important for maintaining the group identity, the shamanic cult became the essential part in the social life of the primitive men. Through long ages, it has been accumulated in the subconscious basis of folkloric culture. That is why we necessarily come to meet the religious meanings in studying the folkloric music, dancing, paintings, statues, etc. Originally art and religion were unified in an ensemble.

The study of the various forms of shamanism of the world shows that their ultimate goal is to reach a climax of the ecstasy. In this mystic state, one can experience the highest beauty and the divinity at the same time. Exactly speaking, the highest beauty is the divinity itself.

This primitive experience of the world of divinity was already sufficient for the shamanism to take the attitude of coexistence and harmony toward the nature. Even if the shamanism became fossilized and degenerated, this essential merit passed down to the later religions.

If we look our self closely, we can perceive that, under the deep feeling of

beauty, there exists an emotion of divinity. When we are deeply moved by music, paintings, or literature, the infinite world into which we are immersed is that of divinity. In ordinary life, our personal love is particular, because we are attracted by the beautiful charm of a person. But we should not fail to see that already the particular love tells us the universal love, the divinity.

In modern times, with the division of art and religion, the essential unity of beauty and divinity has been forgotten, and it is worried that, even if art is becoming more and more refined in its techniques, its spiritual origin of Being is alienated from us almost completely. We have lost sight of the fact that the ultimate meaning of beauty is divinity. That is why Mawlânâ Jalâl al-Dîn al-Rûmî's thoughts and works of art have the more importance for the contemporary civilization. Through his poems and Samâ', we are naturally led into the world of divinity.

We will try to understand this religious ecstasy¹ through Buddhism. Concerning the unhappy modern separation of verity, beauty, and divinity, it is very significant to see that the fundamental transformation of Western metaphysics and epistemology, achieved by H. Bergson, was deeply influenced by Buddhist philosophy of Being.

2. Awakening of the Being

It is well known that, by practicing a long meditation, descending into the remotest area of our unconsciousness, we can finally coincide with our true self. All values coming from this original self, it is acting somewhere, even if faintly, in everyday life. So, if we truly try to see, we can see it.

Moved deeply by the works of music, literature, or art delivering the messages of the great souls, anyone can have an experience of meeting an infinite divine world. Is this experience different fundamentally from that of mysticism in which man meet God?

Never different, because these experiences are the lights emitted from the same deepest world of our Being, teaching us together by strong emotion about what we are, what the meaning of life is, and what to do.

¹ In Chinese character, this religious ecstasy is 法悦 .

The original spirit of open religion is closely related to these experiences. Here, what is the most important is the vivid religious experience and inspiration. The absolute systematization of theology has nothing to do with this original spirit of religion, as it supports the political powers which exclude others for their own interests. That is why, in Buddhism and Taoism, the ultimate metaphysical questions are left in the margin unwritten.

The way of seeking after truth begins by concentrating on our self to descend gradually into the profundity of unconsciousness. Through longtime effort, passing one by one the gates of the unconscious world, our consciousness approaches our true self.

All our past, instead of disappearing to nothingness, is preserved in our unconsciousness. Among the past memories, only those small parts that can give aid to the present situation float to the conscious level. The other greater parts remain submerged in unconsciousness.

According to Buddhism, our happiness or unhappiness is due, not only to our own actions after birth, but to our own past doings traced back to a proximate or remote past births. Buddhism calls these actions and doings "Karma". Under our consciousness, there is a storehouse of unconsciousness named "Alaya Consciousness" where all Karma is accumulated. The Alaya Consciousness preserves all past memories, desires, psychic impetus, and vital energy, melted and spread in our body.²

We are apt to think that this Alaya Consciousness which is bound to our finite body is our true self. Buddhism teaches us to free ourselves from this illusion. It preaches us to go much further, crossing the thick strata of Alaya Consciousness, to attain the ultimate verity of our true self, '眞如佛性' (*the truth is the same with the Buddha's nature*).

Our ordinary intellectual activities relying on the routine conceptions and languages cannot make us transcend the Alaya Consciousness latent in subconsciousness from time immemorial. As long as we wander in the confusion and illusion of the Alaya Consciousness, we will remain harassed by anguish and anxiety resulting from our vain desires.

Buddhism encourages us to overcome ourselves. The verity of Being, though

² This Buddhist theory of Alaya Consciousness is so similar to Bergsonian theory of memory that we can see how deeply Bergson was influenced by Buddhism. Based on this theory of memory, Bergson developed his philosophy of evolution creatively.

neither visible nor audible because of the many folded thick strata of confusions and desires, can be felt anyway, even if faintly, in our heart, through its vibration from the deepest part of ourselves. Even in our ordinary life, there are some special occasions to contact directly the world of Being. When we are deeply moved by human relations, music, literature, arts, or religion, we are actually at the entrance of the world of Being. Though we do not know the fact, we are, for a short period, in a state of Buddhahood. Such occasions can be the starting point of our seeking after truth.

Here, we should be awakened to the true meaning of love. When we love someone truly, we do not hesitate to give her or him anything we have, even if it demands our sacrifice. We can understand why the Saints of Divine Love have gone the way of maximum self-sacrifice, mortification. To embrace all existences, to save them, the Saints decided to give all things they have, even their lives. Naturally, that way meant the death of ego, desertion of all desires. Their souls wore the minimum cloth of matter for the existence on earth. Like the candle which illuminates the world by firing its body, they practiced the Divine Love.

After a long period of mortification, when the Great Awakening came to them with religious ecstasy, they found themselves in the inexplicable ultimate dimension of the unity of verity, beauty, and divinity. In this mystic dimension of infinity, they found themselves to be in oneness of the Being. The expressions like the union of Heaven, Earth, and Man, union of Atman and Brahman, and union with God refer to this same ultimate dimension. It teaches us the way of universal love, i.e. Divine Love.

Buddhism tells us that, when we attain to the ultimate awakening, our true self and the universe are unified as one verity. The ordinary conceptual thinking which opposes me against others, subject against object will be replaced by the direct intuition of the oneness of universe. The nature of the universe being that of my mind, all of the universe is unified in the ultimate verity of '眞如佛性' (*the truth is the same with Buddha's nature*). This awakening naturally makes us go forward to practice the universal charity and love.

3. Mawlânâ Rûmî and Divine Love

Mawlânâ Rûmî guides us to the Divine Love embracing all creatures of the world. If Buddha had met Rûmî, he would certainly have recognized Rûmî as

another Buddha. Between them, the outward difference in theology would not have mattered at all.

We accept the difference and variety of the living beings as natural. They adapt to their environment in their own ways according to their shapes. Each form being the expression of life, their variety means the richness of life. Likewise, different cultures and religions should be understood as the various expression of human life. But, unlike that of bodily shapes, the difference of culture and religion has caused problems and conflicts until today. We should listen to the teaching of Buddha and Rûmî. Why we cannot be tolerant to the difference of cultures and religions!

If we attain the true meaning of our life, we will awaken to the verity that the ultimate nature of the Being is the Divine Love itself. It is the highest dimension of verity, beauty, and divinity, kept in the heart of our soul as the essence of our existence. As the origin of all values, it tells us what the true meaning of beauty is. So we are to be sensible enough to hear the subtle voice coming from the deepest part of our self.

By spiritual resonance reaching into our heart, Mawlânâ Rûmî's poems guide us to the Divine Love. He teaches us what the true meaning of love is. The true love is the love of God embracing all existences. Our personal love will not have its true meaning until it is awakened to the Divine Love latent in it. "The lovers of the whole are not those who love the part: he that longed for the part failed to attain unto the whole."³ Those whose love is limited only to worldly things are alienated souls. "Those love which are for the sake of a color (outward beauty) are not love: in the end they are a disgrace."⁴ At the beginning, our love may be attracted by the beauty and charm of a particular individual. But, as it becomes deep and true, this love will no longer make us remain in the particular dimension. It will open for us the gate of the universal divine love which has been ready to receive us from the beginning. The essential spirit of Islam is well summarized in Mawlânâ's words. "Our Prophet's way is Love. We are the sons of Love; our mother is Love."

Thus, our true love reaches the entire world, embracing all the existences of the universe. Through the intermediary of a particular love, we are led into the universal love. No matter what it may be called, the transcendental God, or inner Awakening, this universal love is the essence, meaning, and purpose of

³ Mathnawî, 1/2903

⁴ Mathnawî, 1/214. In Asia, traditionally the word color (色) has been commonly used to mean material thing, body, outward beauty, or sex.

Being and Life. This ultimate verity comes to us as the mystic experience of the infinite world of divinity. It is this spirituality that flows commonly in the heart of Buddhism, Sufism, Hinduism, and Christian Mysticism.

The Samâ' represents the spirit of Mawlânâ Rûmî with all these merits of mysticism. The clothes of the whirling dervishes symbolize the death of ego, mortification. In their posture, we can read the ideal of the union of Heaven, Earth, and Man. They whirl together towards the religious ecstasy of the union with God. Through this most beautiful dance, they send us the message of God, the Divine Love.

Religion, art, and philosophy coincide in the ultimate dimension of the Being. Their aim and duty is to share the light and voice of this dimension with the people. They have the mission to lead the people to the Elysium of World Community. We know that the Asian cultures have grown on the basis of this spirituality. Our Asian Community has the mission for the World Community.

For the cultural basis of Asian Community, we need to trace the origin of this spirituality and its historical development in Asian cultures. Through this, we will see how the Asian spiritual tradition of coexistence and harmony has been formed, and why this spirit has the more importance in the contemporary techno-scientific civilization menaced by "*Seinsvergessenheit*". As the etymology of the word reveals, Asia is the "Land of the Morning Light".

4. The Holistic Insights of Asian Cultures

About the attitude toward the world, it has been well indicated that the Asian cultural tradition differs fundamentally from that of the West. In Asia, under the ideals of coexistence and harmony, a way of living together with nature has been generally taught. We do not see, in the history of Asia, such hateful oppressions against heterogeneous others as in the West. Accepting the existence of others as being natural, the inclusion and tolerance of them were regarded as the virtue of a great man. In Asian tradition, a true leader is a man who can make more people live together peacefully encouraging others.

On the contrary, the Western civilization has treated the nature as the object of conquest and exploitation, which resulted in the danger of total collapse of mankind. It also perceived the world as an arena of rivalry and fight, obeying the rule of power and hegemony. These dominant trends made the Western

civilization exclude and destroy other civilizations.

In contrast to this, the myth of a shaman-king descending from heaven to promote the welfare of mankind characterizes the Han-Tengri civilization. From where originates the Asian spirit of tolerance and inclusion characterizing Buddhism, Taoism, Islam, Hinduism, and Confucianism? What kind of intuition and awakening to the essence of Being have created this great attitude toward the world?

It is proven that the experiences and awakenings of mysticism which have generated the open religions are similar. In the form of ecstasy, there emerged the following awakenings that between the universe and me there is an inseparable connection, that my existence is possible only with the participation of the universe, that all things of the universe interpenetrate one another, that all living beings, in spite of their different forms, have the same value, and that the ultimate nature of the Being is charity and love. If it is true that all things arise by universal interaction, the essence of our life is derived from that of the universe, and the religious ecstasy will mean the ultimate dimension of the oneness with universe. The phrases like the union of Heaven, Earth, and Man, or the union with God have been used to express this dimension.

Whether this meeting with the Divinity would be expressed in terms of the theology of absolute transcendental God, or explained as the coincidence with the ultimate true self unified with the universe in oneness, can vary, depending on the historical conditions and situations of the time when the religion came into being. And, sometimes, it happens that, after several hundred years from birth, a religion takes a theological system totally different from the ideas of the founder. So, here, we are to indicate the fact that, what matters most is the spiritual message toward life that the vivid mystic awakening delivered, not the exterior theological system.

It is an important part of our work to find out from where and when the Asian ideal of harmony and mutual encouragement of life began, because it will provide us with the cultural, historical, and religious links needed for the formation of Asian Community. In doing this, the obstacles which have blocked the way to Asian Community by deforming, concealing, and forging historical facts will be eliminated.

Up to now, the fact has not been well known that the Asian world view of harmony and mutual encouragement of life originated from the ancient Siberian shamanism of Würm glacial stage (BC 53000~BC 10000). In spite of its

decisive influence on Buddhism, Taoism, Confucianism, Japanese Shintoism, and American Indian Shamanism, the Siberian shamanism has been far from academic illumination.

The vestige of the ancient shamanic ecstasy remains in the Altaic-Tungus hieroglyph “巫”⁵ symbolizing the unification of heaven, earth, and man.⁶ This Altaic-Tungus letter “巫” itself implies the philosophy harmony and mutual encouragement of life. Entering into China with the Altaic-Tungus conquerors, this letter has become Chinese. Lack of thorough archaeological and historical knowledge has made this hieroglyph “巫” known as a Chinese letter.

Here, we should make clear the fact that the *inscriptions on bones and tortoise carapaces* known as the beginning of Chinese characters originated in the civilization of the *Liao-ho River* (遼河) in Manchuria.⁷ This civilization is at least 2000 years older than that of the *Yellow River* in China. Today, the following fact is admitted even by the academic world of China that a branch of the *Dong-Yi* (東夷) people who were the masters of the civilization of the *Liao-ho River* migrated from North to south into the central China to establish the *Shang Dynasty* famous for the *inscriptions on bones and tortoise carapaces*. The *Dong-Yi* people, pertaining to the Altaic linguistic group, originally had lived, during the glacial stage, isolated by the glacier, around the *Han-Tengri*, *Altai*, and *Baikal*. With the end of the glacial stage, they moved gradually south to Manchuria, China, Korea, and Japan.

The aborigines of Siberia during the Würm glacial stage (BC 53000~BC 10000), exposed to the extremely cold climate below minus 50°C, developed a special technique of warming the body by regulating the breath. Practicing this technique, they came to experience a state of ecstasy in which man and nature

⁵ It is useful for us to quote the following sentences of M.A. Czaplicka.

“according to Banzaroff, the word shaman originated in northern Asia: saman is a Manchu word, meaning 'one who is excited, moved, raised'; samman (pronounced shaman) and hamman in Tungus, have the same meaning.”

M.A. Czaplicka, *Shamanism in Siberia*, 1914, republished 2007 by Forgotten Books, p.42

⁶ So, the traditional Altaic-Tungus cultures have given special religious importance to the numbers 3 and 9.

⁷ The inscriptions on bones and tortoise carapaces originated from the cult of divination of burning bones. The crack lines left on the burnt bones were regarded as showing the will of gods, either good or bad.

are unified in oneness. The experience of communicating with the souls of nature in ecstasy made the shamans open their eyes to the true value and meaning of life.

The shaman in ancient times was a man or women who ruled the earth by the will of the heaven that he communicate to earth. In accordance with his cosmic principle of unification, the shaman had the wisdom and capacity of harmonizing nature with man, man with man. The shaman was an almighty leader, being at the same time priest, prophet, magician, medicine-man, artist, politician, etc.

Today, in most regions of Asia, shamanism has degenerated into a superstition or incantation, being confined to the outdated frame of fossilized customs and rituals. But its essential spirit of pursuing universal harmony and respecting lives penetrated deep into other religions, influencing their basic attitude toward the world.

The vestige of this influence upon Buddhism remains in the Pali word "samana" which means a religious mendicant seeking after spiritual awakening. In ancient India, a man or women who practiced asceticism like Buddha, renouncing the world, was called "samana". This word, later introduced into China, was translated "沙門".

The fact that the Siberian shamanism entered into China with the Altaic *Dong-Yi* (東夷) Conquest and developed into Taoism is well recorded with concrete names in ancient archives. It is generally admitted that the writing of the book *Yin Fu Jing* (陰符經) by the *Yellow Emperor Xuan Yuan* (黃帝軒轅) marks the beginning of the Chinese Taoism. Actually, the *Yin Fu Jing* (陰符經) is known as an interpretation of the book *Sam Huang Nae Moon Gyeong* (三皇內文經) of the great *Dong-Yi* (東夷) master *Ja Bu Sun Yin* (紫府仙人) from whom the *Yellow Emperor* learned the shamanistic philosophy.⁸

The fact that the traditional religion of the American Indians is a kind of Siberian shamanism makes us rethink our understanding of world history. It is the Siberians of the Würm glacial stage who had crossed the frozen Bering Sea, following the reindeers, that became the ancestors of the American Indians. Naturally, the American Indians and Siberians share many old customs. Adapting themselves to nature, they lived as a part of nature. Totemism was

⁸ In the Korean history book "*Handangogi* (桓檀古記)", this ancient story is well narrated.

essential to their social life, because they formed their social identity and kinship through the worship of the same totem. Hunting in excess, over necessity, was prohibited by the custom, and they performed a ritual for the repose of the animals which were sacrificed in order to provide them with food and clothing.

Entering into Japanese islands through the Korean peninsula, the Siberian shamanism has been transformed into Shintoism. When the royal family of Japan performs the Shintoist ritual, today's Japanese people do not understand the meaning of the song invoking the spirit of the dead, because the song is written in a Korean dialect of the South-East region. As a native religion settled in Korea and Japan for a long time, the shamanism has maintained the time-honored tradition of harmonizing well with other religions introduced later.

5. Message for the Cotemporary Techno-Scientific Civilization

Our considerations on mysticism will make us sympathize with life in general, and, if we continue this way, it will be possible for us to attain the essence, meaning, and purpose of life. Philosophy, music, arts, and religion coincide in guiding this way. Step by step, they are able to dig into the profundity of Being and Life, revealing to us that the world of Being is charity and love. Here, knowledge tells the practice of love already.

The great Asian spirit of Buddha and Rûmî will save the Cotemporary Techno-Scientific Civilization from the pitfall of "*Seinsvergessenheit*" caused by the fundamental illusions⁹ concerning the Being. Their messages will make us overcome the unhappy rupture caused by the Western rationalism between reason and emotion, object and subject, concept and intuition, knowledge and practice, and between science and religion. Certainly they will make us advance even further to overcome the rupture between religions. Philosophy should grasp the reality in its concrete totality. Our discussion implies naturally the urgent need to change the stereotype positivistic level of education modeled on the fossilized modern reason.

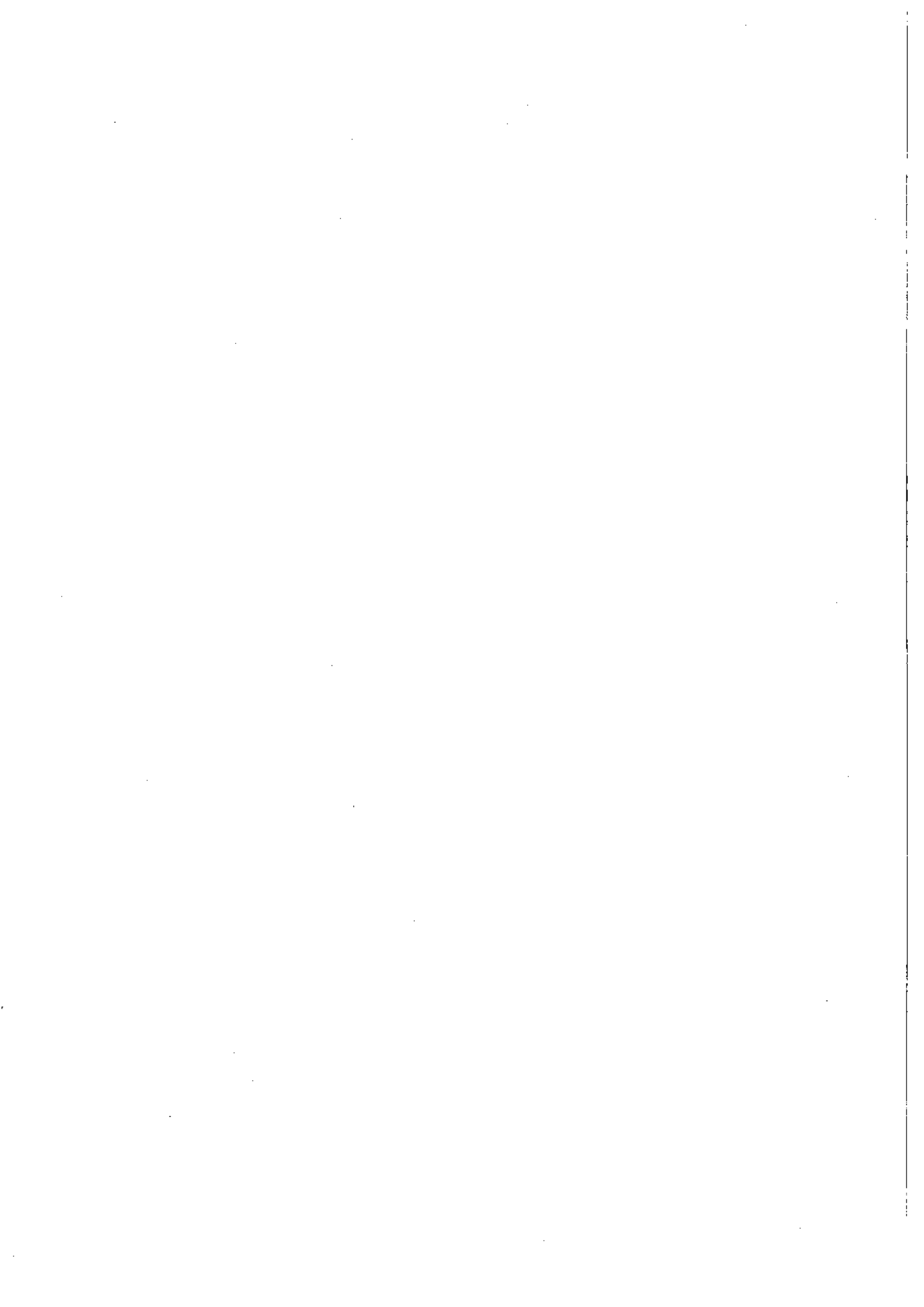
⁹ At the apex of the Western philosophical development is the metaphysics of Henry Bergson. He demands that the Western philosophy should return to its origin in 6th century B.C., and recommence after correcting its fundamental illusions hidden in its root. His metaphysical notions like *durée pure*, *intuition philosophique*, *élan d'amour*, etc. show the deep influence of Buddhism on him. M. Heidegger follows H. Bergson.

The self-disruption deluded the Western reason into believing that only science treats the objective reality, while art and religion pertain to the realm of subjective emotion. The Western reason was too superficial to realize into what profound world of reality art and religion guide us. We should completely read again the contents and meaning of experience as the origin of science and religion. Preoccupied with the superficial dualism of objectivity and subjectivity, the immature *raison moderne* made confrontation and conflict between science and religion. In this level of mind, science is not a true science, religion not a true religion. In this respect, the Islam tradition in which there is no trouble between science and religion is a good example of the great spirit of integration to the whole.

Here, the old Asian cultural tradition that gives warning to the technique solely for technique, science for science, should be estimated. Losing the inner connection with the essence of Being, such technique and science fall into a one-dimensional level where nothing counts but efficiency and money. When science forgets its original meaning, it is degenerated into a simple instrument. That is why, in Asian tradition, humane education was emphasized before entering into scientific or technical training. A simple technique or knowledge, not accompanied by mental maturity, was regarded as most dangerous.

We should note that, under the Asian traditions, there move calmly the great teachings coming from the awakening of Being attained through the long ascetic mortification. The stray techno-scientific civilization, wandering in the level of simple instrumentality and superficial sensualism, should be saved by the light coming from Asia. This transformation of civilization will mean at the same time the historical end of hegemony and rivalry in world politics. The fundamental transformation of Western metaphysics, influenced by Buddhism, shows the future way of the alliance of civilizations. The great road to the World Community will begin with the spirit of the Asian Community.

General Session Papers



RELIGIOUS PLURALISM AND COHABITATION EXPERIENCE IN MEDIEVAL MESOPOTAMIA: THE EXAMPLE OF MARWANIS

Abdurrahman Acar, Prof., Diyarbakır/TURKEY,

abduacar@yahoo.com

ABSTRACT

After Muslims had conquered the al-Jazirah region (Upper Mesopotamia) in 640, they succeeded in living together peacefully with Christians, Jews and other religious groups for centuries. Ignoring the exceptions, Muslim governors treated non-Muslims well and cared to protect their rights.

Marwanid (983-1085), who were governing the Diyar Bakr region, treated Syrians, Armenians and Jews living in Amida (Diyarbakır), Mayyafarikin (Martyropolis) and Nisibis (Nusaybin) with great tolerance. In fact, the Syrian metropolitan İliya (Elie de Nisibe, d. 1046) mentions in his *Chronographie*, written in 1018, the tolerance of the Marwanid princes and their contributions to science and culture.

There was a remarkable friendship between Marwanid vizier Abu'l Qasim al-Husayn al Maghribî (d. 1038) and the metropolitan of Nisibis, İliya. Notes of seven conversations of these two intellectuals, which took place between 5th and 26th of July, 1026, are gathered in *Kitab al-Majalis al-Sab'a*. This book sheds light on an important phase of the dialog process between Christians and Muslims.

Keywords: Religion Pluralism, Medieval Mesopotamia, Diyar Bakr, Marwanid, Elias of Nisibis, Vizier Abu al-Qasem al-Maghribi

INTRODUCTION

Islam is a religion of mercy to all people, both Muslims and non-Muslims. The Prophet was described as being a mercy in the Qur'an due to the message he brought for humanity:

“And We have not sent you but as a mercy to all the worlds.”¹

Islam does not compel people of other faiths to convert. It has given them complete freedom to retain their own faith and not to be forced to embrace Islam. This freedom is

¹ Qur'an, 21:107

documented in both the Qur'an and the prophetic teachings known as Sunnah. Allah addresses the Prophet Muhammad in the Qur'an:

“There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower.”²

“If it had been your Lord's will, they would all have believed – all of who are on earth! Will you then compel humankind, against their will, to believe?”³ (Quran 10:99)

These two verses represent the general Islamic rule as regard religious belief that no one can be obliged or compelled to convert to Islam.

The Qur'an instructs Muslims to treat non-Muslims courteously in a spirit of kindness and generosity, given they are not hostile towards Muslims. Allah says:

“Allah does not forbid you from those who do not fight you because of religion and do not expel you from your homes-from dealing kindly and justly with them. Indeed, Allah loves those who act justly. Allah only forbids you from those who fight you because of religion and expel you from your homes and aid in your expulsion- forbids that you make allies of them..”⁴

DIALOG BETWEEN VIZIR OF MARWANID ABU'L-QASIM AL- MAGHRIBI AND ELIAS METROPOLIT OF NISIBIS

The eleventh century was a moment of great intellectual ferment for Muslims and Christians alike. In that ferment stood Elias the Bishop of Nisibis a key figure in Syrian Christianity's dialogue with Islam⁵.

Elias Of Nisibis, was one of the one the most prolific and influential of the Christian writers of Arabic in the early Islamic period. His bibliography includes numerous treatises, letters and commentaries on all the major topics of interest to Christians, and most of them enjoyed a wide circulation. Born in the year 975 , Elias was ordained a priest in the year 994. after a number of years of study in the monastic communities of northern Mesopotamia,

² Qur'an, 2: 256

³ Qur'an, 10:99

⁴ Qur'an, 60:8-9

⁵ Asaad F. Shaker , “Samir, Khalil Samir, Foi et Culture en Irak au XI eme Siècle: Elie de Nisibe et l'Islam” (Ashgate Publishing Company 1996), Digest of Middle East Studies, Vol: 7, issue:3, (Summer 1998) p.51

notably in Mosul, he was consecrated bishop of Bayt Nahudra in the year 1002, then, Nisibis and from his date, until his death on July 18, 1046.⁶

Samir Khalil wrote a book named *Foi et Culture en Irak au siecle: Elie de Nisibe et L'Islam*. Samir Khalil's these is 11 articles in French examine the "Renaissance" of Greek culture in Islam in the 10th century, as well as the life and work of Elie, one of the great figures of the 10th and 11th centuries. The man highlight of this collection is the critical editions, annotated and translated into French, of the First and Seventh Discussions of Kitab al-Majalis al-Saba, Elias record of his debate with a local Muslim vizir⁷.

Elias (Iliya) of Nisibis (was actively engaged in the task of commending Christian doctrines in Arabic, in response to the challenge from Islam⁸. Undoubtedly Elias' most notable work is the one entitled *Kitab al-Majalis al-Sab'a*. It is a compendium of Christian apologetics in seven long chapters, cast in the literary form of seven accounts of as many conversations on Christian doctrines between Elias and the vizir of Marwanid dynasty (983-1085) Abu al-Qasim al Husayn ibn Ali al Maghribi (981-1037). The sessions are said to have been held in Nisibis (today Nusaybin in Turkey) in July of the year 1026, with the subsequent meetings in December, 1026 and June, 1027.⁹

Elias addressed his account of the matters discussed in sessions with the vizir to a certain Abu al-'Ala Said ibn Sahl al-Katip, whom he describes as his "honorable, believing, elder other brother."¹⁰ He says :

" I have commented in summary fashion on everything that took place in each majlis, so that i will be in a position to give you a more detail explanation if possible, for your information, due to my knowledge of your desire to know about it"¹¹.

It is clear , from Elias' own remarks, that the *Kitab al Majalis* is a literary composition, intended for a wide readership in community, for which purpose it even comes equipped with the requisite ecclesiastical approbation. Furthermore, it is also clear that the

⁶ Ephrem-Isa Yousif, *Süryani Vakanüvisleri*, translate: Mustafa Arslan (Istanbul 2009); Sidney H. Griffith, "The Monk in the Emir's Majlis: Reflection on a Popular Genre of Christian Literary Apologetics in Arabic in the Early Islamic Period", *Studies in Arabic Language and Literature*, Vol: 4, Edited by: Hava Lazarus-Yafeh, Weisbaden 1999), p. 48.

⁷.Assad F. Shaker, "Samir, Khalil Samir, *Foi et Culture en Irak au XI eme Siècle*", 51.

⁸ Griffith, "Monk in the Emir's Majlis", P. 48.

⁹ Griffith, "Monk in the Emir's Majlis", P. 49.

¹⁰ Louis Cheikho, "Majalis Iliya Mutran Nusaybin", *Al-Machriq* 20 (Baghdad 1922), p. 34; Griffith, "Monk in the Emir's Majlis, 49.

¹¹ Louis Cheikho, "Majalis Iliya Mutran Nusaybin", p. 35; Griffith, "Monk in the Emir's Majlis", P. 49

literary form of the work, the structure of the successive majalis themselves, is rooted in Elias' actual conversations with the *vizir* al-Maghribi.¹²

The sequence of topics in Elias majalis is a familiar one by now; the unity and trinity of God; the incarnation and the union of divinity and humanity in Christ; the Quran's view of Christian monotheism; proofs of the veracity of Christian doctrines from reason and miracles; Elias' own profession of monotheistic faith; language theology; the Christian view of astrology, Islam, and the psychology of the soul.¹³

Elias, at the beginning of his account of the first session, tells a story about what prompted al-Maghribi to initiate the conversations. The *vizir* informed the bishop of how he had come to change his opinion of the Christians, whom he had earlier considered to be 'polytheists', guilty of 'infidelity'. Once, when he became sick on a journey to the city of Diyar Bakr, the *vizir* stopped to rest at a monastery along the way. Nothing was able to alleviate his sufferings, and he was unable to take any food. Then a young monk offered him a ray for him and gave him some pomegranates to eat. When after some reluctance the *vizir* finally consented to eat some of the proffered fruit, he began almost immediately to feel better; his appetite returned and he ate a full meal, cured of his illness. Al-Maghribi regarded his cure as a miracle and it caused him to rethink his opinion of the Christians.¹⁴

According to Elias the *vizir* al-Maghribi said about his experience:

This is what required me to believe about the Christians that they were neither 'unbelievers', nor 'polytheists'. What had made me believe that they were 'polytheists' was that they believe that God, be He exalted, is a being (*jawhar*) of three hypostates. They then would be believing in three gods, and they would be worshipping three lords.¹⁵

The last majlis concerns the life of the Christians in the world of Islam, Elias says:

We are bound to obey and to love the Muslims more than any other people among whom we live because the Muslims consider defending us, esteeming us, and doing good to us a religious duty, and their prophete will be the adversary on the day of resurrection of anyone of them who acts in a hostile manner toward us. Their law praises us and distinguishes us from the other religions.¹⁶

Furthermore, Elias goes on to say that "there is no one religion, different from Islam, more loving toward the Muslim than the religion of the Christians. And finally he says that the Christians, "do not differ with them except in regard to the prophethood of Muhammad. As for the Christians being good subjects of the Muslims, Elias tells the *vizir*

¹² Griffith, "Monk in the Emir's Majlis", P. 50

¹³ Griffith, "Monk in the Emir's Majlis", P. 50.

¹⁴ Griffith, "Monk in the Emir's Majlis", P. 50.

¹⁵ Louis Cheikho, "Majalis Iiya Mutran Nusaybin", p. 36.; Griffith, "Monk in the Emir's Majlis", P. 50

¹⁶ Louis Cheikho, "Majalis Iiya Mutran Nusaybin", p.427.; Griffith, "Monk in the Emir's Majlis", P. 52

that "Our law includes in that whoever differs from the command of the *sultan*, differs with the command of Good , exalted be He.¹⁷

¹⁷ Louis Cheikho, "Majalis Iliya Mutran Nusaybin", p.428.; Griffith, "Monk in the Emir's Majlis", P. 53.

THE RECOGNITION AND MEANING OF THE TIME IN THE THOUGHTS OF BERGSON AND NĀGĀRJUNA

Ahn, Hoyoung

Department of Philosophy, Pusan National University,

Pusan 609-735, Korea

gongahn@naver.com

I investigate the thoughts of both Bergson and Nāgārjuna through the motion impossibility of Zeno. The concepts of both the duration(*durée*) of Bergson and the sunya(空, *Śūnyatā*) of Nāgārjuna cause both the controversy and the misunderstanding in studies, and in these days this situation is still unchanged. Since the studies for the reasons why this misunderstanding happens and this should happens are not satisfactory, I would shed new light on the understanding for the duration and the sunya by the revealing of origin of these reasons through the investigation of the time and the limit of thought.

Even though both Bergson and Nāgārjuna show one aspect for the limit of thought, there is still unnoticed limit in their thoughts. To attain this limit, firstly I should ask ourselves “why do we think ‘something is’ rather ‘anything is not’?” From Zeno’s paradoxes, I could start investigation for this question. By means of Bergson and Nāgārjuna’s thoughts, I point out the misunderstanding of time as everything comes out illusion by thought of the reflection of time. We confront the instant which approaches to the limit of thought via Zeno’s paradoxes. I would name that instant as the new time ‘Now’. I interrogate the new time ‘Now’ with the limit of thought through Zeno’s paradoxes and Bergson and Nāgārjuna’s thoughts.

1. Introduction

Time is an age-old question that has become a preeminently modern problem. The acts to ask about the time itself are related with the metaphysical questions as we recognize in Confession. Also, the various ways how we could understand the time in both real and mental

life are considered as the level of the development at the civilization. Therefore the studies which are related with the time are very diverse and orientations of studies are very different. For example, how people recognize the time. And what the time and the sense of the recognition of the time do mean etc. Although in this variety of the questions, there are novel attempts about the recognition of the time and its meaning in the thoughts of Bergson and Nāgārjuna.

Bergson urged us to think time concretely. He invited us to consider the real act of moving, the happening of what happens(*ce qui ce fait*), and asked us to consider movement in terms of qualitative change, not as change that we measure after the fact and map onto space. When we figure out time as a line, or a circle, time stops moving. We inadvertently turn time into space. Bergson writes that our ordinary logic is a logic of retrospection. He thinks time as force. This is what he meant by real duration(*durée*). Western philosophy, he argues, has lost sight of this efficacy of time, and the productive force is displayed in the emergence of the absolutely new. When Bergson had started his thought, the effect of science is increased and then the time is treated as a kind of spatialization of time through the science. He found the concept of duration criticizing the motion-impossibility of Zeno and opened the new metaphysics in western philosophy.

Nāgārjuna is surely one of the most difficult philosophers to interpret in any tradition. His texts are terse and cryptic. He does not shy away from paradox or apparent contradiction. Nāgārjuna's main work in the Mahayana, the Wide Path, was the *Fundamental Wisdom of the Middle Way*, the *Mūlamadhyamakakārikā*. The purpose of the verses, the *Karikas*, is to counter the extreme views of belief in a substance or eternal essence to phenomena, and the opposing view of belief that nothing exists or matters. Nāgārjuna developed a body of thought that accepted our diverse and impermanent empirical reality, and rejected concepts of eternal souls and substantial selves, and of the substance or self of phenomena, while also balancing this rejection to assure meaning in agency to develop personal liberation from suffering. Like the same situation as Bergson, Nāgārjuna confronted Sarvastivadins who insisted that there is substance in the universe. But it went against the three dharma mark(三法印) of Buddha, then he asserted that the everything is the sunya(空, Śūnyatā) which is against Sarvastivadins.

Middle Way(*Madhyamaka*) philosophy was formalized by Nāgārjuna in the 1st century A.D. from the huge transcendent wisdom(*prajnaparamita*) literature developed in the sutras, or words of the Buddha, during the previous 600 years. There has been continual discussion and

commentary on this philosophy since then. Such discussion involves considerable debate and disagreement about the nature of our world that is discovered through both metaphysical analysis and meditative equipoise. All of the major writers on Madhyamaka were renowned in both techniques. Middle Way Buddhist philosophy analyses phenomenal objects with the view that they have no inherent existence, but have only interdependent and conventional existence. The view of personal identity is similar.

Greek philosopher and mathematician Zeno of Elea was the first great philosophical skeptic in western tradition. He is famous for his paradoxes, which deal with the continuity of motion. He made a series of arguments in which he purported to prove by logical means that motion and plurality are impossible. In his view all human knowledge is based on an unprovable hypothesis: that time and space are continuous.

In this paper, we should ask ourselves “why do we think ‘something is’ rather ‘anything is not’”. From Zeno’s paradoxes, I could start investigation for this question. By means of Bergson and Nāgārjuna’s thoughts, I point out the misunderstanding of time as everything comes out illusion by thought of the reflection of time. I confront the instant which approaches to the limit of thought via Zeno’s paradoxes. I would name that instant as the new time ‘Now’. Last we interrogate the new time ‘Now’.

2. Time from Zeno’ paradox

For almost 2500 years, Zeno’s paradoxes of motion have attracted the interest of philosophers, mathematicians, and scientists.¹ They came to realize that to escape the contradictions found in Zeno’s paradoxes, it was necessary to radically reinterpret the concepts of space, time, and motion, as well as the mathematical ideas of line, number, measure, and the sum of a series. Contributors to the resolution of the paradoxes include: Isaac Newton, Gottfried von Leibniz, Augustin Cauchy, Karl Weierstrass, Richard Dedekind, Georg Cantor, Albert Einstein, and Henry Bergson.

Almost everything that we know about Zeno of Elea is to be found in the opening pages of Plato’s *Parmenides*. There we learn that Zeno was nearly 40 years old when Socrates was a young man, say 20. Since Socrates was born in 469 BC we can estimate a birth date for Zeno

¹ See, W. C. Salmon (ed), 1970, *Zeno's Paradoxes*, Bobbs-Merrill, New York, 5-44.

around 490 BC. Beyond this, really all we know is that he was close to Parmenides and that he wrote a book of paradoxes defending Parmenides' philosophy. Sadly this book has not survived, and what we know of his arguments is second-hand, principally through Aristotle and his commentators². There were apparently 40 'paradoxes of plurality', attempting to show that ontological pluralism—a belief in the existence of many things rather than only one—leads to absurd conclusions. Aristotle speaks of a further four arguments against motion (and by extension change generally), all of which he gives and attempts to refute. In addition Aristotle attributes two other paradoxes to Zeno. Sadly again, almost none of these paradoxes are quoted in Zeno's original words by their various commentators, but in paraphrase.

Zeno's arguments concerning motion introduced the element of time, and revealed that time cannot be considered merely the sum of moments. Briefly the three arguments are as follows³:

1. *The Dichotomy*: Motion cannot exist because if something moves from one place to another, it must first reach the midpoint of the distance to be traveled, but before it can do that it has to reach the midpoint of the first half, and before it can do that it must reach the midpoint of the first fourth, and so on ad infinitum. It must, therefore, pass through an infinite number of points, and this is impossible in a finite amount of time.
2. *The Achilles*: In a race between the running Achilles and the crawling tortoise, the former can never overtake the latter if the tortoise has a head start. Before Achilles reaches the point from which the tortoise started, the tortoise will have moved ahead a little way and Achilles must run to this new position but by the time he reaches it the tortoise has moved ahead again, and ad infinitum. English mathematician and writer Charles Dodgson, better known as Lewis Carroll, used the characters of Achilles and the tortoise to illustrate his paradox of infinity.
3. *The Arrow*: An arrow shot in the air is either in motion or at rest. An arrow cannot move, because for motion to take place, the arrow would have to be in one position at the beginning of an instant and at another at the end of the instant. But as time is

² Here I have drawn particularly on Simplicius, who, though writing a thousand years after Zeno, apparently possessed at least some of his book (with reference of Salmon's book, *Zeno's Paradoxes*).

³ Generally, including 'the Stadium', there are four paradoxes. As Zeno's misunderstanding of 'the Stadium' is obvious, it seems good to me to omit this paradox in this paper.

made up of instants, which are time's smallest measure and are not further divisible, this is a contradiction. Hence, the arrow is always at rest.

I will analyze briefly the problem of motion at an instant in time by introducing the classic expression of Zeno's Arrow. If, during the flight of an arrow going from bow to target, one freezes time—such as with a very high speed camera or a thought experiment—the arrow would look as if it were at rest. If this were an accurate representation of the state of the moving arrow at every instant of time, then perhaps one could say that the arrow was at rest at each moment during its movement.

Time enters mechanics as a measure of interval, relative to the clock completing the measurement. Conversely, although it is generally not realized, in all cases a time value indicates an interval of time, rather than a precise static instant in time at which the relative position of a body in relative motion or a specific physical magnitude would theoretically be precisely determined. For example, if two separate events are measured to take place at either 1 hour or 10.00 seconds, these two values indicate the events occurred during the time intervals of 1 and 1.9999 hours and 10.00 and 10.9999...seconds, respectively.

If a time measurement is made smaller and more accurate, the value comes closer to an accurate measure of an interval in time. Regardless of how small and accurate the value is made however, it cannot indicate a precise static instant in time at which a value would theoretically be precisely determined, because there is not a precise static instant in time underlying a dynamical and physical process. If there were, the relative position of a body in relative motion, although precisely determined at such a precise static instant, it would also by way of logical necessity be frozen static at that precise static instant.

Furthermore, events and all physical magnitudes would remain frozen static, as such a precise static instant in time would remain frozen static at the same precise static instant: motion would not be possible. Rather than facilitating motion and physical continuity, this would perpetuate a constant precise static instant in time. And as is the very nature of this ethereal notion i.e. a physical process frozen static at an 'instant' as though stuck on pause or freeze frame on a motion screen, physical continuity is not possible if such a discontinuous chronological feature is an intrinsic property of a dynamical physical process. And as such, a meaningful (and actual physical) indicator of a time at which the relative position of a body in relative motion or a certain physical magnitude is precisely determined as has historically been assumed, physical continuity is not possible. That is, it is the human observer who subjectively

projects and assigns a precise instant in time upon a physical process, for example, in order to gain a meaningful subjective picture or 'mental snapshot' of the relative position of a body in relative motion.

It might also be contended in a more philosophical sense that a general definition of static would entitle a certain physical magnitude as being unchanging for an extended interval of time. But if this is so, how then could time itself be said to be frozen static at a precise instant if to do so also demands it must be unchanging for an extended interval of time? As a general and sensible definition this is no doubt correct, as we live in a world where indeed there is interval in time, and so for a certain physical magnitude to be static and unchanging it would naturally also have to remain so for an extended duration, however short.

There is something of a paradox here however. If there were a precise static instant underlying a dynamical physical process, everything, including clocks and watches would also be frozen static and discontinuous, and as such, interval in time would not be possible either. There could be no interval in time for a certain physical magnitude to remain unchanging. Thus this general definition of static breaks down when the notion of static is applied to time itself. We are so then forced to search for a revised definition of static for this special temporal case. This is done by qualifying the use of stasis in this particular circumstance by noting static and unchanging, with static and unchanging as not being over interval, as there could be no interval and nothing could change in the first instance. At the same time however, it should also be enough just to be able to recognize and acknowledge the fault and paradox in the definition when applied to time.

Nonetheless Zeno's paradoxes reveal the ultimate space which does not have length and ultimate time which does not pass by. Even if there is no length and no time, we could think the length and time. But in this case, both length and time is retrospective. The western philosophy, including the Parmenides, Heraclitus of Ephesus and even Bergson, focuses on the view of retrospection. But oppositely when we see the acts to divide with Zeno's paradoxes, namely, what we think is after we experience the 'Now' at no length and no time. Therefore, on concentrating on Zeno's paradoxes, we could absorb into 'Now'.

3. Time from Bergson with Zeno's paradox

The fundamental obstacle to the progress of Western thought is the problem of continuity. Following that, the greatest hurdle is the refusal to confront or even acknowledge its existence.

As Bergson for one has pointed out, the problem of continuity underlies that of metaphysics and, accordingly, philosophy as a whole - for the simple reason that we are immanent to it. Although Bergson is not alone in discovering continuity's implication in, for example, the duration of thought itself (the most notable other being Nietzsche), no one else has been more maligned for doing so.

When we consider the problem of becoming in real life, Bergson said that we could not help meeting the problem of continuity. He wrote characterize more precisely our natural attitude towards Becoming, and this is what we find.

Becoming is infinitely varied. That which goes from yellow to green is not like that which goes from green to blue: they are different *qualitative* movements.... The trick of our perception, like that of our intelligence, like that of our language, consists in extracting from these profoundly different becomings the single representation of becoming in general, undefined becoming, a mere abstraction which by itself says nothing and of which, indeed, it is very rarely that we think.⁴

To this idea, always the same, and always obscure or unconscious, we then join, in each particular case, one or several clear images that represent states and which serve to distinguish all becomings from each other. It is this composition of a specified and definite state with change general and undefined that we substitute for the specific change. Bergson said this is the cinematographic view of becoming as below.

Suppose we wish to portray on a screen a living picture, such as the marching past of a regiment.... It is to take a series of snapshots of the passing regiment and to throw these instantaneous views on the screen, so that they replace each other very rapidly. This is what the cinematograph does. With photographs, each of which represents the regiment in a fixed attitude, it reconstitutes the mobility of the regiment marching.⁵

With cinematograph analogy, Bergson criticized that "with immobility set beside immobility, even endlessly, we could never make movement". The movement does indeed exist here; it is in the apparatus. The process then consists in extracting from all the movements peculiar to all the figures an impersonal movement abstract and simple, movement in general. Such is the contrivance of the cinematograph, and such is also that of our knowledge. Instead of attaching ourselves to the inner becoming of things, we place ourselves outside them in order to

⁴ Bergson, Henry, 1911, *L'Evolution cr'eatrice* (1907), translated by Arthur Mitchell as *Creative Evolution*, New York, 303-304.

⁵ *Ibid.* p304.

recompose their becoming artificially. Perception, intellection and, language so proceed in general. Bergson would sum up that "the mechanism of our ordinary knowledge is of a cinematographical kind". From this notice, Bergson said that "every attempt to reconstitute change out of states implies the absurd proposition, that movement is made of immobilities". The arguments of Zeno of Elea, although formulated with a very different intention, have no other meaning. Take the flying arrow.

At every moment, says Zeno, it is motionless, for it cannot have time to move, that is, to occupy at least two successive positions, unless at least two moments are allowed it. At a given moment, therefore, it is at rest at a given point. Motionless in each point of its course, it is motionless during all the time that it is moving.⁶

Bergson said yes, if we suppose that the arrow can ever be in a point of its course. And also yes, if the arrow, which is moving, ever coincides with a position, which is motionless. But the arrow never is in any point of its course. The most we can say is that it might be there. It is true that if it did stop there, it would be at rest there, and at this point it is no longer movement that we should have to do with. A single movement is entirely, by the hypothesis, a movement between two stops; if there are intermediate stops, it is no longer a single movement.

At bottom, the illusion arises from this, that the movement, once effected, has laid along its course a motionless trajectory on which we can count as many immobilities as we will. From this we conclude that the movement, whilst being effected, lays at each instant beneath it a position with which it coincides. We do not see that the trajectory is created in one stroke, although a certain time is required for it; and that though we can divide at will the trajectory once created, we cannot divide its creation, which is an act in progress and not a thing.⁷

The aporetic relation between the primary data of any objective science and the continuity of process emerged with the Eleatic paradoxes. As Zeno pointed out, movement is absent from a world where all processes are either conceived or apprehended as a series of instants. Since the discrete underlies both the apprehension and comprehension of objectivity, the reconciliation of the discrete and the continuous has been an insurmountable barrier to metaphysics as well as philosophy's desire to attain the objectivity of science. Aristotle managed to brush Zeno's aporia under the carpet, by naming it the potential infinite, only for it

⁶ Ibid. p308.

⁷ Ibid. p309.

to reappear with the discovery of the calculus. Leibniz and Newton's attempts to resolve the problem simply caused the potential infinite to return under the guises of the infinitesimal and the fluxion. Only with Cantor's set theoretical definition of the continuum did it seem as if, albeit briefly, the problem had once and for all been solved. Employing arithmetic alone Cantor was able to demonstrate the actuality, rather than potentiality, of the mathematical continuum.

In this sense, not only is Bergson's conception of continuity of value to any future metaphysics, the general reaction to it indicates both a resistance within thought to the possibility of change as well as precisely where, in contemporary philosophy, that change must take place. The primary transformation that philosophy must undertake if it is to embrace continuity as it is lived or encountered, is to abandon both its pretension to emulate and, as it is currently practiced, its actual subordination to, science. The simple reason for this, is that if philosophy is inseparable from life's continuity, as continuity itself demands it must be, then philosophy must not so much embrace uncertainty but adapt itself in order to encounter and express thought's immanence to life and change.

Moreover, as Bergson has demonstrated, our only access to that which takes place in the absolute continuity of lived time is the immediacy of our affective awareness. Our affections, it could be said, exist solely in the infinitive. In this sense, it is to affectivity that we must look in order to grasp the changing composition of the present and our relations with it.

Bergsonian duration is characteristic of life and consciousness, and is characterized by continuous change, which is also characteristic of life and consciousness. All time is unique; no instant of consciousness is ever exactly the same as any other instant, but all time is also characterized by interpenetration, which is the overlapping of current experience and memory. It is this overlapping that allows us to witness the phenomenon of change, because we can compare what we experience of reality currently with our memory of what we experienced at another instant.

From above, we could know that Bergson's thought intimately is related with the life as the absolute continuity of lived time. But we know that there is a hidden premise which there is something. In this time, we also could ask to Bergson, why do you think 'something is' rather 'anything is not'? Through the consideration of Zeno's arrow, he reveal the real time, duration, which is experienced in real life. This is very important and shows the triumph of thinking. Nonetheless, we should know that we miss the chance to meet new time 'Now'. I would show that we follow the Nāgārjuna's thought, we could make a chance to meet 'Now'.

4. Time from Nāgārjuna with Zeno's paradox

The concept of time is examined explicitly and implicitly throughout many, if not most, of the chapters of Nāgārjuna's *Mūlamadhyamakakārikā*, which is reasonable considering that the discussion largely focuses on change, which Nāgārjuna says could not happen if there were an unchanging substance in phenomena. Examples of the topics considered in that text which refer at least indirectly to time include arising and ceasing; motion, or coming and going; becoming and destruction; beginning and ending; agent and action; conditions; cause and effect; and time itself.

Chapter 2: *Examination of Motion* has generally been interpreted to deny the existence of a substantial essence to motion that is independent of a moving object, and to deny that motion is a substantial property or attribute of a moving object. The ultimate nature of our existence is sunya (emptiness), which describes the phenomenal appearances of our world and emptiness itself as dependently arisen, conventionally understood and without ultimate, inherent nature. While many analysts have pointed out the similarities between Nāgārjuna's analysis of motion and that of Zeno of Elea, they have all noted that Nāgārjuna went much further than Zeno, and had different ultimate purposes and conclusions. Here is Garfield's translation of verse 1 of Chapter 2 :

What has been moved is not moving.

What has not been moved is not moving.

Apart from what has been moved and what has not been moved.

Movement cannot be conceived.⁸

Both Garfield and Siderits and O'Brien⁹ interpret Nāgārjuna as considering a specific instant in time and distinguishing it from the past or the future. Here, what does "a specific instant" mean? It is very difficult notice that we always coincide the instant with the present unconsciously. At all events, from the point of view of the present moment, there is no motion 'currently in the past' nor is there any motion 'currently in the future'. One then asks if there is movement 'currently in this specific instant of the present'. Since the answer is determined to be no, the analysis can be applied to every moment to show that no motion is possible.

⁸ Garfield, Jay, *The Fundamental Wisdom of the Middle Way: Nāgārjuna's Mūlamadhyamakakārikā Translation and Commentary*, Oxford University Press, 1995. There have been many translations, but they each present the same basic argument.

⁹ Siderits, Mark and O'Brien, J. Dervin 1976 "Zeno and Nāgārjuna on Motion" *Philosophy East and West*, Vol. 26, No. 3, (July), 281-299.

That is, if motion exists, there must be sometime at which it exists. Nāgārjuna in this opening verse considers the past and the future. This makes good sense. Because motion requires a change of position, and a change of position must occur over time. But the present has no interval which has the time width to force an expression. So if motion were to exist, it would have to exist either in the past or in the future. But a thing that has moved only in the past is not now moving. Nor is a thing yet to be moved. One might, of course, suggest that there is a simple tense fallacy here—that things that were moving in the past were then in motion, that things that will move in the future will then be in motion. But this would be problematic. For that would mean that all motion would be in the past or in the future, and this could be said at any time. So there would be no time at which it would be true of anything that it is in motion.¹⁰

Zeno presented four different paradoxes that result if we look carefully at the detailed characteristics of motion in four different ways, and therefore sought to show that no metaphysical foundation for motion could be devised. His conclusion, consistent with his teacher Parmenides, is that nothing truly changes, leaving us with an unchanging, monistic 'being'. Nāgārjuna, on the other hand, examined the details of motion and moving objects and found that they were both empty. Zeno seems to be denying the obvious inferences of our empirical observation of movement, while Nāgārjuna shows that our empirical observation of movement demonstrates that movement is a relational and dependent process, and is indeed possible because of the non-existence of any unchanging, inherent essence of 'being'.

Both Zeno and Nāgārjuna examine the details of motion to determine—in one interpretation of its meaning or another—that it doesn't exist. In particular, verse 1 corresponds to Zeno's Arrow that denies motion at an instant during the flight of the arrow, and verses 12 and 13 address the moment at the beginning—or just before the beginning—of the arrow's flight. Regardless of context, purposes and conclusions, each analysis of the motion of the object provided by the Arrow and by these verses presents a complex problem for our concepts of space, time and motion.

In order to find that no movement occurs, Zeno's moving arrow is subjected to analysis of the physical and metaphysical details of its motion. In order to find that movement is a relational and dependent process, Nāgārjuna's moving object is subjected to the same kind of analysis. Modern philosophers place the moving arrow within the metaphysical framework of

¹⁰ Garfield, p126.

differential calculus within a densely continuous manifold of space and time, yet there is no assurance that time is indeed characterized in this way. Therefore, one nagging problem remains to assure that these paradoxes will continue to deserve our attention: the phenomenological thesis of James and Whitehead and the cinematographic view of Bergson suggest that our experience of time is discrete: snapshots separated by finite-duration gaps without observation that do not, therefore, make up a manifold of densely continuous time.

Siderits and O'Brien ascribe to the same view within their classification and analysis of continuity or discreteness of space and time. The model which is under scrutiny here is that which takes both time and space to be continuous, that is, infinitely divisible. The argument focuses explicitly on infinitely divisible space, but infinitely divisible time must be taken as a suppressed premise if the argument is to succeed. Suppose a point moving along a line a-c such that at time (t) the point is at b which is placed between a and c.

We may then ask, where does this motion take place? Now clearly present motion is not taking place in the segment already traversed, a-b. Equally clearly, however, present motion is not taking place in the segment not yet traversed, b-c. Thus the going is not occurring in either the gone-to or in the not-yet-gone-to. But for any (t), the length of the line is exhausted by (a-b) + (b-c). That is, apart from the gone-to and the not-yet-gone-to, there is no place where present-being-gone-to occurs. Therefore nowhere is present motion taking place.¹¹

Nāgārjuna strikes down a metaphysical system that supports a motion that is an inherent property or a substantial essence of the moving object yet independent of it, thus supporting the doctrine of *emptiness*. Emptiness cannot reasonably be considered to be a metaphysical system of its own. Emptiness ultimately means that genuine reality is empty of any conceptual fabrication that could attempt to describe what it is.

Nāgārjuna's purpose is to show that no metaphysical foundations for motion can be established. Yet emptiness is also concerned in particular with denial of the extreme metaphysical positions of substantialism and nihilism. Therefore when Nāgārjuna said like this, we may reveal out and experience hidden premise which there is something while thinking:

Whatever is dependently arisen is
Unceasing, unborn,
Unannihilated, not permanent,

¹¹ Siderits and O'Brien, p289.

Not coming, not going,
Without distinction, without identity,
And free from conceptual construction.¹²

Nāgārjuna's premise is related with the instant to think what the emptiness is. In this paper, I completely concentrate on this instant only. Therefore, when we experience the emptiness through the Nāgārjuna's arguments, what could we name this instant which I mention "a specific instant" above? Through the ultimate of thought with Nāgārjuna, we may have chance to meet "a specific instant" as named 'Now'. In terminology of Buddhism, 'Now' is the same to ksana(刹那, moment).

5. New time 'Now'

If we trap both the language and the logic, we could experience the reflection of time not real time, namely we could experience time which is 'retrospective' after the starting of time. Therefore everything comes out from illusion by thought of the reflection of time. Certainly, we should distinguish it with Bergson's retrospection which is related with the spatialization of time.

In this paper, I notice that various Bergson's terminologies, even duration and intuition, have the aspect of retrospection. Because the duration of Bergson has premise that there is something which we could not express. When we have met this premise during thinking, I would call this as the limit of thought. Of course, with intuition, Bergson directly absorbs into the 'Zeno's time'. But as soon as we raise the question 'why there is something instead of nothing', what was worse, we always see the change and diversity of quality in universe for just instant of intuition.

Nāgārjuna might also notice this point in Bergson's duration which does not consist of similar parts, as one side of sunya. But we should not neglect the other side of sunya which is nothingness. Here, I point out both laymen and scholars' misunderstanding with nothingness. They think the world is changing and ultimately nothing. But we know that we could not neglect the real life in real world. Bergson said that nothingness is more than wholeness, because after we think the wholeness, then we could say the opposite of wholeness.

¹² Garfield, p2.

I would not discuss the detailed comparison between duration and sunya¹³, instead I would focus on the confrontation of the limit of thought during thinking both duration and sunya. I have interest in this moment which we are thinking both duration and sunya. In this time, we may urge to think that the time has passed even though time doesn't count. When we notice that the time has passed even though time doesn't count, we could experience at 'Now'.

Bergson's time flows consistently and always makes new. In this paper, I do not interest in this time anymore, instead I would focus on the moment that we say 'time flows consistently and always makes new'. Through following the Zeno's paradoxes, we must notice the underlying premise as "first we put something on white note or our brain, and then we cut the line in that". What does this mean? How could we reveal the underlying premise, and experience the new time 'Now'. For this, we have good example as below.

This is the Master Woon-Moon's(Yun-Men, 雲門, 864~849) famous Kong-an, *Mount Sumeru*.¹⁴

A student asked Venerable Master Woon-Moon, *When this student didn't raise any thought, was there a sin or not?* Master Woon-Moon said, *Mount Sumeru!*

After this case, we could think like this. "When thought arises, sin also arises. If no thought arises, there should be no kind of sin or error. Why did Master Woon-Moon say the sin, that is error, is as big as Mount Sumeru? Why did he say, *Mount Sumeru?*"

At the instant of question and introspection, we experience the 'Now'. This time indicates the instant both before naming duration and at just time of intuition. Although we fall into the wholeness of the world, we should know the time has passed already.

Regardless of Zeno's argument by many philosophers, we experience the 'Now' with Zeno's paradoxes. We may wonder why many philosophers, old and now, could not notice 'Now'. Because, they think 'why there is something instead of nothing'. But someone may criticize "To save the 'Now', you sacrifice the time which have past, present and future", and then "where is the world?" Before answering this question, we ask ourselves "why do we think 'something is' rather 'anything is not'". First of all, if we know everything comes out illusion by thought of the reflection of time, then in this moment, we could not think anything like

¹³ In this paper, I only concentrate the new time 'Now'. The comparison Bergson's duration with Nāgārjuna's emptiness, namely the way how we understand duration through emptiness and vice versa, is discussed in another paper.

¹⁴ Myo-Bong, Recorded and Translated by Sōn Master Myo-Bong, 1987, *Gateway to PATRIARCHAL SŌN, Venerable Master Hye-Am's Dharma Talks*, Western Sōn Academy, United States of America, p129.

“where the world is?” and “who am I?” etc. In this point, we already arrive at the limit of thought.

This question makes reverse our attitude to nothingness and something. If we think nothing in everything, we also think everything in nothing. Therefore it is not important to answer to this question. Rather it is more important to examine the instant of the act to question. And also the instant to ask a question to ourselves, it is the new time ‘Now’. Zeno’s paradoxes and both Bergson and Nāgārjuna’s thoughts make us experience the ‘Now’ as soon as we confront the limit of thought.

Bibliography

Bergson, Henry, 1911, *L'Evolution cr'eatrice* (1907), translated by Arthur Mitchell as *Creative Evolution*, New York.

Garfield, Jay, 1995, *The Fundamental Wisdom of the Middle Way: Nāgārjuna's Mulamadhyamakakarika Translation and Commentary*, Oxford University Press.

Myo-Bong, Recorded and Translated by Sōn Master Myo-Bong, 1987, *Gateway to PATRIARCHAL SŌN, Venerable Master Hye-Am's Dharma Talks*, Western Sōn Academy, United States of America.

Salmon, Wesley, ed. 1970 *Zeno's Paradoxes* Bobbs-Merrill Time.

Siderets, Mark and O'Brian, J. Dervin, 1976, “Zeno and Nagarjuna on Motion”, *Philosophy East and West*, Vol. 26, No. 3, (July).

Turkey's New Approach to the Asian Community: Economic, Socio-Cultural, Political, Religious and Humanitarian Point of View

Hasan AKCA

Nesime CEYHAN AKCA

Çankırı Karatekin University, Turkey

Abstract

After collapse of Soviet Russia and Eastern Bloc in the late 1980s, Turkey decided to change its foreign policy. Central Asia, Caucasus and Balkans were new direction of Turkey's foreign policy due to having strong cultural, religious, historic and linguistic ties between Turkey and the countries in these regions. Governmental institutions, NGOs and private organizations have worked together successfully during the implementing new foreign policy. As parallel to changes in global arena at the beginning of 2000s, Turkey started to develop its economic and politics relations with African, Latin American, South East Asian and Far East Countries. Especially global economic crises and natural disasters were an opportunity for Turkey to develop its relations with them. The aims of the study were to explain the role of governmental institutions and NGOs in Turkey's foreign policy and to explain humanitarian dimension of Turkey's help to Asian community.

Keywords: Turkey, Foreign Policy, Aid

1. Introduction

Turkey is a country located at the most problematic geographic region of the world: The Balkans, Central Asia, Caucasus and the Middle East. This geostrategic position has shoulder important responsibilities Turkey to become a peace and security bridge between East and West. Turkey has become a major regional power in the world year by year as a result of new foreign policy (zero problem with neighbours, close economic cooperation with African and Latin American Countries), successful activities of Turkish governmental institutions, NGOs and private organizations throughout the world, and strong economic position of the country (having the world's 15th largest Gross Domestic Product-Purchasing Power Parity and 17th largest Nominal Gross Domestic Product in 2010, not been affected seriously from recent global economic crises) in the last decade.

2. Advantage of become a Member of International Organisations

Turkey has close relations with countries in the Balkans, Central Asia, South Asia, Middle East, African, and Latin American countries through global and regional organizations in many areas such as education, culture and art, industry, agriculture, tourism, etc (Table 1).

Table 1: Membership of Turkey to International Organizations

Name	Establishment	Members
United Nations (UN)	1945	193 member states including Turkey
Council of Europe	1949	47 member states including Turkey
Organization for Economic Co-operation and Development (OECD)	1961	34 member states including Turkey
Organization of Islamic Cooperation (OIC)	1969	57 member states including Turkey
Organization for Security and Co-operation in Europe (OSCE)	1973	56 member states including Turkey
Economic Cooperation Organization (ECO)	1985	Turkey, Iran, Pakistan, Afghanistan, Azerbaijan, Kazakhstan, Kyrgyzstan, Tajikistan, Turkmenistan, Uzbekistan
the Organization of the Black Sea Economic Cooperation (BSEC)	1992	Albania, Armenia, Azerbaijan, Bulgaria, Georgia, Greece, Moldova, Romania, Russia, Serbia, Turkey, Ukraine
Developing Eight (D-8)	1997	Bangladesh, Egypt, Indonesia, Iran, Malaysia, Nigeria, Pakistan, Turkey
G-20 major economies	1999	19 countries including Turkey, and EU
Turkic Council	2009	Azerbaijan, Kazakhstan, Kyrgyzstan, Turkey

3. Turkey's New Position in Aid: from a Recipient to a Donor Country

Turkey has been warmly welcomed as a new player in the multilateral humanitarian arena.¹ Although Turkey still receives aid at a symbolic level, its stronger economic position and sense of responsibility to promote international peace have enabled Turkey to emerge as a new donor.²

¹ MFA, Humanitarian Assistance by Turkey, 2011.

² Musa Kulaklikaya, Rahman Nurdun, "Turkey as a new player in development cooperation", *Insight Turkey*, fall 2010.

Table 2: Top three recipients of total humanitarian aid from Turkey (US\$ million)

Rank	2002	2003	2004	2005	2006	2007	2008
1	Georgia (0.7)	Iraq (1.8)	Iraq (30.5)	Pakistan (164.9)	Pakistan (53.4)	Iraq (26.1)	Iraq (11.7)
2	Azerbaijan (0.6)	Iraq (0.8)	Iran (15.4)	Indonesia (32.7)	Indonesia (26.3)	Sudan (10.0)	Palestine/OPT (4.8)
3	Afghanistan (0.3)	Palestine/OPT (0.4)	Indonesia (4.1)	Sri Lanka (15.9)	Lebanon (25.2)	Palestine/OPT (3.9)	Pakistan (2.7)

Source: Development Initiatives based on OECD DAC (constant 2008 prices) and UN CERF data

The Turkish International Cooperation and Development Agency (TIKA) is the principal body responsible for the administration of Turkish aid.³ It was established on January 24, 1992 in order to “[provide] development assistance foremost to developing countries where Turkish is spoken and countries that border Turkey as well as [improve] cooperation through projects and programs in economic, commercial, technical, social, cultural and educational arenas”.⁴ Today it is the major channel to extend Turkey’s humanitarian and development assistance to the LDC’s. It currently maintains 25 coordination offices in 22 countries across Balkans, Caucasus, Central Asia, South Asia, Central Europe, South Europe, Middle East and Africa.⁵ TIKA implements some development projects with Asian less developed countries such as Afghanistan, Cambodia, Kiribati, Nepal, Yemen, and Timor-Leste.

4. Reasons for Giving Foreign Aid

Direction of foreign aid is determined not only political and strategic considerations, but also by the economic needs and policy performance of the recipient countries.⁶ TIKA ex-President told a group of reporters at a meeting of Diplomatic Correspondents’ Association that “Turkey aims to assist a country without any conditions. It assists the people of those countries that need help, not the dictators”.⁷

³ OECD, Development and Co-operation Report 2010, p. 132.

⁴ For more information, see web page of TIKA

⁵ Deha Erpek, Turkey and the Least Developed Countries: A New Partnership, 2008; M. Kulaklikaya, “Turkey as a New Player in development Cooperation”, *Insight Turkey* (2010); TIKA, Koordinatörlükler, 2011.

⁶ Alberto Alesina, David Dollar, “Who Gives Foreign Aid to Whom and Why?”, *Journal of Economic Growth*, 5, 1 (2000), pp. 33-63.

⁷ *Hurriyet Daily News*, “Turkey’s TIKA Provides Assistance Unconditionally”, on 14 February 2011.

4.1. Aid Assistance Educational and Cultural Point of View

Education is perceived to be the central agent that enhances the social and economic development and transformation of countries.⁸

Turkey is a country that has a strong historical, cultural, ethnic and linguistic relationship with the newly independent Central Asian Countries.⁹ In the region, there are many schools established by Turkish Ministry of National Education and private institutions. In addition, 6 Turkish Universities were established by the cooperation of two states and some Turkish private organizations in the region.¹⁰ These are as follows:

- Ahmet Yesevi University (established by Turkey and Kazakhstan States)
- Kyrgyzstan-Turkey Manas University (established by Turkey and Kyrgyzstan States)
- Suleyman Demirel University, Kazakhstan (established by Turkish private sector)
- International Ataturk-Alatoo University, Kyrgyzstan (established by Turkish private sector)
- Qafqaz University, Azerbaijan (established by Turkish private sector)
- International Black Sea University, Georgia (established by Turkish private sector)

One effort of particular importance to Turkey's public diplomacy activities is TIKA's "Turcology Project", established in 1999. Up to 2007, 18 Turcology Centres have been established in various universities in Afghanistan, Albania, Bosnia-Herzegovina, the Autonomous Republic of Crimea, Georgia, Kazakhstan, Kosovo, Mongolia, Palestine, Syria, the Republic of Tatarstan, Ukraine, and Uzbekistan. TIKA has also established 12 Turkish Language and Culture Centres in 30 Universities as part of the project. On 20 September 2011, TIKA Turcology Project was handed over to Yunus Emre Foundation.

4.2. Aid Assistance Religious Point of View

Norms and values largely influence humanitarian aid. Besides international norms and values, a country's humanitarianism is intrinsically linked to its cultural and religious

⁸ Martin Carnoy and Joel Samoff, *Education and Social Transition in the Third World*, (Princeton: Princeton University Press, 1990), p. 15.

⁹ C.E. Demir, A. Balci, F. Akkok, "The Role of Turkish Schools in the Educational System and Social Transformation of Central Asian Countries: the case of Turkmenistan and Kyrgyzstan", *Central Asian Survey* 19, 1 (2000), pp. 141-155.

¹⁰ Lutfu Sagbansua, Ibrahim Keles, "Managerial and Educational Fetures of a Turkish University in Central Asia", *Bulgarian Journal of Science and Education Policy*, 1, 1 (2007), pp. 191-203.

values,¹¹ Christian ethics of charity shaped the early days of the big international NGOs and Red Cross/Red Crescent movement¹², just as the institutionalisation of Islamic charitable duties, such as Zakat or Sadaqa, are at the root of the big charitable organisations in the Islamic world.¹³

4.3. Aid Assistance Political Point of View

After collapse of Soviet Union, Turkish world from the Adriatic to the Chinese wall became a new topic of discussion in Turkish policy circles and the media.¹⁴ Since 2002 the Turkish government has adopted a multi-dimensional, goal-oriented, balanced, and humanitarian foreign policy with a view to restoring and maintaining peace in the world, and particularly in Turkey's neighbourhood.¹⁵ Turkey has been cited as a rising star of 21st century in the Muslim World, not only for its growing economic potential and deepening democratic credentials, but also due to its recent pro-active diplomatic initiatives in conflict areas such as the Middle East, the Balkans and the Caucasus.¹⁶

4.4. Aid Assistance Humanitarian Point of View

It is a fact that most of the donors mainly gave aid in their-growing or traditional-sphere of influence as regional powers. However, large-scale natural disasters occurred throughout the world have changed and are changing the humanitarian approach of several countries.¹⁷ For example, Turkish humanitarian assistance to Southeast Asia in the aftermath of the tsunami disaster (affected more than 12 countries throughout South and South Asia and

¹¹ CCDP, Religion and Humanitarianism: Floating Boundaries in a Globalising World, Conference Report, Graduate Institute of International and Development Studies, Geneva: IHEID, 2009, p. 3.

¹² Peter Walker, Daniel G. Maxwell, Shaping the Humanitarian World, *Global Institutions Series* (London: Routledge), 2009, p.15; J. Cockayne, "Islam and International Humanitarian Law: from a Clash to a Conversation between Civilisations", In: IRRC, Jg. 84, H. 847, p. 597-626.

¹³ J. Benthall, "Financial Worship: The Quranic Injunction to Almsgiving", *The Journal of the Royal Anthropological Institute*, 5, 1 (1999), pp. 36.

¹⁴ Bulent Aras, "Turkish Policy toward Central Asia", *SETA Policy Brief*, April 2008, No. 12, p. 1.

¹⁵ Musa Kulaklikaya, "Turkey as a new player in development cooperation", *Insight Turkey*, 1 October 2010.

¹⁶ Mehmet Ozkan, "Turkey's Darfur Policy: Convergences and Differentiations from the Muslim World", *Insight Turkey*, 2010.

¹⁷ Andrea Binder, Claudia Meier, Julia Steets, "Humanitarian Assistance: Truly Universal? A Mapping Study of Non-Western Donors", GPPi Research Paper No: 12, August 2010, p. 21-22.

stretched as far as the north eastern African coast) in December 2004, Turkey's immediate response to Pakistan's call for assistance following the October 2005 Kashmir earthquake, the helping hand extended to Haiti in 2010 earthquake, evacuating people from flood-hit areas in Albania and Montenegro in 2010 are remarkable examples in this regard.¹⁸ It means that as a result of changing world conjecture and natural disasters that have occurred in the last few years have enabled Turkey to expand its aid efforts to a wider geographic zone¹⁹. In this context, governmental institutions (i.e. TIKA), and NGOs (i.e. Turkish Red Crescent, Kimse Yok Mu Charity and Solidarity Organization, Turkish Religious Foundation, IHH Humanitarian Relief Foundation, Doctors Worldwide Organization, Cansuyu Charity and Solidarity Organization, Dosteli Charity and Solidarity Organization, Pole Star Health Volunteers Organization, etc) are very active worldwide.

There is a good relation between Turkey and Japan. It goes back to 19th century and there has been smooth and problem-free continuous contact between the two states during this time.²⁰ Sunk of Ottoman Frigate *Ertugrul* in a storm off of Wakayama prefecture of Japan in 1890, evacuation of Japanese citizens in Tehran by Turkey during the Iraq-Iran war in 1985, Japanese aid to Turkey after a great earthquake in northwest Turkey in 1999 are important milestones in the development of Turkish-Japan friendship. Turkey has not forgotten Japan's help. Therefore, Turkey has done everything for Japan after 2011 earthquake and tsunami-hit Japan. This is a mark of true friendship between Turkey and Japan.

REFERENCES

- Alesina, A., David Dollar, D. (2000) "Who Gives Foreign Aid to Whom and Why?", *Journal of Economic Growth*, 5, 1, pp. 33-63.
- Aras, B (2008) "Turkish Policy toward Central Asia", *SETA Policy Brief*, April 2008, No. 12, p. 1.
- Aras, B., Dagci, K., Caman, M.E. (2009) "Turkey's New Activism in Asia", *Alternatives: Turkish Journal of International Relations*, 8, 2, pp. 24-39.
- Benthall, J. (1999) "Financial Worship: The Quranic Injunction to Almsgiving", *The Journal of the Royal Anthropological Institute*, 5, 1, pp. 27-42.

¹⁸ MFA, Humanitarian Assistance by Turkey, 2011.

¹⁹ Musa Kulaklikaya, "Turkey as a new player in development cooperation", *Insight Turkey*, 1 October 2010.

²⁰ Bulent Aras, Kenan Dagci, M. Efe Caman, "Turkey's New Activism in Asia", *Alternatives: Turkish Journal of International Relations*, 8, 2 (Summer 2009), pp. 34.

- Binder, A., Meier, C., Steets, J. (2010) “*Humanitarian Assistance: Truly Universal? A Mapping Study of Non-Western Donors*”, GPPi Research Paper No: 12, pp: 21-22.
- Carnoy, M., Samoff, J. (1990) *Education and Social Transition in the Third World* (Princeton: Princeton University Press).
- CCDP (2009) *Religion and Humanitarianism: Floating Boundaries in a Globalising World*, Conference Report. 10-11 October 2009, Graduate Institute of International and Development Studies, Geneva Switzerland (Geneva: IHEID).
- Cockayne, J. (2002) Islam and International Humanitarian Law: from a Clash to a Conversation between Civilisations. In: IRRC, Jg. 84, H. 847, p. 597-626.
- Demir, C.E., Balci, A., Akkok, F. (2000) “The Role of Turkish Schools in the Educational System and Social Transformation of Central Asian Countries: the case of Turkmenistan and Kyrgyzstan”, *Central Asian Survey*, 19, 1, pp. 141-155.
- Erpek, D. (2008) Turkey and the Least Developed Countries: A New Partnership. (www.mfa.gov.tr/turkey-and-the-least-developed-countries_-a-new-partnership.tr.mfa).
- Hurriyet Daily News (2011). Turkey’s TIKA Provides Assistance Unconditionally, February 14, 2011.
- Kulaklikaya, M. (2010) “Turkey as a New Player in Development Cooperation”, *Insight Turkey*, 1 October 2010.
- Kulaklikaya, M., Nurdun, R. (2010) “Turkey as a New Player in Development Cooperation”, *Insight Turkey*, fall 2010.
- MFA (2011) Humanitarian Assistance by Turkey. Available from web page of TR Ministry of Foreign Affairs (www.mfa.gov.tr/humanitarian-assistance-by-turkey.en.mfa).
- OECD (2010) “Efforts and Policies of the Bilateral Donors”, *Development and Cooperation Report 2010*.
- Ozkan, M. (2010) “Turkey’s Darfur Policy: Convergences and Differentiations from the Muslim World”, *Insight Turkey* (www.faqs.org/periodicals/201010/2185705251.html).
- Sagbansua, L., Keles, I. (2007) “Managerial and Educational Futures of a Turkish University in Central Asia”, *Bulgarian Journal of Science and Education Policy*, 1, 1, pp. 191-203.
- Walker, P., Maxwell, D.G. (2009) Shaping the Humanitarian World, *Global Institutions Series* (London: Routledge).

Cultural and religious pluralism in the philosophy of Ikhwan as Safa and Contribution of Asian Cultures to the idea of pluralism

Prof. Dr. Bayram Ali CETİNKAYA*

Introduction

There is a general consensus on the idea that the movement of Ikhwan as Safa, introduced in Basra which is declared as the centre of free rational thought and Mu'tazilite movement in addition to its being centre of Muslim idea¹. It is not a coincidence that the community has been primarily emerged in Basra in South Iraq and tractates are composed of mathematical, political and religious doctrines because Basra in 10th century² as a cosmopolitan city was open to outer effects and it always communicated with external world. Although Ikhwan maintained its activities secretly, it is possible to claim that Basra was a freedom centre, which gives the right of self-expression³ for every thought, ideology and school.

The tractates proposed by Ikhwan as Safa represents the philosophical life of 10th century- even if is not too comprehensive-, as it represents political life. Besides, the reflection of philosophical atmosphere of that period is seen obviously in tractates. Islamic mentality of this century was aware of Ancient Greek, Indian wisdom, Arabic and Persian literature and other monotheistic and non-monotheistic religions and cultures. The Tractates combined these ideas and cultures⁴.

Ikhwan as Safa as a Philosophical Community

Publishing and research concerning Ikhwan as Safa have been emerged since the end of 19th century. Some of the tractates were translated into Latin in medieval Christian world⁵.

There are two authorities who provide us some reliable knowledge on Ikhwan as Safa: the philosopher of 4th and 5th century ebu suleyman el-mantiki and his student ebu hayyan et-tevhidi⁶.

Ebu hayyan et-Tevhidi states the following anecdote that has been expressed for centuries about Ikhwan as Safa in mukabesat and al-Imta and al-Muanese:

He is not belong to any sect or group; he did not need such a belonging because of the difference of the thing that is seen as simply commented and superficially explained. He had

* Istanbul University.
bacetinkaya@hotmail.com

¹ Hamdi Ragıb Atademir, "Tahlil ve Tetkikler Adel Awa: 'İhvan al-Safâ'nın Tenkid Kafası'", *AÜİFD*, volume:2 (1), Ankara 1953, 98; Ömer Ferruh, *İhvânü's-Safâ*, 3rd edition, Beirut 1981, 18; Nâdiye Cemâluddîn, *Felsefetü't-Terbiyye inde İhvâni's-Safâ*, Kahire 1983, 87-88.

² R. Hartman, "Basra", *İslâm Ansiklopedisi (MEB)*, İstanbul 1986, II, 320-327.

³ Ârif Tâmir, *Hakikatü İhvâni's-Safâ ve Hullâni'l-Vefâ*, 3rd edition, Beirut 1982, 72-73.

⁴ Taha Hüseyin, "Mukaddime", *Resâilu İhvâni's-Safâ ve Hullâni'l-Vefâ*, in (tashi: Hayruddin ez-Ziriklî), Egypt 1347/1928, I, 10; Armand Abel, "Basra'da İhvân-el-Safâ Muamması ve Bunun X. Yüzyılda Halifeler Devletinin Sosyal Tarihi Bakımından Manası", translator: Nusret Hızır, *Belleten*, volume: XXIX, 1965, 613.

⁵ Nihat Keklik, *Türk-İslam Felsefesi Açısından Felsefenin İlkeleri*, Ankara 1996, 99.

⁶ M. S. Stern, *Studies in Early Ismâ'ilism*, Leiden 1983, 155; M. Stern, "The Authorship of The Epistles of The İkhvân-as-Safâ", *Islamic Culture*, volume: 20, 1946, 368-369, 372.

lived in Basra for a long time. He met there with various scientists and profession experts. Among these people, it could be mentioned about Ebû Süleyman Muhammed b. Ma'şer el-Bustî, Ebu'l-Hasen Ali b. Harun ez-Zencânî, Ebû Ahmed el-Mihricânî, el-Avfi and such. He spent time with them. He had a group of ten friends. Their friendship was close. They met together very frequently. Eventually, they had a common idea and they formed a sect. They supposed that they are becoming close on another in the way to reach the sake of Allah. They expressed this: "The Shari'a became dirty by being painted with ignorance and composed with aberrations. The only way that will clean Shari'a is philosophy because philosophy includes *itikadi hikmet and itikadi maslahat*". They also supposed that maturity is formed via the regulation of Greek philosophy and arrangement of Arabic Shari'a. They wrote 50 tractates, which contain all branches of philosophy. They separated these tractates, which include all scientific and practical parts of philosophy, with respect to sciences and put an index for them. Then, they called them as Ikhwan as Safa and Hullani'l vefa. They did not express their (writers') name. They named these tractates with religious words, idioms about Shari'a and letters that will reach them the way they select⁷.

The identity and works of this community is important in other way because it is thought that the group of Ikhwan as Safa⁸ originated from Basra emerged between the years of 946 and 1055⁹.

The members of this community spread to various cities. According to the explanations of Kitri, their activity centre was Basra. The community had branches in Egypt and Bagdad¹⁰.

It was claimed such theses that tractates addresses to many people in various social statues, in various ages and having various jobs, their language includes the words originated from Greek and other languages in addition to philosophical and scientific expressions and they have one or more writers.¹¹

Ikhwan as Safa was a secret philosophical community emerging in the last period of Abbasid Government when religious, philosophical and political rivalry was widespread, and it aimed to reform intellectual side of Islamic society by putting forward unity and solidarity, fraternity, assistance and cohesiveness¹². However, it is interesting that this community was working like association of philosophy that tries to transfer its philosophical, scientific and cultural studies to the people in this age by saving its existence during one age in Hijri 4th century in Islamic geography. The works and struggles of this group are remarkable in terms

⁷ Ebu Hayyân Tevhidî, *el-Mukabesât*, Egypt 1929/1347, 45 (1st footnote), 46; Tevhidî, *el-İmtâ ve'l-Muânese*, takdim: Ahmet et-Tuveylî, Tunisisa 1982, 171-173; el-Kıftî, *Ahbâru'l-Ulemâ bi Ahbâru'l-Hukemâ*, 59.

⁸ Ebu Hayyân Tevhidî, *el-Mukabesât*, Egypt 1929/1347, 45 (1st footnote), 46; Tevhidî, *el-İmtâ ve'l-Muânese*, takdim: Ahmet et-Tuveylî, Tunisisa 1982, 171-173; el-Kıftî, *Ahbâru'l-Ulemâ bi Ahbâru'l-Hukemâ*, 59.

⁹ Yuhanna Kumeyr, *İhvânî's-Safâ*, 2nd edition, Beirut 1986, 5.

¹⁰ el-Kıftî, *Ahbâru'l-Ulemâ bi Ahbâru'l-Hukemâ*, 59.

¹¹ Abel, "Basra'da İhvân-el-Safâ Muamması ve Bunun X. Yüzyılda Halifeler Devletinin Sosyal Tarihi Bakımından Manası", 99; Muhammed Ferîd Hicâb, *el-Felsefetü's-Siyasiyye inde İhvânî's-Safâ*, Egypt 1982, 65.

¹² R, II, 140; Enver Uysal, *İhvân-ı Safâ Felsefesinde Tanrı ve Alem*, Istanbul 1998, 24; Uysal, "İhvân-ı Safâ" mad., *T. D. V. İ. A.*, Istanbul 200, XXII, 1-2; Necip Taylan, *Anahatlarıyla İslâm Felsefesi Kaynakları-Temsilcileri-Tesirleri*, Istanbul 1981, 148; Ömer Ferruh, *Târîhu'l-Fikri'l-Arabî ilâ Eyyâm-i İbn-i Haldûn*, IV. edition, Beirut 1983, 379; Hannâ el-Fâhûrî - Halil el-Cerr, *Târîhu'l-Felsefeti'l-Arabiyye*, 3rd edition, Beirut 1993, I, 224, 228; Antoine Kerem - Kemâl el-Yâzîcî, *E'lâmû'l-Felsefeti'l-Arabiyye*, 4th edition, Beirut 1990, 400-403, 419.

of the idea that they indicate the progress of Islamic world in an intellectual area in that period. The doctrines of this community were summarized in the study of Resailu Ikhwan as Safa, which is anonymous. This study involves fifty-one tractates and it reflects all of their ideas and the application of them to the religious doctrines¹³.

There were people from various groups among the members of this community.¹⁴ Some part of the members were the children of Amir, Queen, gentry or administrators, some parts were children of artisan, tradesman or traders and some other parts were the children of writer, reverend and scholars.¹⁵

There is merely one important work transferred to us from this group, which lives in some of Muslim Indian areas like an alive literature.¹⁶ This work is "tractates" and at least one copy of it exists in the important centers of Islamic world and in most of their libraries.

The members of the community of Ikhwan as Safa experienced the behavior, sect, belief, morality and custom of the people they can have close friendship with and they considered these people's circumstance.¹⁷

People could attend this community, which maintained its activities secretly, via personal and faith-based contact. They advise their propagators to act among young people because old people were not suitable for movement.¹⁸ Members of the community were categorized in four degrees, which were selected according to their ages.¹⁹

Their community is depicted as communal or fraternal. It was insistently explained to the people accepted for the membership of this community to help and support each other against the relationships with worthless people until they reach their target. The members of this community were selected among young people who are lively, willing and tend to change the minds rather than old people who are against of reform and all types of change.²⁰

Their Sources

It should not be thought that the sources of Ikhwan are historical inscriptions. They mentioned about the universality of their sources, which contain divine inspiration and Nature:

We provided our information from four books. First one is composed of mathematical and natural sciences produced by philosophers and sages. Second one is composed of Torah, Bible, Quran and other pages sent to prophets via seraphs. Third one is books

¹³ Ignaz Goldziher, *Klasik Arap Literatürü*, Translator: Azmi Yüksel, Rahmi Er, Ankara 1993, 108; Tevhidî, *el-Mukabesât*, 46; Ömer Ferruh, *İhvânü's-Safâ*, 3rd edition, Beirut 1981, 19, 27.

¹⁴ Ian Richard Netton, *Muslim Neoplatonists*, London 1982, 78.

¹⁵ R, IV, 165-166, 188-189; Koç, *İhvân-ı Safâ'nın Eğitim Felsefesi*, 29-30; Tâmir, *Hakâkatü İhvânî's-Safâ ve Hullanî'l-Vefâ*, 84; İsmail Râci Farûkî – Lâmia Farûkî, *İslâm Kültür Atlası*, Translator: M. O. Kibaroglu, Z. Kibaroglu, 3rd edition, Istanbul 1999, 334; Çubukçu, *İslâm Düşünürleri*, 33-34; İbrahim Agah, Çubukçu, "İhvân as-Safâ ve Ahlâk Görüşleri", *AÜİFD*, volume: 12, Ankara 1964, 44; Ferruh, *İhvânü's-Safâ*, 29-30; Kumeyr, *İhvânü's-Safâ*, 10

¹⁶ Abel, "Basra'da İhvân-el-Safâ Muamması ve Bunun X. Yüzyılda Halifeler Devletinin Sosyal Tarihi Bakımından Manası", 605.

¹⁷ İsmail Hakkı İzmirli, *İhvân-ı Safâ Felsefesi ve İslam'da Tekâmül Nazariyesi*, ed.: C. İzmirli, Istanbul 1949, 7; İzmirli, "İhvân-ı Safâ Felsefesi", *Sebilürreşad*, volume: 29, Istanbul 1949, 54.

¹⁸ R, IV, 51-52.

¹⁹ Ömer Ferruh, "İhvân-ı Safâ", *İslam Düşüncesi Tarihi*, Translator: İ. Kutluer, ed. M.M. Şerif, Istanbul 1990, I, 328; İzmirli, "İslâm'da Felsefe Cereyanları (3)", *DİFM* (February), volume: 14, Istanbul 1930, 8-39; M. S. Stern, "New Information About The Authors of The 'Epistles of The Sincere Brethren'", *Islamic Studies*, c. 3, Karachi 1964, 421.

²⁰ R, IV, 52.

concerning nature in which there is movement of stars, the episodes of zodiac, ideas of the shapes of celestial spheres, plant and animal kingdoms, and the production of various human industries in Platonic point of view. Forth one is comprised of holy books that are just sent to pure people. Merely angels are closed to these spirits that are pure, privileged and noble.²¹

Main doctrines in tractates about Judaism are indicated as the Jewish stories and traditions transferred by Ikhwan.²²

Ikhwan²³ advised to his members to read Bible. He most probably utilized from the copies of Ahd-I cedid.²⁴ The main attitude of Ikhwan towards Islam is shaped on the frame of being tolerable. The origins of this toleration are represented in verses transported from Quran.²⁵

Tractates include not only the effects of Greek, Jewish, and Quran, but also the effects of Buddhist, Persia, Zoroaster and Maniheist ideas.²⁶

It can be inferred that while tractates had been forming, Ikhwan applied to various sources and utilized from them. The most dominant point among these sources is the idea and philosophy of Greek. Ikhwan was relied on Ptolemaeus²⁷ in astronomy, Euclid²⁸, in geometry, Hermes²⁹ in magic and astrology, Aristotle³⁰ in logic and physics, Pythagoreans³¹ in arithmetics and music, Plato and new Platonics' ideas in metaphysics. The effects of Plotin and Porfirus³² from new Platonics is felt strongly. In tractates, there are Babel and Indian elements in astrology area, but at the same time there are stories from Buddhism and Persian and transferences from Torah and Bible. Despite these different sources, the writers of tractates were very successful in synthesizing them³³.

Their Purposes

There are different claims about the aims and targets of Ikhwan as Safa. According to some researchers, their purpose and target is on one hand to help religion, to advise their coreligionists and to get closer to Allah by understanding all sciences deeply, on the other hand to explore the realities in philosophical and religious disciplines.³⁴

Taha Hüseyin and other historians thought as him claimed that the purpose of Ikhwan is to change existing political mechanism by developing a new philosophical system.³⁵

²¹ Seyyid Hüseyin Nasr, *İslâm Kozmoloji Öğretilerine Giriş*, Translator: N. Şişman, İstanbul 1985, 49-50; R, IV, 42.

²² Netton, *Muslim Neoplatonists*, 72.

²³ R, IV, 245.

²⁴ Netton, *Muslim Neoplatonists*, 54, 79; A. L. Tibawi, "Further Studies on Ikhwan as-Safa", *The Islamic Quarterly*, volume: II, 1995, 66.

²⁵ Netton, *a. g. e.*, 79; R, IV, 121.

²⁶ Netton, *Muslim Neoplatonists*, 89, 94; besides see. Marqet, "Ikhwan al-Safa", *E. I.*, London 1979, III, 1076; Sheikh, *Islamic Philosophy*, London 1982, 35.

²⁷ R, I, 49, 138; III, 326; IV, 285, 361, 382.

²⁸ R, I, 106, 49, 440; III, 89, 207.

²⁹ R, I, 138.

³⁰ R, I, 138.

³¹ R, I, 35-36, 48-49, 208.

³² R, I, 266-269

³³ R, I, 266-269

³⁴ R, III, 29; İzmirli, *İhvân-ı Safâ Felsefesi ve İslâm'da Tekâmül Nazariyesi*, 6; Mustafa Çağrı, *İslâm Düşüncesinde Ahlak*, İstanbul 1989, 54.

³⁵ Taha Hüseyin, "Mukaddime", *Resâilü İhvâni's-Safâ ve Hillâmi'l-Vefa* (tas: Hayruddin ez-Zirikli), Egypt 1347/1928, I, 7-8; Nasr, *İslâm Kozmoloji Öğretilerine Giriş*, 44; el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabîyye*, I, 225, 230; el-Cundî, "Ebû'l-Alâ el-Maarrî ve İhvânü's-Safâ", *Mecellâtü'l-Mecmau'l-İlmî'l-Arabî*, 347; Süleyman Uludag, *İslâm Düşüncesinin Yapısı*, 4th edition, İstanbul 1999, 219

According to another researcher, their aim was to spread their views all over the Muslim world³⁶ and to combine all religions as one religion by philosophy of religion. Due to this idea, while they were writing tractates, they used the ideas of all of existing religions in their age. Thence, Ikhwan whose ideas are mostly relied on Islamic point of view, tried to compromise philosophy and religion. However, according to our point of view, because of the reasons emerging from their secret organization, they sometimes commented against Sunni Islamic doctrines. They were followed by law enforcement and this caused them to work secretly.³⁷

Some other researchers who explain the aims of Ikhwan in a different way claimed that their purpose is to construct philosophical religion and spread their ideas to all over Muslim world³⁸, then, to merge all regions into a single religion. Due to this reason, while writing tractates, they used all religions.³⁹

An ultimate goal of this philosophy group can be suggested as *being liberal and finding a teacher who searches for reality and who does not have just one idea dogmatically in religious topics*.⁴⁰

Ikhwan comfortably mentioned about Christianity and Mandaeans as they talked about Islam.⁴¹

Their real goal was to develop a spiritual doctrine which does not harm anyone, suits for everyone and takes other religions that are placed in history by the help of Islam and Greek philosophy place.⁴²

Saying that Ikhwan as Safa was connected to one sect would be injustice for them. They were not in favor of the sects their members are included in. All views see and reflect this community as a part from their view.

Their Scientific Methods

It is seen that Ikhwan had a liberalistic attitude towards other religions. According to their view, differences in religions depend on incidental factors such as race, time and accommodation. Nevertheless, they considered that these factors do not influence universality and unity of reality.⁴³

The school of Ikhwan as Safa as an uncommon religious satisfaction attempt in Sunni customs⁴⁴ did not adhere to neither one religion nor one philosophical attitude; conversely they used all of the ideas that could be useful regardless of religious, doctrinal, philosophical and sectarian differences.⁴⁵

Awa thinks that the thought of Ikhwan is between syncretism and eclecticism.⁴⁶ Nonetheless, some researchers support the view that Ikhwan is not syncretic but it is eclectic because syncretism is to combine different doctrines with non-critical manners. Due to this

³⁶ İ. Agah Çubukçu, *İslâm Düşünürleri*, 2nd edition, Ankara 1983, 32.

³⁷ Çubukçu, *ibid*, 35; also see. Tevhidî, *el-İmtâ ve'l-Muânese*, 174.; Ahmet Zeki Paşa, "Fasl fî Resâili İhvâni's-Safâ", *Resâilu İhvâni's-Safâ ve Hillâni'l-Vefâ*, I, 24; Ferruh, *Târîhu'l-Fikri'l-Arabî ilâ Eyyâm-i İbn-i Haldûn*, 380; el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabîyye*, I, 228; Kerem - Elyâzîcî, *E'lâmu'l-Felsefeti'l-Arabîyye*, 412.

³⁸ Çubukçu, *İslâm Düşünürleri*, 32.

³⁹ Çubukçu, *ibid*, 35; Kumeyr, *İhvânu's-Safâ*, 10.

⁴⁰ R, IV, 51; Huseyin Al-Hamdâni, "Resâil İkhvân as-Safâ in the Literature of the Ismâ'îlî Taiyibi Da'wat", *Der Islam*, XXV, Berlin 1939, 291; Sarıkavak, *Düşünce Tarihinde Urfa ve Harran*, 126; Kerem -el-Yâzîcî, *E'lâmû'l-Felsefeti'l-Arabîyye*, 401.

⁴¹ el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabîyye*, I, 236, 240-241.b

⁴² Ferruh, "İhvân-ı Safâ", *İslam Düşüncesi Tarihi*, I, 329; see. R, II, 367.

⁴³ Poonawala, "İkhvân al Safâ", 93.

⁴⁴ Arthur Jeffery, "Eclecticism in Islam", *The Moslem World*, XII/2, New York, 1922, 238.

⁴⁵ Ömer Ferruh, *Târîhu'l-Fikri'l-Arabî ilâ Eyyâm-i İbn-i Haldûn*, 4th edition, Beirut 1983, 380.

⁴⁶ Atademir, "Tahlil ve Tetkikler Adel Awa: 'İhvan al-Safâ'nın Tenkid Kafası'", 97.

feature of syncretism, it is supposed as the contrast of eclecticism. Therefore, eclecticism, as an opposite of syncretism, is accepted as the prevention of all kinds of harmonization inclination that is against of natural.⁴⁷

In the thought of Ikhwan, it is seen that there are signs of the preparation of point of view that is available to educate people with true and deep beliefs, of the moral discipline as in new Pythagoreanism and of critical and lighter philosophy.⁴⁸

Therefore, it should be accepted that Ikhwan as Safa is a system that follows chooser (eclectic) method.⁴⁹

Ikhwan opened their doors for the owners of science and knowledge without the importance of their religion, language and race and without any disturbance because of their religion, language and race.

Their intellectual effects

Ikhwan as Safa's effect on the wide geographical area and their acceptance by huge groups are the proofs of the idea that they obtained very strong idea structure.⁵⁰

In addition to tractates' being effective on divisions such as Bâtıniyye, İsmâiliyye, Haşşaşın, Dürzî, it is seen that it was read by Ibn Sina (980-1037), Ghazali and Ibn Heysem (965-1040), it influenced Ibn Arabi and Ibn Haldun (1332-1406) and it was adopted mostly by Ismailis.⁵¹

This community did reforms in history of philosophy; it caused religious philosophy to develop and to enlarge philosophical life in Endulus.⁵² Ikhwan as Safa community that had a big role on the development of Islamic thought is always a topic for wonder because of the eclectic side of their views and mystery of their identity. Ikhwan was popular in Middle East as Hegel, Kant and Voltaire in West. Their defining themselves as "sleepers in the cage of our father Adam"⁵³ is indicated that they inspired from Ashab-I Keyf in Qur'an.⁵⁴

Tractates had huge impressions on intellectuals and especially semi intellectuals and after that divisions such as Bâtıniyye, Haşşaşıyye, İsmâiliyye, Dürzî...imposed Ikhwan's ideas. The philosophy of Aristotle was solely for the higher class but the philosophy of Ikhwan as Safa was turned into the philosophy of society.⁵⁵

Tractates

It is undeniable fact that tractates as systematic philosophical trials have a pure poetical and eclectic feature.⁵⁶

Abel explains that he obtained mere big work, which is living as an alive literature in some of the Muslim Indian areas, firstly in Calcutta.⁵⁷

It is mentioned about Hermes, Pythagoras, Socrates and Plato frequently but Aristotle is taken into account as more notable.⁵⁸ Aristotle is represented as "logician" and besides as the writer of Plotinus's Theology and *Kitabû'l-Tuffah*.⁵⁹

⁴⁷ Şahin Filiz, *İlk İslâm Hûmanistleri -İhvân-ı Safâ Topulugu ve İnsan Felsefesi*, Konya 2002, 53.

⁴⁸ Abel, *ibid*, 611.

⁴⁹ İsmail Yakut, *İhvân-ı Safâ Felsefesinde Bilgi Problemi*, İstanbul 1985, 20.

⁵⁰ Ahmet Koç, *İhvân-ı Safâ'nın Eğitim Felsefesi*, İstanbul 1999, 48.

⁵¹ Koç, *İhvân-ı Safâ'nın Eğitim Felsefesi*, 219; Stern, *Studies in Early Ismâ'ilism*, Leiden 1983, 173; Nasr, *İslâm Kozmoloji Öğretilerine Giriş*, 47; Poonawala, "İkhwân al Safâ", 93; Yves Marquet, "İkhwân al-Safâ", *DSB*, New York 1981, XV, 249; Sheikh, *Islamic Philosophy*, 35.

⁵² İzmirli, *İhvân-ı Safâ Felsefesi ve İslâm'da Tekâmül Nazariyesi*, 9.

⁵³ R, IV, 18. These expressions are designated in the inner cover of the book of Ian Richard Netton that is the most important study done in West concerning Ikhwan See. Netton, *Muslim Neoplatonists*, London 1982.

⁵⁴ Şahin Filiz, "İhvân-ı Safâ Felsefesinde İnsan", *Makâlât*, Konya 1999, 25.

⁵⁵ Cavit Sunar, *İbn Miskeveyh ve Yunan'da ve İslâm'da Ahlâk Görüşleri*, Ankara 1980, 18.

⁵⁶ Fahri, *İslâm Felsefesi, Kelâmî ve Tasarrufuna Giriş*, 82 pp.

⁵⁷ Abel, "Basra'da İhvân-el-Safâ Muamması ve Bunun X. Yüzyılda Halifeler Devletinin Sosyal Tarihi Bakımından Manası", 605.

In general, also in this encyclopedia, there is an established eclectic agnosticism towards natural science and there are political aims beyond this.⁶⁰

Tractates of Ikhwan as Safa reflects the philosophical life of 10th century as it reflects the political life of that century. At the same time, the effects of philosophical atmosphere in this period are seen obviously in tractates. Islamic mentality of this century was aware of Ancient Greek, Indian wisdom, Arabic and Persian literature and other monotheistic and non-monotheistic religions and cultures. The Tractates combined these ideas and cultures.⁶¹

Tractates that was formed the first known encyclopedia can be accepted as the summary of the sciences of their times.⁶² Besides, tractates performed the unique feature and affected elite Muslims deeply. It designates their popularity and their effect that there are many copies of their manuscripts.⁶³ Ikhwan as the members of religious-political movement spread tractates to a wide area by hiding their identities and they provided tractates to become works used by people from all parts of society.⁶⁴ On the other hand, this encyclopedia of religious and positive sciences had a deep effect on Islamic idea life from Persia to Spain.⁶⁵

Ikhwan had a rational point of view because mind has a huge place in their philosophy. However, as a result of this, their trial of reconciling science and religion did not take a positive reaction from Islamic countries. Other idea schools, which see religion and faith above mind, had an opponent attitude towards Ikhwan. It was claimed that mind does not have a real measurement and because it is depended upon senses that mislead people, it is always skeptical. Nevertheless, these ideas did not prevent the spread of Ikhwan idea to the various parts of society. The idea of Ikhwan, which is known by many rational philosopher and thinker in latter centuries, was accepted as the fundamental method of rational point of view.⁶⁶

Religion in the process of social evolution

According to Ikhwan as Safa, from Adam to Muhammad, the main reason of Allah's sending many prophets and religions to humanity is to provide both social and psychological evolution of humanity. For Ikhwan as Safa, Allah designated the basic elements like faith to Allah and Judgment Day as unchanging principles.⁶⁷ All coming new religions change the system, which is related to social life and ideas of the previous period, partly or completely.⁶⁸

⁵⁸ R, I, 138, 226; II, 42; IV, 287.

⁵⁹ R, IV, 271.

⁶⁰ T. J. De Boer, *İslâm'da Felsefe Tarihi*, tr.: Y. Kutluay, Ankara 1960, 60; Geo Widengren, "The Gnostic Technical Language in The Rasâ'il Ikhwân Al-Safâ", *Actas*, Leiden 1971, 182-183.

⁶¹ R, II, 42; Taha Hüseyin, "Mukaddime", *Resâilu İhvânî's-Safâ ve Hüllânî'l-Vefâ*, I, 10; Abel, "Basra'da İhvân-el-Safâ Muamması ve Bunun X. Yüzyılda Halifeler Devletinin Sosyal Tarihi Bakımından Manası", 613.

⁶² Hamid İnyet, *Çagdaş İslâmi Siyasi Düşünce*, Translator: Y. Ziya, 3rd edition, İstanbul 1995, 27; M. Saeed Sheikh, *Islamic Philosophy*, A Dictionary of Muslim Philosophy, Lahor 1981, 33; Hüseyin Merruh, *en-Nezeâtu'l-Mâddiyye fi'l-felsefeti'l-Arabîyyeti'l-İslâmiyye*, 8th. edition, Beirut 1985, II, 434.

⁶³ Poonawala, "Ikhwân al Safâ", 95; Sheikh, *Islamic Philosophy*, 34.

⁶⁴ Poonawala, *ibid*, 92; Ahmet Zeki Paşa, "Fasl fi Resâili İhvânî's-Safâ", *Resâilu İhvânî's-Safâ ve Hüllânî'l-Vefâ*, I, 18; Ferruh, *Târîhu'l-Fikri'l-Arabi ilâ Eyyâm-i İbn-i Haldûn*, 378; Merruh, *en-Nezeâtu'l-Mâddiyye fi'l-felsefeti'l-Arabîyyeti'l-İslâmiyye*, II, 365; el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabîyye*, I, 225.

⁶⁵ Bernard Lewis, *Haşîşler Ortaçag İslâm Dünyasında Terörizm ve Siyaset*, translator: A. Aktan, İstanbul 1995, 25.

⁶⁶ "el-İhvan-üs-Safâ", *Encyclopedia of Meydan Larousse*, IV, 191-192.

⁶⁷ R, IV, 180; Mehmet Bayrakdar, *İslâm'da Evrimci Yaratılış Teorisi*, 2nd edition, Ankara 2001, 70.

⁶⁸ R, II, 239; III, 487-488; Bayrakdar, *a. g. e.*, 70.

Since Ikhwan as Safa relates social evolution with religious renewals, this question comes to mind that if as they accepted, the last and the most perfect religion is Islam, isn't it necessary to come new prophet and new religion after the period of social evolution? Ikhwan as Safa answers these questions as : the social evolution of humanity will continue, at the same time, after Islam, neither new religion nor new prophet will come. Due to the fact that Islam is the most perfect and last religion, it has a capability to satisfy social evolutions in future and the role of prophet will be maintained by imams, curators, scholars and judges as inheritors of Muhammad.⁶⁹

The Possibility of religious morality and the problem of the origin of morality

Ikhwan give a big importance to the notion of morality. They feel themselves as compulsory to mention about morality in all topics.⁷⁰

Ikhwan as Safa gathered the characteristic features of many nations and put forward the ideal model of person: "a perfect person in respect to ideal and morality should be Persian in responsibility, should be Arabian in faith, should be Iraqi in politeness, should be Jew in guile, should be Christian in behavior, should be Syrian in worship, should be Greek in science, should be Indian in explaining secrets and in the end should be like a Sufi in all spiritual life."⁷¹

According to Ikhwan, reality is in all religions but people put suspicion in it. The thing should be done is not criticizing the ways of people and telling the shames of people but revising the defects by self-criticizing.⁷²

Ikhwan as Safa combine the elements of Mu'tezile and Shi'a sects, rules of Torah, Bible, Mazdaism with Greek philosophy.⁷³ Their combining these elements from different origins indicates their intention to universal sect. It means that they look all religious and humanistic views with solely one measurement and want to collect all humans in a common belief. Tevhidi reaches this result from their views in tractates: Ikhwan as Safa accepted all religions as equal. They accepted Noah, Ibrahim, Socrates, Plato, Zoroaster, Mohammed, Ali, Jesus and his apostles as their prophets, considered Alawites as casualties of the faith to mind, and because of this accepted them.⁷⁴

Ikhwan was subject to internal principles in all inner and outer things. . They combine science with religion and philosophy with the Shari' a . They became a school whose sayings are composed of the combination of Greek philosophy, Indian and Christian ideas and other ideas.⁷⁵

⁶⁹ R, III, 347; IV, 16, 124-126, 148; Bayrakdar, *a. g. e.*, 70-71; el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabiyye*, I, 242-244; Ferruh, *İhvân-u's-Safâ*, 119.

⁷⁰ Kerem - Elyâzîcî, *E'lamu'l-Felsefeti'l-Arabiyye*, 4th edition, Beirut 1990, 417

⁷¹ De Boer, *İslâm'da Felsefe Tarihi*, 67-68; R, II, 376; Sheikh, *Islamic Philosophy*, 40; Jeffery, "Eclecticism in Islam", 239; Ferruh, *Târîhu'l-Fikri'l-Arabî ilâ Eyyâm-i İbn-i Haldûn*, 398; el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabiyye*, I, 233.

⁷² R, III, 501; Koç, *İhvân-ı Safâ'nın Egitim Felsefesi*, 27; Tibawi, "Further Studies on İkhvân as-Safâ", 66.

⁷³ See R, III, 218.

⁷⁴ Muhammed el-Behiy, *İslâm Düşüncesinin İlahî Yönü*, translator: S. Hizmetli, Ankara 1992, 453. (39th footnote); Kerem - Elyâzîcî, *E'lamu'l-Felsefeti'l-Arabiyye*, 414; Ferruh, *İhvân-u's-Safâ*, 117; Lootfy Levonian, "The İkhvân al-Safâ and Christ", *The Moslem World*, Harford 1945 (in *Islamic Philosophy*, ed. Fuad Sezgin, Frankfurt 1999, XXI, 27; el-Hamdânî, *Bahsun Tarihiyyun fi Resâil-i İhvânî's-Safâ ve Akâid-i İsmâiliyye fihî*, 28; Abdülemir Şemseddin, *el-Felsefetu'l-Terbeviyye inde İhvân-ı Safâ min Hilâl-i Dirâsetihim*, Beirut 1988, 32.

⁷⁵ Muhammed el-Behiy, *İslâm Düşüncesinin İlahî Yönü*, translator: S. Hizmetli, Ankara 1992, 453. (39th

Even if Ikhwan as Safa did not completely reconcile religion and philosophy, they supplied an important progress in this topic. They had Mu'tezili and Shi'ite drift in religion and display an eclecticism sample in philosophy.⁷⁶

They wanted to use religion as taqiyya by going out of its aim. The reason of their preferring of Islam and seeing its value above other religions is not derived from their being "Muslim" in all things. The main reason is that Islam came with Shari'a in order to complete the missing of Judaism, Christianity and Magianism.⁷⁷

As a result, Ikhwan as Safa adhered to principles and essences of Islam, needed to support with Quran and Hadiths. They accepted Islam as a final religion and our prophet as a final prophet.

Political Activities of Ikhwan as Safa

The ensemble of Ikhwan as Safa is a religious, philosophical and political community and their relatives were in the position of the members of this religious-political movement.⁷⁸

Ikhwan had a liberal and indulgent attitude towards other religions. They based religious differences on incidental factors like race, settlement and time. Nonetheless, they thought that these religious differences do not influence universality and unity of reality.⁷⁹

In Ikhwan as Safa, there are the majority of age's tendencies in the area of political wishes like in the area of philosophical ideas.⁸⁰

These intellectuals from Basra were well-educated people developing a syncretistic philosophy that is suitable for a social class in which people who have effective experiences concerning human world and who come from various kinds of origins live together. Additionally, firstly in 10th century princes could live merely by mugging of rich merchants. Hence, one of the symptoms of pluralism was hate for despotic and cruel government. Then there was a step towards a doctrine that considers decline of empires after their rising as compulsory. This step was by faith and sincerity.⁸¹

The principles of political strategy of community

Secrecy is the primary essence for Ikhwan. Both in their main centers and in their branch offices, it should be necessary that place must be secret and the entry of foreigners must be impossible. Ikhwan made a lot of recommendation to his members about this issue:

*"In definite times, our members should come together in a special parliament, it should not be let for the attendance of others (people who are out of Ikhwan), sciences of Ikhwan should be discussed and secrets should be talked in this place..."*⁸²

Besides, they object to elitist education in their life and thoughts. They believe in using all religions and all philosophical, intellectual movements.⁸³

footnote); Kerem - Elyâzîcî, *E'lamu'l-Felsefeti'l-Arabiyye*, 414; Ferruh, *Ihvânü's- Safâ*, 117; Lootfy Levonian, "The Ikhwân al-Safâ and Christ", *The Moslem World*, Harford 1945 (in *Islamic Philosophy*, ed. Fuad Sezgin, Frankfurt 1999, XXI, 27; el-Hamdânî, *Bahsun Tarihiyyun fi Resâil-i Ihvânî's-Safâ ve Akâid-i İsmâiliyye fihe*, 28; Abdülemir Şemseddin, *el-Felsefeti'l-Terbeviyye ude Ihvân-ı Safâ min Hilâl-i Dirâsetihim*, Beirut 1988, 32.

⁷⁶ Sheikh, *Islamic Philosophy*, 33.

⁷⁷ Ferruh, *Ihvânü's- Safâ*, 21-22.

⁷⁸ Ülken, *İslâm Düşüncesi*, 170; el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabiyye*, I, 228.

⁷⁹ Poonawala, *a. g. m.*, 93; Marquet, "Ikhwân al-Safâ", *DSB*, XV, 250; el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabiyye*, I, 234.

⁸⁰ Abel, *ibid.*, 606.

⁸¹ Abel, *ibid.*, 608-609.

⁸² R, IV, 41.

Ikhwan as Safa wanted to construct a religious system relying on Quran and the ideas of philosophers. Accusations about the contradictions in their system are probably because of their eclectic ideal structure. Their interpretation of religious laws is most probably changeable due to secrecy of their activities.

The member of Ikhwan saves love of his brothers in community and tries to maintain their well relationships. He prefers his brothers in community to his most close friends, as well. Therefore, spiritual dependence connection is regarded in community. Spiritual connection is the one that gives a feel of one conscious, one idea and *even one spirit in different bodies*.⁸⁴

Each member of Ikhwan as Safa does not believe that he can rise in faith if he does not help his brother and does not want everything he wants for himself also for his friend.⁸⁵ The school and life of Ikhwan means indicating mercy and benignity for all things⁸⁶; hence, rich but ignorant brother helps poor but scholar brother.⁸⁷

"My brother, - Allah will help you and us by his own spirit- know that we are the group of friends, valuable and pure brothers. We slept in the cage of our father Adam during the time that gives us back the events of time and its disasters. After this spread among various nations, it continued until the time we saw the rise of our town on heaven by the meeting of universal religion's owner with his hometown⁸⁸ ... My brother, do you want to escape together with us by embarking Noah's ark? Before sky will cover with fume, you will get rid of the flood of fire; then do like this and escape. Be sure about waves and material sea, do not be from getting drowned people".⁸⁹

It is enough to know that the sect of Ikhwan as Safa is composed of Mu'tezili and Shi'ite sects, Christianity, the ideas of Torah, Greek philosophy and philosophy of nature.⁹⁰

The group of Ikhwan was aware of the fact that they live in a chaos. They explain this situation to their members like following: *"Know that doctrines and religious beliefs of people are different from each other's like difference of their bodies"*.⁹¹

Ikhwan as Safa himself believed in searching for peaceful moral principles on the ground of government order by saying that "loyalty is essence for fraternity, fraternity is essence for conversation, conversation is essence for rehabilitation of social order, rehabilitation of social order is essence for restoration of cities and restoration of cities is essence for the permanence of the world and the continuity of generation"^{92 93}

In that case, in the political project of Ikhwan, it is undeniable in society that there is an authority for people that will apply the order given by religion and the rules among people. Ikhwan as Safa who consider this as the reason of emergence of government⁹⁴ believed in the need of searching for peaceful moral principles on the ground of government order by saying

⁸³ el-Fâhûrî - el-Cerr, *ibid*, 234.

⁸⁴ R, IV, 48, 170; Kerem -el-Yâzîcî, *E'lâmû'l-Felsefeti'l-Arabiyye*, 407-408; Cemâluddîn, *Felsefetü't-Terbiyye mde İhvânî's-Safâ*, 172.

⁸⁵ R, IV, 55, 126-127, 134.

⁸⁶ See. R, IV, 44.

⁸⁷ R, IV, 54-55, 167; Netton, *Muslim Neoplatonists*, 103.

⁸⁸ R, IV, 18; and see. R, I, 324.

⁸⁹ R, IV, 18; II, 183; *er-Risâletü'l-Câmia*, 288.

⁹⁰ el-Behiy, *ibid*, 453 (39th footnote); Netton, *Muslim Neoplatonists*, 95.

⁹¹ Netton, *ibid*, 95; R, III, 401.

⁹² R, II, 328.

⁹³ Çagrıcı, *İslâm Düşüncesinde Ahlâk*, 53.

⁹⁴ Ferruh, *Tarîhu'l-Fikri'l-Arabî ilâ Eyyâm-i İbn-i Haldûn*, 394.

that "fellowship is ground for fraternity, fraternity is ground for love, love is ground for the rehabilitation of social order".⁹⁵

Spiritual government

Ikhwan as Safa invite people to live in a spiritual government in which science and goods are common.⁹⁶ Their spiritual government is the one that does not have geographical borders and does not refer to a definite region but that is painted by a philosophical spiritual color.⁹⁷

According to Ikhwan, people are composed of various social classes because of the fact that some of them are upper than each others since birth. Some of the people are children of sovereigns, some of them are children of merchants and some are children of poor people. For Ikhwan, this differentiation in society is the result of a wisdom. Since human is not able to do all jobs of society, difference in social classes makes easy for each class to do a definite job properly. In the notion of the society's salvation, all social classes help each other.⁹⁸

In one section of tractates, the group of Ikhwan while mentioning about spiritual holy cities, depended their themselves on Hanif tradition developing after the coming of the final prophet and philosophical perennis :

My brothers! Know that we are the community of Ikhwan as Safa, we are generous, pure and sincere people. We slept in the cage of our father Adam during the time that gives us back the events of time and its disasters. . After this spread among various nations, it continued until the time we saw the rise of our town on heaven by the meeting of universal religion's owner with his hometown...⁹⁹

According to Ikhwan, the happiest people are the ones who comprehend the realities of property, who believe in doomsday, who know the laws of religion, who realize the works of hereafter, who are informed of the states of the other world, who have an intellectual, wise and perfect teacher.¹⁰⁰

The expressions of Ikhwan on this issue are very plain:

*"know that the way is long, devils wait like bandits in the place of observation. Therefore, think and draw a lesson. The life you will live alone can even be a troublesome life. You can have a comfortable life merely by depending on Shari'a and people's helping each others. Hence, you should think and learn that you need for the help of your loyal brothers whose intercessions assist you to escape from hell and you need their cooperation that supply you entering paradise beyond all questions and raising the top of heaven. "*¹⁰¹

As a result, according to Ikhwan, the highest happiness is the happiness of eternity.¹⁰²

The unity of religions and sects

Ikhwan designate a definite attitude towards all religions, sects and divisions.¹⁰³ Ikhwan had a liberalistic attitude towards other religions. According to their view, differences

⁹⁵ Şahin, *İlk İslâm Hümanistleri –İhvân-ı Safâ Topluluğu ve İnsan Felsefesi*, 70.

⁹⁶ R, IV, 18, 171-172; Ferruh, *Tarîhu'l-Fikri'l-Arabî ilâ Eyyâm-i İbn-i Haldûn*, 380.

⁹⁷ *er-Risâletü'l-Câmia*, 294-295; Ferruh, *İhvân-ı Safâ*, 31; Cemâluddîn, *Felsefetü't-Terbiyye inde İhvân-ı Safâ*, 232.

⁹⁸ Ferruh, *Tarîhu'l-Fikri'l-Arabî ilâ Eyyâm-i İbn-i Haldûn*, 394.

⁹⁹ R, IV, 18; Nasr, *İslâm Kozmoloji Öğretilerine Giriş*, 43-44.

¹⁰⁰ R, IV, 49-50.

¹⁰¹ R, II, 139-140; see, R, III, 308, 375.

¹⁰² R, III, 516; Cemâluddîn, *Felsefetü't-Terbiyye inde İhvân-ı Safâ*, 134, 147.

¹⁰³ R, III, 516; Cemâluddîn, *Felsefetü't-Terbiyye inde İhvân-ı Safâ*, 134, 147.

in religions depend on incidental factors such as race, time and accommodation. Nevertheless, they considered that these factors do not influence universality and unity of reality.¹⁰⁴

Even if Ikhwan commemorated the names of the religions of dualists, Christianity, Jewishness, naturists, materialists, Mazdean, Sabi, polytheists, Hinduism and the names of the sects depended on them Samirî, Gıyabî, Câlutî, Nasturî, Yakubî, Malkanî, Manî, Hürremî, Mazdekî, Disânî, Behramî, Şemsî, Hâricî, Râfizî, Nâsibî, Kaderîye, Cehmîye, Mu'tezilî, Sünnî ve Cebriye' and even if Ikhwan sometimes quoted from their expressions, they definitely declared that they are not members of these movements and religions.¹⁰⁵ In addition, they define themselves like following: "... we are far from all of them. Our sect is one, our belief is one, all of us are Muslims, we are not polytheist, hypocrite, sinner, mürtap, septic, hesitant and perverter. We know our Allah, our giver of livelihood, our creator, the one who provides us to live and die".¹⁰⁶

According to a rumor, in 390th year of hijra, in Bagdad, a visitor from Spain can see "the existence of some meetings in which from all sects, Muslim, Orthodox, Mu'tezile, Persian, or all kind of heathens, Jewish and Christian discuss among themselves liberally. It could be said that this is not anything different from the meetings of Ikhwan which are like "religion's parliament"¹⁰⁷.

Ikhwan preferring the ideas suitable for their rational thoughts from all religions and sects¹⁰⁸ reject constraints and prohibitions of ideas which are believed by mind owners.¹⁰⁹ At the same time, they separate their ideal systems to parts by taking Islam religion as a centre: non-Islamic systems, Islamic sects. They accept schools supporting broken beliefs as non-Islamic ideas.¹¹⁰

Ikhwan as Safa combine the elements of Mu'tezile and Shi'a sects, rules of Torah, Bible, Mazdaism with Greek philosophy. Their combining these elements from different origins indicates their intention to universal sect. It means that they look all religious and humanistic views with solely one measurement and want to collect all humans in a common belief. Tevhidi reaches this result from their views in tractates: Ikhwan as Safa accepted all religions as equal. They accepted Noah, Ibrahim, Socrates, Plato, Zoroaster, Mohammed, Ali, Jesus and his apostles as their prophets, considered Alawites as casualties of the faith to mind, and because of this accepted them.¹¹¹

Ikhwan as Safa that follow an eclectic method while realizing their aims use all kind of religious, philosophical and scientific knowledge when it is necessary.¹¹²

¹⁰⁴ Poonawala, "Ikhvân al Safâ", 93; Ferruh, *Ihvânü's- Safâ*, 124-125.

¹⁰⁵ R, I, 217; II, 367; III, 371-372.

¹⁰⁶ R, II, 367.

¹⁰⁷ Atademir, "Tahlil ve Tetkikler Adel Awa: 'Ihvân al-Safâ'nın Tenkid Kafası", 98.

¹⁰⁸ Emin, *Zuhru'l-İslâm*, I, 151; Cemâluddîn, *Felsefetü't-Terbiyye inde Ihvânî's-Safâ*, 115.

¹⁰⁹ Ferruh, *Ihvânü's- Safâ*, 124.

¹¹⁰ R, II, 367; Ferruh, *ibid*, 124-127; Davidson, "The Brothers of Sincerity", 442.

¹¹¹ R, I, 363; IV, 34-35, 167; el-Behiy, *İslâm Düşüncesinin İlahî Yönu*, 453 (39th footnote); Emin, *Zuhru'l-İslâm*, I, 155; Ferruh, *ibid*, 117; Kerem - Elyâzıcı, *E'lamu'l-Felsefeti'l-Arabîyye*, 420-421; Şemseddin, *el-Felsefetü'l-Terbiyye inde İhvân-ı Safâ min Hilâl-i Drâsetihim*, 70; Cemâluddîn, *Felsefetü't-Terbiyye inde Ihvânî's-Safâ*, 20, 105.

¹¹² See. R, I, 49, 268-269, 440; III, 89, 94, 332, 424, 512; IV, 19, 25, 34-36, 42, 58, 117 167, 175; *er-Risâletü'l-Câmia*, 135, 132; Uysal, *Ihvân-ı Safâ Felsefesinde Tanrı ve Alem*, 25; Uysal "İhvân-ı Safâ" mad., *T. D. V. İ. A.*, 2; Koç, *Ihvân-ı Safâ'nın Eğitim Felsefesi*, 46; İzmirli, "İslâm'da Felsefe Cereyanları (3)", 3; Netton, *Muslim Neoplatonists*, 46-48; Ferruh, *Tarîhu'l-Fikri'l-Arabî ilâ Eyyâm-i İbn-i Haldûn*, IV. 390-391; Fuad, "Takkîm ve Drâse", 16-17.

The attitude and dialogue of Ikhwan towards religious groups have a special value for an idea historian. These encyclopedists thought that religious differences are arrived from incidental factors as race, time and accommodation and even individual character factors.¹¹³ However, willingly or unwillingly they did not interfere with the universality and unity of reality that is not destroyed by these kinds of features and differences.

The members of Ikhwan as Safa do not denigrate anybody and do not impose any prejudgment for any religion by relying on their doctrines combining all religions and sciences. They were talking with universal intelligence language by going up to a higher ideal level from narrow religious and sectarian point of view. Although their tractates imply that they tend to Shi'ism, they were liberal in their views. Besides, nevertheless, they were not satisfied with any religion or sect in their time, they suggest their followers to choose a religion because according to them, even the worst religion is better than atheism. They did not have any suspicion concerning the idea that Islam is the best among the existent religious and Mohammad is the last and the most perfect of prophets.¹¹⁴

According to Ikhwan, controversies between religions and sects, between prophets and philosophers are emerged because of the mentalities of societies about time and accommodation.¹¹⁵

Although Ikhwan, who were mentioning about the benefits of the variety of sects and ideas in the controversy of scholars¹¹⁶ and were working for combining all religions and sciences¹¹⁷, tend to Mu'tezile and Shi'ism in religion, they have an eclectic structure in philosophy.¹¹⁸

It is understood that while they were fulfilling the attempt of religious satisfaction, which is not usual in Sunni tradition¹¹⁹, they also rejected elitist inclination in their life and ideas. In this context, they believe in utilizing from all religions, philosophical and ideal movements.¹²⁰

Ikhwan, who see adaptation as a key concept in their methodology, adapted ideas from other religions and philosophical doctrines for their aims. The contradictions in tractates indicate that central features of Medieval Middle East ideas and all other foreign effects and notions creating the pattern of tractates do not integrate successfully.¹²¹

Ikhwan, who did not content with the existing religions, suggest everyone to choose one of them. According to their point of view, a defective religion is better than atheism because in a religion there is a notion of reality. Everybody should be free in choosing the religion he wants. Nonetheless, he should avoid from contradictory ideas and defective beliefs. Scholar person cannot believe in two opposite religions.¹²²

According to Ikhwan as Safa, who have a liberal attitude towards the freedom of faith and speech, there should not be enforcement in religion. They supported the idea that constraint is the job of laws by the guide of the principle "there is no enforcement in religion". The verification of religion by heart is because of this. Adversely, the laws of religion are

¹¹³ See. R, IV, 28, 53, 73, 74, 117; III, 72.

¹¹⁴ R, IV, 167; C. A. Kadir, "İhvân-ı Safâ", *İslâm'da Bilgi ve Felsefe*, ed.: M. Armagan, İstanbul 1997, 111-112; Kazım Sarıkavak, *Düşünce Tarihinde Urfa ve Harran*, Ankara 1997, 129-130.

¹¹⁵ el-Fâhûrî - el-Cerr, *ibid*, 246.

¹¹⁶ R, III, 490.

¹¹⁷ Yakıt - Durak, *İslâm'da Bilim Tarihi*, 153; Hicâb, *el-Felsefetü's-Siyasiyye inde İhvâni's-Safâ*, 219.

¹¹⁸ Sheikh, *Islamic Philosophy*, 33.

¹¹⁹ Jeffery, "Eclecticism in Islam", 238.

¹²⁰ el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabiyye*, I, 234.

¹²¹ Netton, *Muslim Neoplatonists*, 106-107; Ferruh, *İhvâni's-Safâ*, 43.

¹²² Ferruh, "İhvân-ı Safâ", *İslam Düşüncesi Tarihi*, I, 346.

social arrangements that should be obligatorily obeyed in order to maintain security and prosperity of society.¹²³

When the above sayings are taken into an account, it can be said that according to Ikhwan, if religion is a sincere problem and the rest of it depends on people's conceiving themselves, it is not the issue to mention about enforcement in religion.¹²⁴

Ikhwan had a liberalistic attitude towards other religions. According to their view, differences in religions depend on incidental factors such as race, time and accommodation. Nevertheless, they considered that these factors do not influence universality and unity of reality.¹²⁵

Ikhwan as talking about Islam, mentioned about Christianity and other religions' ideas, as well.¹²⁶ Therefore, the idea of Ikhwan could be seen as connected to world's belief environment rather the school of religious beliefs that has one idea in the centre of Islam and the series of lines spreading light towards outside. Ikhwan have just one focus they infer from revelation and support with a various beliefs they have a relationship. Nevertheless, this focus is the universal concept of purity not of Islam.¹²⁷

Social opinion

According to Ikhwan, a person cannot live alone. The life he will live alone can even be a troublesome life because he needs various arts in order to go on a good life. It is impossible to reach this alone because life is short but arts are various. Therefore, they make obligatory for many people to deal with an art, for some people to deal with trade, for some of them to deal with construction of cities, with politics, with science and teaching and for some of them to deal with fulfilling society's needs. The job sharing between father, mother and children in a home is the same, as well. This job sharing among all people is to encourage people to work and to produce arts. By this way, each person can remunerate.¹²⁸

Their community is described as communal or fraternal. It is explained to people accepted for the membership of this group that they should help and support each other until they reach their objectives. The members of this community were selected among young people who are lively, willing and tend to change the minds rather than old people who are against of reform and all types of change.¹²⁹

According to Ikhwan, people are composed of various social classes because of the fact that some of them are upper than each other since birth. Some of the people are children of sovereigns, some of them are children of merchants and some are children of poor people. For Ikhwan, this differentiation in society is the result of wisdom. Since human is not able to do all jobs of society, difference in social classes makes easy for each class to do a definite job properly. In the notion of the society's salvation, all social classes help each other.¹³⁰

Conclusion

¹²³ R, IV, 460; Ferruh, *ibid*, I, 346-347; Ferruh, *Tarîhu'l-Fikri'l-Arabî ilâ Eyyâm-i İbn-i Haldûn*, 392.

¹²⁴ R, IV, 460; Kadir, "İhvân-ı Safâ", 112; see, Ian Richard Netton, *Muslim Neoplatonists*, 49; Ferruh, *Tarîhu'l-Fikri'l-Arabî ilâ Eyyâm-i İbn-i Haldûn*, 390; Ferruh, *İhvân-u's-Safâ*, 187-196.

¹²⁵ Poonawala, "İkhvân al Safâ", 93; Marquet, "İkhvân al-Safâ", *DSB*, XV, 250; el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabiyye*, 3rd edition, Beirut 1993, I, 234.

¹²⁶ el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabiyye*, I, 236.

¹²⁷ el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabiyye*, I, 236.

¹²⁸ R, I, 99-100; II, 140-141; III, 308, 375; Şahin Filiz, "İhvân-ı Safâ Felsefesinde İnsan Sorunu", *Makâlât*, Konya 1999, 57; Merruh, *en-Nezeâtu'l-Mâdiyye fi'l-felsefeti'l-Arabiyyeti'l-İslâmiyye*, II, 378; el-Fâhûrî - el-Cerr, *Târîhu'l-Felsefeti'l-Arabiyye*, I, 279; Ferruh, *İhvân-u's-Safâ*, 134; Cemâluddîn, *Felsefeti't-Terbiyye inde İhvânî's-Safâ*, 233-234.

¹²⁹ R, IV, 52.

¹³⁰ Ferruh, *Tarîhu'l-Fikri'l-Arabî ilâ Eyyâm-i İbn-i Haldûn*, 394.

In Ikhwan as Safa community emerging in the last period of Abbasid Government when religious, philosophical and political rivalry was widespread, there is a scene that it aimed to reform intellectual side of Islamic society by putting forward unity and solidarity, fraternity, assistance and cohesiveness.

Tractates produced by Ikhwan as Safa transfer the philosophical life although it is not very comprehensive as they reflect the general political atmosphere of 10th century. The reflection of philosophical atmosphere of that period is seen obviously in tractates. Islamic mentality of this century was aware of Ancient Greek, Indian wisdom, Arabic and Persian literature and other monotheistic and non-monotheistic religions and cultures. The Tractates combined these ideas and cultures.

The effect of Ikhwan as Safa went beyond the time and place in which they produced their works. Their doctrines became a guide directing cosmological sciences during the history of Islam by being kneaded in the general perspective and spirit of Islam. Thus, this encyclopedia of religious and positive sciences had a deep effect on the Islamic idea life from Persia to Spain.

When tractates are evaluated from a scientific perspective, they present the picture of mental life especially ideal side of 10th century. They are the first book gathering all sub-disciplines. At the same time, tractates are the first attempt made for education by scientific and philosophical methods.

Ikhwan designates that their aim is to struggle with bigotry, to clean religious idea, which is polluted by superstitions and wrong information, with philosophy, to make philosophy dominant over their sciences, and to create an intellectuals class and morality that will reform community. In addition to this, it is possible to claim that their aim is to construct a religion with philosophical ground and spread it to all parts of Islamic society; then, to integrate all religions under one religion via philosophy of religion. Thus, they utilized from the views of all religions while writing tractates.

While evaluating the community of Ikhwan as Safa, it is a big injustice for them to accept as they engage in a definite sect. Their place is not a sect the researchers who study for them are connected to, as well. All political or religious groups, sects and schools claim that Ikhwan as Safa are from their groups and so Ikhwan as Safa are the supporters and propagandists of their ways. Therefore, all wings see and show that Ikhwan as Safa are their parts. In real, Ikhwan is the delegate of an organization over and above all sects.

While they are saying that knowledge starts with senses, they close to the ideas of naturists but while designating that senses are deceptive, they direct to skepticism. While saying that, reality can be obtained solely by cleaning spirit, they think like mystics. However, they see mysticism not as a system but as a mental vehicle for reaching supreme knowledge.

Even though it is seen in Ikhwan's program that there is domination of philosophy of religion, they tried to reconcile intelligence and transferred sayings, wisdom and inspiration, and, philosophy and religion in a spiritual atmosphere. In this frame, Ikhwan was subject to internal principles in all inner and outer things. . They combine science with religion and philosophy with the Shari' a . They became a school whose sayings are composed of the mix of Greek philosophy, Indian and Christian ideas and other ideas. Although they had Mu'tezili and Shi'ite drift in religion, they displayed an eclecticism sample in philosophy.

Ikhwan as talking about Islam, mentioned about Christianity and other religions' ideas, as well. Therefore, the idea of Ikhwan could be seen as connected to world's belief environment rather the school of religious beliefs that has one idea in the centre of Islam and the series of lines spreading light towards outside. Ikhwan have just one focus they infer from revelation and support with a various beliefs they have a relationship. Nevertheless, this focus is the universal concept of purity not of Islam.

In conclusion, we can say that Ikhwan achieved a model for governments and societies after them in Asia by its organization structure it transfers theoretical area to practical. Nevertheless, unfortunately, Islamic geography has still troubles in the area of democratic attempts that are pluralist, liberal, law and justice grounded and highlighting individuals/people. Besides, insistent high-pitched voicing of demands of societies for freedom and justice in Asia and other regions shows the signs of "world" described by Ikhwan as Safa and shows that new doors will open for shaping the order/system.

A GLANCE AT THE EAST ASIAN PERSPECTIVE OF HUMAN RIGHTS

Prof. Dr. Berdal Aral
Fatih University
Department of International Relations
Istanbul
E-mail: baral@fatih.edu.tr

1. Introduction

In view of its huge population, the rich texture of its history, religions and cultural traditions, combined with the impressive economic growth of the countries in the region, has boosted the morale and self-confidence of the peoples of East Asia in themselves and their cultural values, while their governments have become ever more vocal and assertive in the global system. In this presentation, the term 'East Asia' denotes a huge geographical space that comprises (far) East Asian and Southeast Asian nations together. The region hosts about half the population currently inhabiting the planet. East Asia consists of the following states: China, Taiwan, Japan, North Korea, South Korea, Mongolia (far East); Singapore, Malaysia, Indonesia, Vietnam, Laos, Thailand, Brunei, Cambodia, Myanmar and Philippines (Southeast Asia). This region is home to a great variety of major religions such as Confucianism, Islam (especially in Southeast Asia), Buddhism, Taoism, Shinto (in Japan), and more recently Christianity, in addition to an abundance of cultural traditions.

Today the greatest challenge to the assertion about the universality of human rights is coming from East Asian countries. The reasons behind this assertiveness are manifold, as well put by Peerenboom:

Increasingly self-assured as a result of tremendous economic growth, Asian governments started to champion their own Asian values. They also began to denounce what they considered to be self-righteous preaching by Western states that in many cases were responsible for a colonial legacy of rights abuses in the Asian countries over which they now sat in judgment, and in any event had human rights problems of their own back at home. Although Asian leaders stopped short of denying outright the universality of human rights, their assertion that human rights must reflect the particular

circumstances of particular countries at a particular time smacked of a cultural relativism that threatened to erode the seeming consensus on human rights that had developed over the previous five decades.¹

'Asian Values' are highlighted by East Asian countries in order not only to emphasize the traditions, cultures and values that set Asia apart from the West; they also consider these values as fundamental factors behind the 'Asian economic miracle'.

The debate around Asian values v. Western conception of human rights rages around the following questions: a) Which norms should be considered as 'human rights'?; b) Which set of human rights should be prioritized over others? c) What rank should be given to human rights in the ordering of society in comparison to other values such as religion and moral virtue?² In the context of the East Asian objections to the Western position on the subject, there are further pressing arguments on the issue of human rights evoked at a more general level:

- a) Is it not possible to contest the rationale of ranking contemporary human rights always above traditional values?
- b) Is it ever fair to judge a particular religious or cultural tradition by locating oneself outside of it and draw on the standards of prevalent human rights regime?
- c) Does an illiberal regime deserve to be treated as an outcast, although it may have a fairly good record of human rights protection?

This presentation takes up this issue because, first, the issue of human rights as well as the debates surrounding the Western claims about the universality of human rights goes to the heart of current confrontation between the Western and the non-Western world on a host of issues such as acceptable political practices, international economic competition, cultural and institutional representation in the international arena. Secondly, I support endeavours designed to "explore ways to expand current conceptions to incorporate Asian perspectives."³ A human rights perspective originating in the West has long claimed 'universality', which is predictably unacceptable to a host of societies beyond the Western cultural zone. Therefore in order to enrich the substantive content of human rights and to strengthen claims for its

¹ Randall Peerenboom, "Human Rights and Asian Values: The Limits of Universalism", book review, *China Review International*, Vol.7, No.2, Fall 2000, 295-320, pp. 295-296.

² *Ibid.*, p. 299.

³ *Ibid.*, p. 298.

universality, it is necessary to explore ways to open up the debate about different conceptions of human rights. Bell draws our attention to the undesirability of the Western insistence on a monolithic conception of human rights based on liberal individualism: "Failing to engage seriously with East Asian political perspectives risks widening misunderstandings and setting the stage for hostilities that could otherwise have been avoided."⁴

This presentation begins with a discussion on 'Asian Values' and its relevance to the East Asian approaches to human rights. The dominant Western response to the assertion about 'Asian Values' will, in turn, be looked at. This paper will then dwell on a host of demands and propositions made by East Asian governments in regard to the prevailing system of human rights. Next, the paper proceeds with an analysis of the East Asian approach to civil and political rights, followed by a look at some prominent human rights instruments adopted by East Asian countries. The section before the Conclusion speculates about the possibility of a distinct East Asian contribution to the prevailing human rights regime.

2. 'Asian Values'

Although we live in an age of globalization that has seen a rapid increase in communication and trade, this has not eliminated cultural differences between different societies.⁵ This is also true of Asia. The term 'Asian Values' is meant to refer to values, traditions⁶ and perspectives that spring from the peculiarities of the Asian ways, of Islam, as well as social and moral codes of Hinduism, Confucianism and Buddhism. In the words of Koh,

Just as there are values which unite the European family, derived from the Enlightenment and the Renaissance, there are values which are deeply rooted in many Asian histories and cultures. What are some of these Asian values? They include the importance of the family, the reverence for education, the virtues of frugality, saving and hard work, the importance of teamwork and the concern for others.⁷

⁴ Daniel A. Bell, *East Meets West: Human Rights and Democracy in East Asia*, (New Jersey, Princeton University Press, 2000), p. 8.

⁵ Tommy Koh, "Asia and the West: What do we expect of each other?", A Speech presented to the ISPA International Congress, Singapore, 18 June 2003.

⁶ The concept of 'tradition' denotes the 'identity' of a particular community and its definition of the 'common good'. Daniel Bell, "The East Asian Challenge to Human Rights: Reflections on an East West Dialogue", *Human Rights Quarterly*, Vol.18, No.3, 1996, 641-667, p. 652.

⁷ Koh, *op.cit.*

To this list, one can also add the particular emphasis on social harmony and priority given to community over the individual. The family in the East Asian tradition is particularly stressed, with particular insistence on duties. Indeed in the (far) East Asian tradition, deriving largely from Confucianism, children are under a strong duty to look after their elderly parents. If the children fail to care for their parents, they are condemned by society. Such neglect of duty, in the East Asian context, is seen as a grave breach of "a vital human interest".⁸ Some Asian governments, in stressing the significance of community, have accused the West "of eccentric individualism, consumerism, drug addiction, and violent crimes."⁹

This cultural and sociological outlook has philosophical roots in the definition of the Self. It seems that Western and (East) Asian societies consider the individual from different angles, which is an essential difference between them. In the Asian context, the self consists of both individual and group identifications. The wholeness of the self is incomplete without the group dimension. The individual and the group are not pitched against one another; instead they complement each other.¹⁰ This **holistic perspective** is key to understanding the Asian way of thinking. This is how Servaes explains the situation:

This holistic attitude is expressed both in ways of thinking and behaving, and in the structure of the society. Everything is seen as interconnected, overlapping, inseparable, every part is held together by every other part or aspect. The three basic principles of Buddhism, such as 'Anijjang' (everything is perpetually changing), 'Dukhkang' (life is full of suffering), and 'Anatta' (everything is relative; certainty does not exist), differ greatly from the static, optimistic and 'ideal-utopian' principles on which the European way of thinking is built.¹¹

A fundamental implication of the holistic perspective is the adoption of relative position (good and bad) in the East, contrary to the absolutist position (either good or bad) which characterizes the attitude of the West.¹²

⁸ Bell, *op.cit.*, 1996, p. 665.

⁹ Jan Servaes, "Reflections on the Differences in Asian and European Values and Communication Modes", draft of a paper presented at the plenary session on Asia Meets Europe: Similarities and Differences between Asian and Western Communication (Research) Perspectives in the Past, Present and Future, Singapore, July 17, 2000, p. 9.

¹⁰ *Ibid.*, p. 4.

¹¹ *Ibid.*, p. 6.

¹² *Id.*

Western societies, in contrast to East Asian societies, consider the 'self' by reference solely to the individual.¹³ In this perspective, 'others' are seen as potential threats to the enjoyment of liberal rights. While the peculiar history of Western societies may give plausibility to the drawing of a duality between the individual and the group, an uncritical extension of this 'liberal' approach to human rights risks disregarding the cultural context in Asian societies.

One should bear in mind, however, that the Asian Values debate is not meant to challenge the significance of human rights as such. Those who speak for Asian Values in fact endorse the value of human rights and its potential contribution to the betterment of relations between the rulers and the ruled. These societies and their governments by and large regard human rights as a good thing. What they challenge is the current human rights regime which reflects Western political traditions, cultural outlook and a conception of the 'human'. In spite of that, evidence indicates that the West is irritated and tends to respond vigorously when East Asian governments attempt to differentiate themselves from the West by reference to Asian Values. It is interesting to see what lies behind the irritation. According to Koh, three factors immediately come to mind:

First, both governments and intellectuals in the West look down on Asia and assign this continent a secondary status;

Second, Asian countries pose the greatest single economic and political challenge to Western dominance in the international system;

Third, some Asian governments have in the past resorted to the language of Asian Values to justify their authoritarian, oppressive and arbitrary rule. This prompted many in the West to foster a negative perception of 'Asian Values'.¹⁴

3. East Asian challenge to the existing system of human rights

¹³ *Ibid.*, p. 4.

¹⁴ *Ibid.*, p. 10. The author incorporates these ideas from T. Koh, "Differences in Asian and European Values", *Asian Mass Communication Bulletin*, Vol. 29, No. 5, 1999, 10-11.

One needs to assert at the beginning that there is no reason to assume that Asian Values such as “respect for tradition and the elderly, strong family ties and communitarianism, emphasis on duties and responsibilities” are intrinsically inimical to setting up a decent system of human rights protection.¹⁵ On the other hand, it may be an exaggeration to lay out a radical duality between Western and East Asian conceptions of human rights. Within the Western political tradition of liberalism there exists a streak of thought which may be described as ‘communitarianism’, whereas one may find elements within East Asian traditions attaching importance to the individual. Therefore denouncing the possibility of establishing accommodation between Western and East Asian approaches to politics and human rights from the outset, because the former is heavily individualistic and the latter is excessively communitarian, does not seem to be a sensible path to tread.¹⁶

However this is not to deny that, in the Western perspective, human rights are an *end* in themselves, whereas in societies with strong religious and/or communitarian traditions (in the non-Western world), human rights are conceived as an *instrument* for other, more valued goals. Similar to other societies outside of the West, East Asian governments have no objections to the necessity of protecting human beings against “murder, slavery, torture and genocide”.¹⁷ There is however a gray zone of human rights which is subject to challenge by East Asian nations. They include issues such as “criminal law, family law, social and economic rights, the rights of indigenous peoples, and the attempt to universalize Western-style democratic practices.”¹⁸ The debate on these themes involves two sorts of arguments as advanced, *inter alia*, by East Asian countries: first, granting that East Asian cultures differ fundamentally from Western cultures in some respects, it is natural that East Asian countries may have different normative frameworks, interpretations and practices in the said areas; second, East Asian countries may have different prioritisation of separate categories of human rights.¹⁹

Asian nations are demanding that their views and perceptions should be taken seriously by the Western world and international institutions, while demanding a level playing field which allows a genuine exchange of ideas. Privileging liberal political tradition and its set of

¹⁵ *Ibid.*, p. 11.

¹⁶ Peerenboom, *op.cit.*, p. 296.

¹⁷ Bell, *op.cit.*, 1996, p. 642.

¹⁸ *Id.*

¹⁹ *Id.*

principles as the only measure of acceptable human rights practices may easily turn into a dogma which is anathema for a genuine debate. This point is eloquently made by Esposito:

Too often analysis and policymaking have been shaped by a liberal secularism that fails to recognize it too represents a world view, not the paradigm for modern society, and can easily degenerate into a 'secularist fundamentalism' that treats alternative views as irrational, extremist, and deviant.²⁰

Such distorted view about 'others' comes to the fore when East Asian nations raise objections to some of the Western truisms in the field of human rights. In such moments, governments and academics in the West all of a sudden circulate views about Asia being a haven for authoritarian traditions, suppressed individuality, status-quo, corruption, nepotism and myriad forms of arbitrariness. Such one-sided portrayal of Asia would do enormous degree of injustice to a part of the world which hosts a great variety of religions, cultural traditions, values and intellectual riches.

From the perspective of many governments in East Asia, satisfying the material needs of their people has greater priority than individual civil and political liberties. In case that there is an apparent contradiction between the two, the former is generally the preferred option. This is the only way, they argue, to combat poverty and offer a decent life for the mass of economically and socially deprived in society.²¹ East Asian governments tend to have an aversion to the Western interference in their internal affairs under the guise of democracy and human rights promotion. Malaysia's former Prime Minister Mahathir Mohammed went as far as claiming that the pressures which developing countries had been subjected at the hands of Western governments over the issues of democracy and human rights were in fact deliberate attempts at causing "instability, economic decline and poverty. With such a situation, they can threaten and control Us".²²

The East Asian countries do not question the significance of human rights in the betterment of human lives. They surely are committed to protecting human rights to the extent of declaring that the *idea* of human rights is universal and that governments should try to

²⁰ John Esposito, "Political Islam: Beyond the Green Menace", <http://www.iiium.edu.my/deed/articles/espo.html>

²¹ Bell, *op. cit.*, 1996, p. 644.

²² "West has ulterior motives for pushing democracy", *Straits Times*, (Singapore, 31/8/94), p. 14, quoted in Kenneth Christie, "Regime Security and Human Rights in Southeast Asia", *Political Studies*, Vol. 43, 1999, 204-218, p. 206.

protect the human rights of their citizens.²³ The main dilemma for many East Asian governments is that they sometimes find it necessary to impose restrictions on some rights in order to guarantee some other basic rights which they think is more essential for the good of their people.²⁴ There are of course many instances in which certain Asian governments have resorted to the rhetoric of 'Asian Values' in order to serve their own parochial goals.²⁵ However such instances of opportunism and demagoguery should not blind us to the reality about the existence of a distinctive conception of human rights in Asia. Besides, one should not forget that Asian governments would not be able to emphasize Asian values if they did not strike a chord with the attitudes of their own people.²⁶ What is more, people in East Asia tend to have a sceptical view of liberalism and are inclined to favour greater authoritarianism of the political system. (Peerenboom, "Human Rights and...", p. 315) On the other hand, the East Asian method of resolving disputes is somewhat different from the prevalent adversarial mechanisms for settlement. Indeed East Asians tend to opt for –mostly informal- conciliation in case of disputes or breaches of law at the expense of court rulings.

The **Bangkok Declaration**²⁷, which was adopted by Asian countries in 1993, was apparently a very serious challenge to the claims of the universality of human rights as advanced by human rights advocates and many Western governments. This is a compromise text which, while endorsing the "universality, objectivity and non-selectivity of all human rights" and recognizing that "no violation of human rights can be justified", nonetheless it refuses to be assimilated into the discourse about the universality of *all* human rights and the Western dictum about the context-free interpretation and application of human rights.²⁸ Indeed, in paragraph 8, it is said that human rights "must be considered in the context of a dynamic and evolving process of international norm-setting, bearing in mind the significance of national and regional particularities and various historical, cultural and religious backgrounds." Furthermore, in paragraph 5, the Declaration cautions Western governments about using human rights issues to encroach upon the sovereignty of the signatory states. Hence the text reaffirms "the principles of respect for national sovereignty and territorial

²³ Bell, *op. cit.*, 1996, p. 648.

²⁴ *Id.*

²⁵ Peerenboom, *op. cit.*, p. 297.

²⁶ *Id.*

²⁷ Final Declaration of the Regional Meeting for Asia of the World Conference on Human Rights, Bangkok, 2 April 1993, <http://law.hku.hk/lawgovtsociety/Bangkok%20Declaration.htm>

²⁸ This in fact means that human rights instruments should be interpreted and applied by recourse to the Western understanding.

integrity as well as non-interference in the internal affairs of States, and the non-use of human rights as an instrument of political pressure.” The Declaration also warns against “the application of double standards in the implementation of human rights and its politicization.” (Parag. 7) Poverty is mentioned as a major obstacle “hindering the full enjoyment of human rights” (Parag. 19), which is an expression of the view that economic and social rights are prior to classical human rights, i.e. civil and political rights. Finally, the Bangkok Declaration includes references to the collective human rights of self-determination (Parag. 12), the right to development (Parag. 18), and the right to a safe and clean environment. (Parag. 20),

The East Asian nations were at the forefront of the debates about the universality of human rights during the Vienna Conference which was held roughly two months after the adoption of the Bangkok Declaration. The finally agreed text was a compromise formula. On the one hand, as enshrined in the final declaration, the universality of human rights was not contested, and the parties accepted “the duty of States, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms”, on the other, the same paragraph sent Western governments a clear warning against going too far about the purported universality of (all) human rights: “the significance of national and regional particularities and various historical, cultural and religious backgrounds must be borne in mind.” (Parag. 5)²⁹

It is thus clear that East Asian nations refuse to highlight individual rights at the cost of economic and social rights or the moral fabric of society. This is of course reflected in their interpretation and practices of civil and political rights. Peerenboom notes that, similar to other actors, East Asian countries interpret human rights by recourse to a variety of sources and considerations, that include “international practices and one’s own values, beliefs, and worldview, as well as contingent, context-specific factors such as the current level of economic development and existing political and legal institutions.”³⁰ The core of the East Asian posture about civil and political rights (classical rights; first generation human rights) is as follows:

²⁹ World Conference on Human Rights, Vienna Declaration and Programme of Action, Vienna, 14-25 June 1993, [http://www.unhcr.ch/huridocda/huridoca.nsf/\(symbol\)/a.conf.157.23.en](http://www.unhcr.ch/huridocda/huridoca.nsf/(symbol)/a.conf.157.23.en)

³⁰ Peerenboom, *op. cit.*, p. 309.

- a) East Asian governments argue that the process of economic development has greater priority than individual rights and freedoms. Hence for them economic and social rights are prior to civil and political rights and freedoms;
- b) They do not perceive human rights as an end in themselves, but conceive them as a means to achieve more precious goals;
- c) They claim the right to interpret and implement human rights in the context of their specific cultural values and religious traditions;
- d) East Asian governments tend to argue that truly universal human rights constitute only a fraction of the extensive list of rights that constitute the prevailing human rights regime.
- e) The East Asian countries propose new rights to enrich the existing human rights regime, among which are the rights of the elderly and the rights of the dead (the latter exists in Islam).

Two types of responses have come out in regard to the challenge posed by East Asian governments, frequently expressed in a defiant and provocative manner, with regard to the claim about the universal validity of *all* human rights by drawing on the distinctiveness of Asian Values: those that support universalism have dismissed such claims as unacceptable excuses of repressive regimes that have low regard for human rights. They regard the 'Asian particularity' debate as a way to get others to accept 'anything goes' position which is seen as a natural extension of a culturally relativistic posture. By contrast, those that support the challenge coming from East Asia respond by attacking Western countries for their past and present human rights violations, while condemning what they see as ethnocentrism and cultural imperialism.³¹

The controversy about human rights has actually existed *within* the Western political and intellectual tradition. This is how Peerenboom describes the challenges within the Western tradition:

Despite the normative appeal today of human rights, it is important to bear in mind that human rights have been controversial all along even in the West,

³¹ *Ibid.*, p. 296.

with challenges coming from such diverse perspectives as the conservative Edmund Burke, the positivist/utilitarian Jeremy Bentham, Marxists, and more recently communitarians, civic republicans, and critical scholars of race and legal studies.³²

Unfortunately, the East Asian challenge has thus far failed to bring about tangible impact on the liberal perception of human rights. The fact that the debate about Asian Values is largely driven by the leaders of repressive regimes that have low regard for human rights should be accounted as a major factor behind this lack of effectiveness. Of course the tyrants in Asia are not motivated by a desire to contribute to the cross-cultural dialogue about human rights. Thus it has been relatively easy for the liberal advocates of human rights to dismiss such criticisms as a ploy at the hands of self-serving despots.³³ The colonial and neo-colonial perception of Asia and its culture seem also to have framed the mindset of many protagonists of Western-centric perspectives which see in the East Asian challenge a dangerous defiance against the discursive and institutional dominance of the West in the area of human rights. However we should not forget that many critical intellectuals from East Asia challenge the dominant perception of human rights by referring to the cultural traditions that they specifically locate in the East Asian context. These intellectuals have possibly a greater chance of making more durable contributions to the debate about human rights.³⁴

Although the Asian nations' own perspective of human rights, deriving from their specific cultural and political peculiarities has not been taken seriously by the prevailing human rights regime in the world, commitment to democracy and human rights continues to gain ascendancy in the Asian continent. In 2007, the Association of Southeast Asian Nations (ASEAN), consisting of Singapore, Malaysia, Indonesia, Vietnam, Laos, Thailand, Brunei, Cambodia, Myanmar and Philippines, signed the **ASEAN Charter** which, *inter alia*, made reference to democracy and human rights among the main purposes and principles guiding the organization.³⁵ In Article 1, Paragraph 7, it was said that a major aim of the ASEAN was to "strengthen democracy, enhance good governance and the rule of law, and to promote and protect human rights and fundamental freedoms, with due regard to the right and

³² *Ibid.*, p. 313.

³³ Bell, *op. cit.*, 2000, p. 8.

³⁴ *Id.*

³⁵ 20 November 2007, <http://www.deplu.go.id/Documents/ASEAN-Charter.pdf>

responsibilities of the Member States of ASEAN". Besides, a human rights body to monitor the performance of member states in the area of human rights protection was established under Article 14. This can be seen as another manifestation of Asia's commitment to the *idea* of democracy and human rights.

Conclusion

It has to be admitted that the 'unhistorical universalism' of Western liberal democrats debilitates their ability to appreciate different political traditions. Such an attitude should be avoided. Bell emphatically argues, in the Asian context, that "modern democratic societies would benefit from the political input of a capable and public-spirited 'Confucian' intellectual elite."³⁶ Human rights are not static, but are in a state of constant flux. Unless other priorities and perspectives reflecting different civilisational and cultural peculiarities are admitted as the spring from which the strength and relevance of human rights continues to flow, the prevailing liberal conception of human rights may in time lose its undisputed authority in the current system of international relations. The West should thus welcome the possibility of an East Asian contribution to human rights.

The world is not homogenous but hosts a heterogeneity of religions and cultural traditions. Political processes inside states do not take place in a cultural vacuum. The knowledge of local culture is necessary granting that the policies which states pursue, with implications for human rights, are formulated and implemented in a particular cultural context.³⁷ The recognition of the cultural context is a sure recipe for the more lasting recognition of human rights in non-Western societies. Indeed attempts to promote human rights in East Asia (and elsewhere) have a greater chance of acceptability if it can be shown that greater human rights protection can serve a useful role for the good of society and the state.

³⁶ Bell, *op. cit.*, 2000, p. 19.

³⁷ Abdullahi A. An-Na'im, "The Cultural Mediation of Human Rights: The Al-Arqam Case in Malaysia", in Joanne R. Bauer & Daniel A. Bell (eds.), *The East Asian Challenge for Human Rights*, (Cambridge University Press, 1999), 147-168, p. 147.

Self-Identity: Political or Ethical

(Abstract)

Prof.Dr. Hasan ASLAN*

Self-identity can be considered as a problem from two points of view: one is political the other is ethical. As a political problem self-identity is mainly belong to the European communities. In these communities human relations are directed by political decisions. For the European communities the political character of the self-identity comes from the plurality to which those communities are faced. The concept of "otherness" is such a political concept engaged by philosophers in order to manage in a political way the problem of cultural conflict in Europe.

On the contrary the problem of self-identity is mainly ethical in Asian societies. The ethical character of self-identity in Asian societies is formed by mainly traditional values. The human relations in Asian societies are conducted mainly by not political decision but ethical values.

The answer to the self-identity question "Who am I?" from political point of view is involved in practical or other interests. From this political perspective one's relation to the others is arranged by the practical interests. Where as from ethical perspective the answer to the self-identity question "Who am I?" is involved in common spiritual values of, such as, religion, culture.

In this paper these two perspectives are compared from a philosophical point of view.

**Akdeniz Üniversitesi, Edebiyat Fakültesi, Felsefe Bölümü*

METAPHORICAL EXPRESSION OF MEVLANA CELALEDDİN RUMİ

Prof.Dr. Ulvi Avcıata, Prof.Dr.Cihan Okuyucu

Yildiz Technical University, Faculty Science and Literature, Davutpasa -Istanbul

In this report, utilization of metaphor, which is a common expression method in eastern literature, in the works of great Turkish great sufi Mevlana Celaleddin Rumi(-1273) will be discussed.

Primarily, concepts concerning the title of present report should be defined. What does the metaphor and metaphoric expression means?

According to the definition in the work of Nihat Keklik "Felsefede Metafor(Metaphor in Philosophy)" metaphor is composed of two words(p1-2) Meta: post(following) and phora: be transferred. So word metaphor covers the following meaning; "Representing things in other ways and use of intangible figures for representing tangible things. On the other hand Gökhan Yavuz Demir explains the same word as "moving from one place to another" (George Lakoff-Mark Johnson:13).

This moving object may be achieved via different types of methods.

This closely significanced methods and their corresponding forms in Turkish literature are as follows: Metaphor: Symbol(figurative expression), Allegory: Expression in different way and Analogy: Similitude. Similitude is the common element of these concepts. So generally, metaphoric expression refers to almost all of mentioned methods. In fact, N. Keklik usually uses the term metaphor with corresponding definition "similitude" in his works. On the other hand İsmail Yakıt mostly uses term metaphor with corresponding definition "symbol" in his work mentioned below.

Symbol, passed into Latin form(sumbolos) from Greek(sumbolos) and than has passed into European languages in its present form and pronunciation. Symbol covers the following meanings; sign, mark and implication. Corresponding meaning in Arabic is "remz" where plural form is "rumuz". Symbol can be determined as, representing one of other, which has analogical relationship. Peace of dove and oil bough, justice of scales; symbolizing innocence with white color are examples of symbols. Although there are many words synonymous with symbols in European language as well as in our language, there are nuances between them: Representation, Figuration, similitude etc... (Yakit:1,2)

Symbols correspond the ideas and concepts, which are symbolized through their figures, natures and even their attributes, sometimes naturally or figurative and also in both way. Corresponding meaning of symbol as an attribute is in endless and universal character as proportion to the rationality of explanation and worth. As in the words of J. Chevalier: "World can not be imagined as liveable without symbols. In such a world spiritual death of human and humanity will be invited".

Before passing to major issue, some of the previous studies have to be briefly mentioned. Nihat Keklik has two studies about metaphor. First one is report and named as "Mevlanada Metafor Yoluyla Felsefe (Philosophy Archive İst. 1987 , v. 26, p. 19-55)". The other one is a book named as "Felsefede Metafor(Faculty of Arts. 1990)" of which pages 109-112 covers Mevlana. This part cab be considered as the abstract of the report mentioned above. Another study introduced in recent years, is the work of Prof. Dr. İsmail Yakıt named as "Mevlanada sembolizm ve Ney". (This study was presented in "REED FLUTE SYMPOSIUM"(10-17 December 2004) as a part of 731. Reunion Annual of Hz. Mevlana and published in booklet "NEY'e Dair" of Konya Provincial Directorate of Culture and Tourism) (Konya, 2006, p.59-95). Similar study was published by Hicabi Kırılgaç named as "Divan-ı Kebirde İmge ve Sembol". (International Mevlana symposium papers, İst.2007, Motto,v.2, p. 621-632).

In this present study, we have partly benefited from the mentioned studies. Examples of metaphors of thinkers prior to Mevlana has particularly quoted from N. Keklik. However, as a contribution to both two studies we aimed to express our ideas about the role and importance of metaphorical expression in Eastern thought. In the second part some metaphor examples in Mathnawi will be explained.

KAYNAKLAR

- Burckhardt, Titus, "Dini Sanat, İslam Sanat Felsefesine ve İlkelerine Bir Bakış", (Avani Gulamzade) *Hikmet Ve Sanat*, İnsan Yay. İst 1988
- Burckhardt, Titus, *Aklın Aynası*, İnsan Yay. 1989
- Livingston, Ray, *Geleneksel Edebiyat Teorisi*, İnsan Yayınları, Tercüme:Necat Özdemiroğlu, İstanbul 1998(Livingston)
- Keklik, N., Mevlana'da Meafor Yoluyla Felsefe, Selçuk üniv. Mevlana Sempozyumu Bildiri kitabı (Tarih?) Ve aynı makale: Felsefe Arkivi İst. 1987, sayı 26, s. 19-55
- George Lakoff-Mark Johnson, *Metaforlar, Hayat, Anlam ve Dil*, Çev. Gökhan Yavuz Demir, paradigma, 2005
- Keklik, Nihat, Felsefede Metafor, Edebiyat Fak. 1990
- Kırılmaç, Hicabi "Divan-ı Kebirde İmge ve Sembol", Uluslararası Mevlana sempozyumu bildirileri, İst.2007, Motto, c.2s. 621-632
- Mesnevi, Manzum Nahif Tercümesi (Haz. Amil Çelebioğlu) İst. 1967

MEVLANA CELALEDDİN RUMİ'DE METAFORİK ANLATIM

Prof.Dr. Ulvi Avcıata
Prof.Dr. Cihan Okuyucu

A-Genel bilgi ve tanımlar:

Bu tebliğde Doğu edebiyatlarında yaygın bir anlatım metodu olan metaforun büyük Türk sufisi Mevlana Celaleddin Rumi(-1273)'nin eserlerindeki kullanılışı ele alınacaktır.

Ancak tebliğimize öncelikle konuşma başlığıyla ilgili bir iki açıklamayla başlayalım. Metafor ve Metaforik anlatım ne demek?

Nihat Keklik'in "Felsefede Metafor" isimli eserindeki açıklamaya göre iki parçadan oluşan kelimedede(s.1-2) Meta: *Sonra* ve *phora* ise *aktarmalık* demek. Dolayısıyla kelime anlamı; "Bir şeyi başka bir şekilde ifade etmek. Yani tabii olan bir manayı mecazi olarak dile getirmek" manasını taşıyor.. Gökhan Yavuz Demir ise aynı kelimeye "bir yerden başka yere götürmek" anlamını veriyor(George Lakoff-Mark Johnson:13)

Bu taşıma işi birbirine yakın birkaç sanatla yapılabilir.

Anlamca yakın olan bu sanatlar ve kendi literatürümüzdeki karşılıkları yaklaşık olarak şöyledir: Metafor: Sembol(mecaz)/Alegori: istiare ve Analogi: teşbih. Bunların hepsinde ortak yön benzetme unsurudur. Dolayısıyla genellikle metaforik anlatım denilince bu yakın sanatların hemen hepsi birden kastedilmiş olur. Nitekim N.Keklik, eserinde çok zaman metafor kelimesinin yanına:(benzetme) karşılığını koymaktadır.

İsmail Yakıt da aşağıda bahsi geçecek olan çalışmasında metaforu daha çok *sembol* karşılığıyla kullanmaktadır. Konuyu anlaşılır kılmak bakımından onun sembol tarifini aşağıya alıyorum:

Sembol kelimesi, Grekçe *symbolos*'tan Latince'ye *symbolus* şeklinde, oradan da Avrupa dillerine bugünkü şekil ve telaffuzuyla geçmiştir. İşaret, iz, ima gibi anlamları vardır. Arapça karşılığı *remz*'dir. Çoğulu *rumuz* gelir. Sembol, istilâh olarak, aralarında analogik bir ilişki bulunan iki şeyden birinin diğerini temsil etmesine denir. Mesela güvercin ve zeytin dalının barışı; terazinin adâleti; beyaz rengin masumiyeti sembolize etmesi gibi. Gerçi bugün dilimizde olduğu kadar Batı dillerinde de sembole sinonim olarak kullanılan pek çok kelime vardır ama aralarında nüans mevcuttur: Alem, temsil, mecaz, istiare, teşbih vs. gibi.(Yakıt:1-2)

Semboller şekil ve tabiatları ve hatta sıfatları cihetiyle sembolize ettikleri fikir ve kavramları bazen şekil, bazen tabiat ve bazen de hem şekil, hem tabiat olarak tetabuk ederler. Sembolün sıfat olarak ihtiva ettiği anlam, yorum ve değerın rasyonelliđi nispetinde daimi ve universal karakterdedir J. Chevalier'nin dediđi gibi.: *"Sembolsüz bir dünya teneffüs edilemez. Böyle bir dünya daha ziyade insanın ve insanlığın manen ölümüne davet çıkarır"*

Asıl konuya geçmeden önce konu hakkında bizden evvel yapılmış bir kaç çalışmadan da kısaca bahsedelim. Meetafor konusundaki çalışmalardan iki tanesi Nihat Keklik'e aittir.Bunların ilki bir bildiri olup "Mevlanada Metafor Yoluyla Felsefe (Felsefe Arkivi İst. 1987 , sayı 26, s. 19-55) adını taşıyor.Diđeri ise Felsefede Metafor(Edebiyat Fak. 1990) adındaki kitap olup ,eserin 109-112.sayfaları arası Mevlanaya ayrılmıştır.Bu kısım bahsi geçen tebliđin bir nevi özeti sayılabilir.Daha yakın yıllarda yapılan diđer bir çalışma ise Prof. Dr. İsmail Yakıt'a ait olup **"Mevlanada sembolizm ve Ney"** adını taşıyor.(Bu çalışma Hz. Mevlana'nın 731. Vuslat yıldönümü'nde 10-17 Aralık 2004 tarihleri arasında düzenlenen NEY SEMPOZYUMU'nda bildiri olarak sunulmuş ve Konya İl kültür ve Turizm Müdürlüğü'nün "NEY'e Dair"(Konya, 2006) adlı kitapçıđın 59-95 sayfaları arasında yayımlanmıştır) Benzer bir çalışmayı da Hicabi Kırlangıç **"Divan-ı Kebirde İmge ve Sembol"** adıyla yapmıştır. (Uluslararası Mevlana sempozyumu Bildirileri, İst.2007, Motto,c.2s. 621-632)

Biz bu tebliđi hazırlarken bahsi geçen çalışmalardan kısmen yararlandık. Bilhassa Mevlanadan önceki düşünürlerde rastlanan metafor örneklerini N.Keklik'ten iktibas ettik. Ancak her iki çalışmaya bir katkı olmak üzere konuya geçmeden önce bir anlatım biçimi olarak metaforik anlatımın Dođu düşüncesindeki yeri ve önemi hakkında bazı fikirlerimizi ifade etmek istiyoruz. Konuşmanın 2. kısmını ise Mesnevide yer alan metafor örneklerinden bazılarına ayıracağız.

B-Bazı Metafor Örnekleri

N.Keklik Metaforun amacını 2 sebebe bađlıyor :1.Uslup güzelliđi 2. Anlaşılması zor olan meseleleri kolay anlaşılır hale getirmek (s.VII) Nitekim Mevlana da Mesnevide bir pedagog gibi davranmış, zor meseleleri anlamı kolaylaştırmak için "hikaye paketleri" içinde ve semboller halinde vermiştir.Kendisi bunu şöyle ifade eder: "Maksadım sizler hikaye anlatmak deđil, kıssadan hissedir" (Nahifi 2/108)

Keklik onun bu tavrını, Hadis-i şerifte ifade edilen:"İnsanlara anlayacakları şekilde söyleyiniz" talimatına uyma olarak niteler. Nitekim Hz. Mevlana da : "Bir baba kendi çocuklarına ders verirken onların anlayacağı seviyede konuşmalıdır" demek suretiyle kendi uslubunu izah etmiş olmaktadır. Yine bu fikri Kelile ve Dimne hikayesine niçin başvurduđunu ifade der. Bunlar kimisine göre kuş ve kurbađa hikayesi gibi anlamsız gelir. Oysa bunlar birer kıstasdır?Gramer kitaplarında sembolik olarak kullanılan Amr ve Zeyd isimleri gibi.

Yakıt'a göre Her dinde olduđu gibi, İslâm dini de sembol kullanan ve bazı ritüelleri sembolle açıklayan bir dindir. İslâm'da sembolün Kur'an'la başladığını söyleyebiliriz. Kur'an'da bazı ayet ve sureler doğrudan sembolizmi içerir;Tebbet suresinde olduđu gibi. Ayrıca fenomenolojik açıdan İslâm'da bazı ibadetlerin sembolizm ihtiva ettiđini belirtmeliyiz. Mesela Hac, ihram ve Arafat'ta vakfeye durmak, kıyamet günü Tanrı'nın huzurunda kefenler içinde toplanmanın adeta bir provası ve sembolüdür. Şeytan taşlama hadisesi, tamamen sembolik bir hadisedir. İnsan kendi nefsindeki satanik duyguları, kötü arzu ve istekleri taşlamakta ve böylece nefsindeki kötü dürtü ve eylemleri taşıyarak kendinden uzaklaşmasını talep etmektedir. Bütün bunlar soyut bir inancın ve düşüncenin somut bir eylemle ifade edilmesinden başka bir şey deđildirler. (Yakıt:198-199)

Keklik'e göre bu tarz anlatım ne İslama ne de Mevlanaya mahsus bir özellik deđildir. O Antik Yunandan günümüze kadar çeşitli düşünürlerden meşhur olmuş metafor örnekleri veriyor. Biz de Mevlanaya geçmeden önce Keklik'in bu örneklerinden bazılarını burada alıntılıyım:

Pitagoras(MÖ.570-494 ?)'a göre Dünya hayatı bir spor alanıdır ve orada 3 çeşit insan mevcut. Bunlardan bir kısmı sporculardır ve amaçları yarış kazanmaktır. İkinciler satıcılardır ve amaçları para kazanmaktır. 3.kısım seyircilerdir ve amaçları sadece yarış seyretmektir. O Filozofları bunlara benzetir. (Keklik:12)

Platon(MÖ 427-347) dünya ve ideler alemini bir Mağara metaforu ile açıklamıştır. (Keklik:12)

Aristo(MÖ.384-322):

-Toplumunu bir gemi halkına benzetir. Bir gemide her kişi farklı bir iş te yapsa amaç ortak: geminin selameti. Toplumda da farklı tabaka ve mesleklerin amacı birdir. (Keklik:32)

John of Salisbury (1120-1180):

Toplum-bedene, hükümdar başa benzer ama o da emri ruhtan-kiliseden alır. Organlar emir kulları Mesela işçiler ayak. Ayak sağlam olmazsa beden duramaz. vs. Bu benzetme Gazzalide (-1111) de mevcut (Keklik:44)

Augustinus (354-430) *La cite de Dieu* adlı eserinde: Milleti kitaba fertleri ise alfabenin harflerine benzetir.

Farabi (870-950)ye göre her devlette bazı bozguncular var ve bunlar buğday tarlasındaki delice otu gibi, ayıklanmalı.

- Yine ona göre "Medinetü'l-fadıla=erdemli şehir" sağlam bir vucuda benzer ve bütün uzuvlar birbirleriyle yardımlaşır. Bunların bazıları emreden diğerleri ise memur konumundadır. (Keklik:76)

Gazali(1058-1111)İhya'da, akıl- bilgi ilişkisini ağaç-meyve ve güneş-ışık ilişkisine benzetir. Keza hoca-talebe ilişkisi de ona göre ağaç ve gölgesine benzer.Gölgenin doğruluğu ağacın doğruluğuna bağlıdır,

Sühreverdi (1155-1191) İnsanın/sufinin Tanrıda erimesini demirin ateşte erimesine benzetir. Yine "Heyakülü'n-nur" a göre insandaki 5 duygu havuza su taşıyan 5 boruya benzer. (Keklik:100)

İbn-i Miskeveyh(-1030) :Nefs ata irade ise binicisine benzer. At ve köpek insana/iradeye uyarlar. (Keklik: 87)

İ. Arabi(1165/1240) Taklidi bilgi ile gerçek bilgi farkını iki ressam metaforu ile açıklar. Bu fıkra önce Platonun Devlet'inde sonra sırayla, Gazalinin İhya'sında, Mesnevide ve İbn-i Haldun'un mukaddimesinde geçmektedir.

İ.Arabideki şekline göre fıkrada bir ressam ve filozofun sultan karşısında yarışması anlatılır. Ressam kendi duvarına resim yapar filozof ise karşı duvarı parlatır. Aradaki perde çekilince ressamın yaptığı resim karşıdaki parlak duvara yansır. Böylece filozof ressamın yaptığı işin /ayna gibi/tabiatı taklitten ibaret olduğunu göstermiş olur.

C-Mevlana (-1273) ve **metafor**: Mevlananın en tanınmış eseri olan Mesnevinin tamamı da neredeyse metaforik bir yapıdadır. Onun bu yola başvurmasını şu iki temel sebebe bağlayabiliriz.1. Bir mürşit olmak bakımından muhatabı olan halka anlattığı şeylerin daha iyi anlaşılmasını sağlamak. O bu amaçla sıklıkla sembol ve hikayelerden yararlanır 2. Tasavvufi varlık anlayışı.. Tasavvufi kainat tasavvuru günümüzün tek düzlemli varlık anlayışından çok farklıdır. Platonun ideler a lemi-gölgeler alemi ikilemi dahada işlenerek vucut mertebeleri anlayışı ortaya çıkmıştır. Mutlak vucut yukarıdan aşağıya doğru azalarak silikleşerek tenezzül eder. Bazan 5 bazan 7 mertebeye ayrılan bu mertebelerde her basamak bir üst basamağın hatırlatıcı izlerini kendinde taşır. Edna mevki olan dünya ise bir gurbet manası taşır ve buraya düşen insanın ana gayesi tekrar asli vatanına birlik mertebesi uruc etmektir.Çeşitli vücut mertebeleri arasında insan da düalist bir varlığa sahiptir. Livingston bütün geleneksel kültürlerde insanın ölümlü bir beden ve nefisle, ölümsüz bir ruhun izdivacından teşekkül etmiş kabul edildiğini bildirir. İnsanın ilk vazifesi hakiki benini nefsi beninin esaretinden kurtarması,varlık basamaklarında daha yukarıya tırmanmasıdır.. Geleneğe göre ilahi Ben'de(Ruhta, Allahta)tekrar doğma hayatın en büyük problemini oluşturmaktadır. İnsanın fani tarafı dünya ile ilişkili olduğundan ve benzer kendi benzerini çektiğinden, fani ve dünyevi olan şahsi ben kendi benzerinin (Dünyanın) içine daha çok dalmaya uğraşır. Oysa ruhun özlediği yer asıl vatanıdır. Plotinus bu arayışı: "*O halde haydi sevdiğimiz Baba yurduna kaçalım*" diye ifade eder.

Hayat ilahi bene doğru gerçekleştirilen bir hac yolculuğudur. Coomaraswamy, bu anlayışın bütün sanat şubelerini derinden etkilediğini belirtir. (Livingston,33-45) Bu Anlayışa Göre Sanatın Gayesi şudur: *"Mukaddes sanat da içinde Hakkın huzur ve kurbunun bulunduğu ve onu gören insana Allahu hatırlatan sanattır."* (Burckhardt,206)

İşte Mevlana bunu *"vatanından koparılan ney"* sembolü ile ifade etmiştir.. Bu husus daha eserin ilk beytinde karşımıza çıkıyor. Hz. Mevlana insanın dünyadaki macerasını bir ney metaforu ile anlatıyor Ney içi boşaldıktan sonra da kendisine ait bir sese sahip değildir. O ses aslında üfleyenden gelmektedir. Neyin bütün meziyeti o sese tercüman olacak bir yapı kazanmasından ibarettir. Bu haliyle ney kamil insanı ifade eder.Kamil insanın yaptıkları da kendisine ait değildir. O sadece ilahi iradeye tabi bir neydir. Coomaraswamy'e göre, bütün klasik kültürlerde ortak olan bu sanatkar mahviyetinin sebebi şudur: *"Sanatçının anonim oluşu,kendi şahsi Benliğinden kurtulma arzusunun ağırlıkta olduğu bir kültürde mümkündür.Bu felsefenin bütün çabası 'Ben işimin failiyim'(Bu işi yapan benim) şeklindeki aldatıcı hayale(gaflete) karşı mücadele etmektir.Ben aslında fail değil bir aletim;insanın şahsiyeti (Zahiri Ben'i) bir amaç değil sadece bir vasıtaadır.. Aletin tek görevi verimlilik ve itaattir;tabi olanın(tebaanın) gözü Taç'ta(krallıkta, yükseklerde) olmaz. Hz. İsa: "Hiçbir şeyi ben kendiliğimden yapmam" dediği halde nasıl olur da bir Hristiyan herhangi bir işi kendisinin yaptığını düşünür! Veya Krishna; "algılayan (olayları ,kavramları-yaratan değil,fakat-anlamaya çalışan)kişi, ben yaptığım işin failiyim şeklinde bir fikre sahip olamaz" dediği halde nasıl olur da bir Hindu fiilinin faili olduğunu düşünür.Ya da 'bu işin failinin ben olduğum bilinsin' düşüncesinin,henüz olgun (reşit) olmayan bir insanın düşüncesi olduğuna inanan bir Budist nasıl olur da fiilinin faili olduğunu düşünür"(Why,41). Eckhart tam bir sufi tavrıyla şöyle söyler: *"Hiçbir şeyin yapıcısının kendin olduğunu düşünme ve iddia etme !Kendini aradan çıkart ve senin yerine Allah hareket etsin."*(Livingston,80) Eckhart'ın bu sözleriyle tasavvuf düşüncesi arasındaki aynılık ilginçtir. Nitekim sufi düşüncesinde, varlığını Hakkın varlığında yok eden ve fenafillah durumuna gelen salikin gören gözü, işiten kulağı, tutan eli hep Allahtır.*

Bu anlayışta sembolün/metaforun zarureti: Geleneksel toplumda din dışılığa hiç yer olmadığı için her çaba insan hayatının bütün yönlerini kutsallaştırmaya yöneliktir.Basit bir iplik ve iğnenin bile böyle sembolik ve ikincil anlamı vardır. Coomaraswamy bu dille varlık anlayışı arasındaki ilgiler üzerinde duruyor. Bunlardan ilkinin metodu olan sembolizm; *ilahi alemdeki hakikatin fiziki alemde ona tekabül eden başka bir hakikat ile temsil* edilmesidir. Mesela Sanskritçede puskara kelimesi zahiren lotüs çiçeği anlamına gelir,batını anlamıyla ise tecelliye ifade eder. Hristiyanlıkta da gül çift yönlü kullanılmıştır. Dolayısıyla hakiki sanat eserleri mana bakımından özünde metafizik olduklarından bu eserlerde duyu organlarımızla kavrayabildiklerimizin ötesinde ve arkasındaki hakikatin gösterilmesi veya ima edilmesini sağlayan semboller kullanmak bir zarurettir. Geleneksel sanat esasta metafizikle ilgilendiği için dini sembolizmin de üstünde bir sembolizm taşır.(Livingston,108-113) Yazar sembolizm açısından edebi eseri malzemesi nesnel olan diğer sanatlara üstün bulur ve bu konuda Dante ile Mikelang'ı karşılaştırır: Dante nesnel arasında Allahu anlatmaya en uygun olanın güneş olduğunu söyler. Buna karşılık Mikelang'ın Allahu temsil eden resmi Allahın insan şeklinde olduğu vehmini uyandırdığı için yanlıcıdır.Zira, güneşin Allahu hatırlatan kısmı onun fiziki yönü değil, bazı temel vasıflarıdır; merkeziliği, ısı ve ışık saçması vs. O halde ifade etmeye çalıştığı şeyin özüne inemeyen bir resim sembol olmaz, mecazi bir resim olarak kalır.(Livingston,115) Yine ona göre; *"Bir şey sadece gözüktüğü şey değil, aynı zamanda temsil ettiği şeydir"*. Eski kültürlerin bir çok sembolü ortaktır ve bu durum anlaşmayı sağlar. Mesela ip sembolü Eski Yunan , Çin, Hint ve İslam kültürlerinde ortaktır ve 2 bin yıldır kullanılmaktadır. Semboller baki olan şeyleri fani şeylerle bize bildiren köprülerdir ve bu sembolik dil dışında en yüce hakikati ifade edebileceğimiz başka bir vasıtamız yoktur. Efsane ve kıssa da metafiziğin kendine mahsus lisanıdır. Efsane ve hikayelerin her yerde birbirine çok benzemesi onların nasıl temel hakikatlere dayandığını gösterir. Sanatın ve kutsal kitapların mecazi ve ikili yapısı *"Yarısını göster yarısını sakla"* sözlerle çok iyi ifade edilmiştir.(Livingston,122-35) Gerek ilahi kitaplarda gerekse Danteninki gibi eserlerde hem zahiri hem de batını manalar vardır. Origen, Incilin üç türlü yorumlanabileceğine inanır; zahiri mana, harici benin psikolojik yönüne bakan mana ve manevi ergenlerin anlayabileceği batını mana. (Livingston, 199,dipnot 47)Bu fikrin Kuran-ı Kerim için de sözkonusu olduğunu hemen bütün tefsirlerde görmek mümkündür. Hegel sembolü (istiare) özellikle Doğu milletlerinin kullandığına dikkat etmiştir. Burckhardt da sembollerini bizi yukarı fırlatan rampalara benzetir.Ona göre sembolizm zaruridir, çünkü bu sanatta her şey bir üst hakikatin sembolüdür, insanı

daha yüksek hakikate götürür. Din dışı sanat ise remze dayanmaz, zira içi dışı yoktur, neyse odur (Burckhardt, 220).O halde daima sembollerle konuşan klasik şairin kutsal kitapların metodunu takip ettiğini düşünebiliriz.

Mesnevîde Metafor Örnekleri: Yukarıda Mevlananın metafor kullanımını biri pedagojik diğeri ise tasavvufî kainat algısı olmak üzere iki sebebe bağlamıştık. Şimdi de Mesnevîden her iki türe girebilecek bazı meşhur örnekleri paylaşalım. Bu paylaşmada asıl amaç metaforu göstermek olduğu için hikaye ve nükteleri en kısa şekliyle vereceğiz.

- Fil istiaresi: Bir padişaha Hindistandan hediye olarak bir gönderilir. Hayatlarında hiç fil görmemiş bir kaç adam karanlık ahırdaki fili elleriyle yoklayarak tanımaya çalışır. Bunlardan filin ayağını tutan kişi onu bir sütun , hortumunu tutan ;içi boş bükülgen bir boru, kulağını tutan;kalın bir kadife kumaş vs. olarak tanımlar. Burada fil külli hakikate, duyularla ve akılla elde edilen parça bilgisi ise karanlıkta el ayarıyla bilgi edinmeye benzetilmiştir.(3/48)

-Hz.İsa ve eşek:İnsan ruhu Hz.İsaya, beden ise onun merkebine benzer. Güçlü insanlarda ruh/İsa nefesine mağlup insanlarda ise eşek galiptir.(1/117)

- Kil-şeker: Kil yeme alışkanlığı olan bir adam şeker almak için gittiği şekercede dara olarak kullanılan kil kalıplarını görünce gözleri fal taşı gibi açılır. Bir an uzaklaşan şekerçiye göstermeden kilden yemeğe beşler. Bu sırada şekerçi kıs kıs gülmekte ve içinden ;”ey ahmak işin farkındayım ama hangimiz zararda! Kil yemekle şeker alacağını eksiltmedesin, farkında değilsin “ demektedir. Burada Mevlana kil ile dünyayı, şekerle ahireti kesteder. Ahireti feda ederek kazanılan dünyevi başarıları kil yemeye benzetmektedir. (4/26)

-Hırsız Terzi ve dünya: Bir arkadaş meclisinde şehrin hırsız terzilerinden söz edilmektedir. Bunu duyan bir Türk en mahir hırsızın kim olduğunu sorar ve arkadaşlarıyla bir iplik bile çaldırmayacağına bahse girer.. Sonra aldığı bir parça elbiselik kumaşla terzinin kapısını çalar. Terzi iddiacı müşterisini ilginç hikayeleriyle yumuşatır ve güldürmeye başlar. Oraya niçin geldiğini unutan müşteri hikaye üstüne hikaye ister ve gülmekten gözleri kapandıkça terzinin makası sağdan soldan işleyip kumaşı eksiltir.Sonunda elbiselik kumaş küçüle küçüle bir mendillik kalır. Burada da dünya insan ömrünü hikaye ve eğlenceyle çalan bir terziye benzetilmiştir, müşteri de hayatını boş şeylerle geçiren kişileri temsil etmekte. (6/64)

-Dövmeci ve Aslan istiaresi :Burcu aslan olan bir adam ne kadar cesur olduğunun başkaları tarafından da bilinmesi arzusuyla omzuna bir aslan dövmesi çizdirmeye karar verir ve gidip dövmecinin önüne oturur. Baştan başlayan usta bir kaç iğne batırır. Canı acıyan müşteri dövmeciyi durdurur ve resmin başka bir yerine geçmesini ister. Ancak durum tekrar eder; aslanın kulağı, karnı, kuyruğu hep eksik kalır. Bu müdahalelere dayanamayan dövmeci kızıp iğnesi yere fırlatır ve: “Arkadaş ya aslan olma sevdasından vaz geç ya da canın bu kadar tatlı olmasın” der. Burada çok şey isteyip de bedelini ödemeyenlerin durumu anlatılmaktadır.(1/118)

-Nefs ve yılan: Geçimini kışın dağ başlarında topladığı donmuş yılanları şehirde satarak sağlayan bir yılanıcı bir keresinde donmuş bir ejder bulur ve onu ölü sanır. Yine de ihtiyat olmak üzere onu kalın iplerle bağlar ve şehre sürükler, üstüne bir kilim atar ve tellal çıkarır. Maksudı ejderi insanlara para karşılığında göstermektir. Ortalık insan dolar ama bizimki hırsından işi uzatmaktadır. Bu arada güneş tepeye dikilmiş ölü sandığı ejder dirilmiştir. İplerini koparan canavar hemen yanbaşındaki yılanıcıyı yutar. Bu hikayede yılan insan nefsinin temsil eder. Perhiz ve az yeme içmeyle nefis kışın donan yılan gibi ölü görünür . Ancak öldüğü sanılan nefsin dirilmesi için başına bir güneş doğması yeterlidir. Dolayısıyla insanın nefsinin karşı dikkatli olması gerektiği ifade edilmektedir. (2/976 vd)

Sonuç:

Mesnevîde yukarıda bir kaç örneğini verdiğimiz metaforların yüzlercesini bulmak mümkündür. Ancak biz bu kadarla yetiniyoruz. Son olarak şunu söylemek isteriz ki Mevlananın bitimsiz bir imge dağarcığı ve benzersiz bir imgelem gücü vardır.O en sıradan ve en bildik şeylerden en güzel ve

en duyulmadık dersleri çıkarır ve tekrarlarla dolu dünyaya yeni ve canlı bir elbise giydirir.Onun dünyasında sürgit bir yenilenme vardır ve bunun ifade biçimi çok zaman metaforlardır.

KAYNAKLAR

- Burckhardt, Titus,“Dini Sanat,İslam Sanat Felsefesine ve İlkelerine Bir Bakış”, (Avani Gulamzade) *Hikmet Ve Sanat*,İnsan Yay. İst 1988
- Burckhardt, Titus, *Aklın Aynası*, İnsan Yay. 1989
- Livingston, Ray, *Geleneksel Edebiyat Teorisi*, İnsan Yayınları, Tercüme:Necat Özdemiroğlu, İstanbul 1998(Livingston)
- Keklik, N., Mevlanada Meafor Yoluyla Felsefe, Selçuk üniv. Mevlana Sempozyumu Bildiri kitabı (Tarih?) Ve aynı makale: Felsefe Arkivi İst. 1987 , sayı 26, s. 19-55
- George Lakoff-Mark Johnson, *Metaforlar,Hayat,Anlam ve Dil*,Çev.Gökhan Yavuz Demir,paradigma,2005
- Keklik, Nihat, Felsefede Metafor, Edebiyat Fak. 1990
- Kırlandıç, Hicabi “*Divan-ı Kebirde İmge ve Sembol*”, Uluslararası Mevlana sempozyumu bildirileri, İst.2007, Motto,c.2s. 621-632
- Mesnevi,Manzum Nahifi Tercümesi (Haz.Amil Çelebioğlu)İst.1967

Women in the Islamic Culture

Prof. Davut AYDÜZ

Faculty of Divinity, Sakarya University

Sakarya/Türkiye

The religion of Islam raised and highlighted the value and status women, who were used to be considered as a second class and enslaved in the darkness of ignorance, and blessed them with a new status level by saving them from being a poor creature and paved the heaven under the bottom of their feet.

Islam is the first religion that takes women under its wings by giving back their rights that are usurped by the community and robust rules to preach on this issue. The Qur'ân, emphasizes the fact that "as the men have rights over their wives, women also have rights over their husbands on the legitimate framework" (al-Baqarah, 228) without leaving any challenge to an interpretation, and raises women's position in the plan of creation. In his Farewell Statement, the Prophet of Islam (PBUH) commands that "I advise you to observe women's law and to get afraid of God in this respect; since women are God's trust to you".¹ To raise women to a respected position from the period in which they were bought and sold like goods almost throughout the world, is an important historical event in terms of the female realm. In the Qur'ân and the Sunnah, the women's position and their rights are highlighted so clearly and openly that it will not be an exaggeration to say that they get rid of slavery with the help of Islam.²

In Islamic societies, women's position both in family life and political, legal, social and economic areas on the one hand, and in social and political environment on the other hand, was determined by ethnicity and cultural heritage before Islam. For this reason, it is not possible to say that women's position in the Islamic world is not the same everywhere. There have even been differences among women who live in the same area, and at the same time period, or in rural areas. However, this does not mean that women in Islamic societies represent entirely different identities; they have had certain common lines in each period in terms of social, legal and economic positions.

The religion of Islam has made significant changes on women's social, economic and legal position in the pre-Islamic Arab societies in terms of religious understanding fathomed within established customs and practices. The Qur'ân accepts men and women as equal beings.³ Today, women are one of the outstanding issues with respect to Muslim communities around the world. One of the most visited modes of the attacks on Islam is the issue of woman and her status. Topics, for instance; Islam does not give an appropriate value to women, it keeps them away from social life, a man can get married to four wives, they get half of the inheritance, two women's testimony is equal only for one man's testimony; namely, woman is accepted as half of a man, and the like are brought up to the contemporary scene constantly. Objections to this matter

¹ al-Tirmidhî, Radâ' 11; Ibn Mâjah, Marriage 3.

² M. Fethullah Gülen, (2000). Woman in a Narrow Frame. *Journal of Yağmur*.

³ M. Akif Aydın. Woman in Islam. *The TDV Encyclopedia of Islam*.

sometimes derive from lack of knowledge in Islam, sometimes from traditions formed over time among Muslims, and so on.

We will stand on these issues in this paper and briefly explain what the truth of these issues is.

WOMEN IN THE PRE-ISLAMIC RELIGIONS AND SOCIETIES

In order to understand the value and importance of rights that Islam provides for women, it is a good idea to give brief information about the status of women before Islam.

While women were despised in societies around the world, Islam raised and brought them to the same level as men hold. It is emphasized that by changing incorrect understanding of the society, according to this new mode baby girls, like baby boys, are clearly and equally God's grace, and God would give boy whom he wishes, and girl whom he wishes: "The domination of the heavens and the earth belongs to God only. He gives boy whom he wishes, and girl whom he wishes, or of both sexes. He leaves infertile whom he wishes' (al-Shûrâ, 49).

Especially in the Period of Ignorance (*al-Jâhiliyyah*), to Arabs, who were living nomadic life and fighting with each other, male member of the society was deemed as an actor of reputation; because he was the person to fight, produce, bring loot; whereas woman was seen as consumer. Negative attitude towards girls was a mundane mode of act in this life-style and approach.⁴ Living in hard conditions, and from time to time changing their places in desert conditions, the nomadic Arabs used to see woman as consumer and relegated to the second degree; because they were not involved in combats, had not to raid other tribes, obtain loots, etc.

What is more, opportunities for girls in family and tribe were very limited and death becomes a mode getting rid of tribal and filial shame lest she became a lust object in the hands of foreigners during raids between tribes.⁵ To avoid poverty and slavery at the hands of enemies; and thus not to cause perpetual shame to tribes, some tribes were used to bury their daughters as a socio-political response in such tribes as the Rabî 'ah, Kindah and Tamîm. Thence, the Qur'ân strongly condemned in various verses these ugly behaviors of the community entrenched in this inequity-laden societal ethos.⁶

THE CASE OF "THE FIRST SIN"

Islam does not blame women on the account of the "first sin", humankind committed and caused humankind be driven away from heaven. God, made Adam, the first human being and prophet, and his wife, Eve, talk together through his divine utterance. According to the tradition, the Satan gave delusion both of them experiencing the first stumble together, or even

⁴ Ali Bardakoglu. (1996). Women in the Period of Ignorance. *Women in Social Life*, (p. 11). İstanbul: Ensar publ.

⁵ M. Akif Aydın. Woman in Islam. *The TDV Encyclopedia of Islam*.

⁶ Süleyman Ateş, *Encyclopedia of the Qur'ân*, İstanbul ts., 11/84 vd.

the stumble primarily belonged to Adam. Then both of them turned to God with repentance and pray. Briefly, then, Islam never accused women of the perpetrator of the 'first sin' due to descent of humankind from heaven.⁷

According to the Islamic creed, the prophet Adam is the ancestor of all humankind and his wife Eve is the mother (al-Nisâ, 1; Hujurat, 13) of human being. The acceptance that Eve provoked her husband, Adam, to commit the 'original sin' is a matter existed in the Bible⁸; yet it is not compatible with the information laid down in the Qur'ân. While in the Torah the 'forbidden fruit' was given to the woman by snake and then to Adam by Eve, in the Qur'ân this story is narrated differently, which "the devil made both of them commit mistake" (al-Baqarah, 36), according as they had been deceived by the devil beforehand. In another verse, it is indicated that Eve was never mentioned and Satan directly addressed to the prophet Adam and said, "Adam! Shall I show you the eternal tree, timeless reign". (Tâhâ, 120)⁹

The deceptive image of Eve and thence blaming inclinations of women on the account of the first sin set the stage for very negative comments about women over the centuries in Western societies. Because of this othering mentality, women are considered as unreliable, not worthy to be directly addressed; hereof they were pushed to second class position; according as their state of menstruation, pregnancy and childbirth, service to their husband, which has been regarded as a punishment for the first woman's eternal crime.¹⁰ In fact, in Islam woman is treated and regarded on an equal basis with man.¹¹ The summation of this person is this: Every person, be it man, or woman, born in Islam, are born without sin and taint; but later they will be responsible for the acts committed.

THE CASE OF MAN'S RULE

The Qur'anic verses expressing the man's conditional state and status over woman due to certain statements of different talents, responsibilities, and multi-faceted abilities can be explained in the following manner. For example; الرَّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ "Husbands are administrators and defensive over their wives. The reason for this is that God give some people some of the more blessing and a dowry to their husbands, such as the financial obligations of loading the costs of the house ... " (al-Nisâ, 34) the verse that begins with "al-rjâl qawwâmûna alâ al-nisâ" summarizes the evidence of man's conditional sovereignty. However; 'the rule of men issue' of this divine declaration manifests a dual division of labor in family: Administrative and fiscal duties and filial, compassionate voices and ethos as represented and modeled by woman per se.¹²

In this respect, the issue becomes something like this: Women have some outstanding qualities and men also have some outstanding qualities both of which are needed in various ways for daily life and human existence. To Elmah Hamdi Yazır's statement, this verse implies male

⁷ M. Fethullah Gülen, *Elixir of Immortality*, İstanbul 2007, p.58.

⁸ The Old Testament, Genesis, 3: 16.

⁹ *Life in Islam and Daily Life Encyclopedia*

¹⁰ The Old Testament, Genesis, 3/16.

¹¹ M. Fethullah Gülen, *Elixir of Immortality*, p.59.

¹² M. Fethullah Gülen, *Elixir of Immortality*, p.61.

domination over women; but this is not an absolute state. In the verse, both man's sovereignty, and woman's value and superiority are explained.¹³

There are many points of superiority of men over women; yet this superiority must be seen as superiority between the parts of the body connected to the same organism. For example, if the eye is like the male of this organism, woman is the ear; or if man is the brain of it, woman is the heart. There is a serious and inseparable liaison between them. When one pumps the blood, the other lives, if there is bleeding of one-tenth, the other stops. They are separate parts of the body; yet their lives are intertwined.¹⁴

Just as societies are managed in a form of hierarchy, so is family, which is the smallest unit of society, a micro-model of government as expressed in the Qur'ân. Accordingly, male is the householder. In order to keep peace and happiness in family, there is a need for the division of labor and collaboration of members among them. Needless to say, if there are three judges in one place, confusion will never cease and disagreement happens constantly. Namely, there must be a final management for order and orderliness. However; the person to give the final decision in family matters should have a mode of thinking and understanding to take care of the rights and uniqueness of every individual. Every aspect of life should be taken into considerations at any time, even in the most severe conditions the well-being of family should be preserved by the head of household. For instance, the father is expected to provide family food, drink, garment, and the like.

The notion of superiority mentioned in the verse is related to superiority regarding householder, not superiority about every issue. Another reason for men being head of the family is that he is to take over family life, including the needs (bio-physiological and societal) of wife. This means that the final decision about family matters is due to man's right. On the other hand, if man as the head of household abuses his householder role, and persecutes his wife, woman can resort to the court requesting even the option of divorce. Therefore, husband who is in charge of his family's sustenance, alimony, clothing, etc. does not continue to discharge his duties, he may lose the right to be the householder of the family.¹⁵

THE CASE OF BEATING OF WOMAN

One of the most debated issues expressed in the Qur'ân is that, in case when woman is disobedient (*nâsîzah*) to his husband, she should be disciplined by warnings, then by separating the bed. If this does not become effective then she may be beaten. This case is enunciated in the Qur'ân in the following verse (al-Nisâ, 34):

¹³ M. Fethullah Gülen, *Elixir of Immortality*, p.62

¹⁴ M. Fethullah Gülen, *Hesitations that Century Brought*, İstanbul 2010, III, 134.

¹⁵ Muhammed İzzet Derveze, *ed-Düstûrû'l-Kur'an ve's-Sunnetu'n-Nebevuyyetu fi Şuûni'l-Hayat*, Mısır-1966, II 204.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنِ اطَّعْتُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

‘ Husbands are supervisor over and protective of their wives. The reason for this, God gives some persons certain blessings and elevations which are in accord with responsibilities concerned. For instance man is in charge of financial matters of family, dowry of his wife, etc. Accordingly, women who are obedient are expected to protect their husbands’ rights in their absence as God protects their own rights. When it comes to women who are stubborn, according to the tradition, the following procedures may be followed: Giving them advises; leaving them alone in bed; beating them gently. The verse continues: “If they obey you, do not call them a reason to lay on them. Do not forget that there is God that is noble and great’.

The verse is addressed to husband who wants to maintain his marriage with his wife and working to resolve the dispute within the family. This is not a case for those who want to put an end to marriage. Other measures in question as well as the case of beating women are instrumental ways in protecting family and its bonds. And these kinds of measures can be put in practice as a last resort to protect family life. In fact, there is no absolute sense of beating women. If it had been like this, the other verses of the Qur’ân along with this verse and the Prophet (PBUH)’s tradition come into conflict with each other. For instance; God stated in the Qur’ân there is love and affection between husband and wife, (al-Rûm, 30) firmly guaranteeing the bond between them and charging husband to oversee the rights of wife (al-Nisâ, 21); commanding that husbands should get along nicely and beautifully with their wives (al-Nisâ, 19). Not to mention, in the Qur’ân when spouses wish to get divorced, they should do this properly and leave nicely (al-Talâq, 2).

According to the tradition, beating is a license that can be used when benefit is not obtained from the first and second items. Otherwise, to begin with beating is an imbalance because beating is not essential at all. That is an exceptional case. It can be applied to those who do not settle down in any ways and only settle down when they are beaten; but it should never be painful. When beating is painful, man will be responsible in the presence of God, and such behaviors are never permissible in the Islamic judiciary system. Her recovery is considered to be possible with advice; thence all the paths of advice are being used. If this does not work, abandoning her in bed is put in action as a boycott against her without giving any harm to her pride and dignity. In aiming to chastise her, this may not work enough then beating can be put in a limited measures.

Beating is expected to be in a balanced and simple way, lest the dignity, honor, and individuality of woman be in jeopardy; if acted contrary to this measure, husband in the presence of God will surely be responsible and destined to embarrassment.¹⁶ The exegetes have explained that the act of beating should be free from extremes. It is not to be executed with whips and sticks; but with *miswâk* (teeth cleaning twig), twisted handkerchief, or hand; and it should be avoided

¹⁶ M. Fethullah Gülen, *Hesitation that Century Brought*, III, 133.

beating to the face, and delicate areas like eyes, and beating different parts of the body rather than specific area.

Likewise the Messenger of God commands that “avoid from face” while beating.¹⁷ With respect to this case, the exemplary applications of the Prophet Muhammad can be cited here: The first source for the interpretation of the Qur’ân, the Prophet Muhammad’s applications shed light on this issue. According to the Traditions of the Prophet, he never beat his wives in any ways at all. ‘Aisha, one of the wives of the Prophet, said: “The Prophet did never beat his wives and servants. In addition, he did not consent to the punishment by her father because of her negative behavior against him. This shows that a very basic conflict may not lead one to resort to the use of force.

What is more, there are many *hadiths* / traditions narrated from the Messenger of God about not beating women. When we look at the *hadiths* regarding treatment of women, one can encounter many *hadiths* commanding nice treatment of wives and women. Some of them are as follows:

‘ The best among you are those who behave the best against their spouses. I am the one who behaves the best against wives among you’¹⁸

‘In terms of the believers the most flawless are those whose morality is the most beautiful. The ones whose morality is the best, are those who behave well to their wives’¹⁹

‘ Which one of you think to beat his wife like a slave? Would they not go to bed together when it is evening?’²⁰

‘ Do not beat God’s female servants. Husbands who were complained that they had beaten their wives cannot be good people’²¹

The Prophet Muhammad has been the most beautiful example about his advices on women as well as his behavior towards them. Reencapsulating the case briefly: The Messenger of God (PBUH) had never hit his wife and servant with his hands throughout his life.

For the sake of generalization, the thesis of this section is that beating and violence were certainly not arisen from Islam. This is because if one conducts a survey investigating whether a man who beat his wife say “I beat my wife because my religion commands me to beat”, no response comes positively from this question. On the contrary, leaving aside cultural veins and basins, in Islamic family life beating should be out of the question. This is because Islam positioned women in their awarded position, laid paradise under their feet, and gave them legal and all civil rights. The Prophet Muhammad (PBUH) never hit a woman throughout his life. God has commanded him in person and Muslim in general to behave women in the most beautiful way. Enframing with many verses and traditions provided that woman is God’s trust to man,

¹⁷ Abu Dawood, Marriage 41; Taberânî, Mu’cemu’l- Kebîr, II,390.

¹⁸ Ibn Majah, Marriage 50.

¹⁹ Al-Tirmidhî, Radâ’ 11.

²⁰ Al-Bukhari, Marriage 93.

²¹ Abu Dawood, Marriage 42.

Islam eternalizes the well-raised status of woman. Hence, even in case of derangement, agreement, consensus, consultation, and even managing are fundamental solutions to be resorted. The main mode of behavior to be is kindness, compassion and gentleness toward woman. Beating is the behavior of rough and vulgar people.²²

Thence, Islam has not introduced humanity woman's beating; rather in many ways tried to prevent it. Woman is, according to the tradition, God's trust to husband, and the Prophet Muhammad (PBUH) forbade beating of women with his phrase "God's poor girls". This case is regarded in Islam as a kind of litmus test in determining one's level of sincerity and submission to God. Being a prototype for Muslims, the Prophet and his example are an essential mode of conduct to be remembered and practiced in this regard. This juncture explains the difference between religion / faith and ideology / discourse per se. This explains the following statement: "I do not think that there would be someone who gave up beating his wife by thinking that Human Rights Association, or Feminism wants it."²³ On the contrary, in Islam, in case of necessity, it was allowed but although its use is expected to be rare. In the twentieth century, national legislation prohibited, but the practice of torture reached the size of a beating issue.²⁴ For instance, according to a statistic published in the newspapers of the United States of America in January of 1978, 25% of women in that country, were beaten by their husbands, a significant portion were hospitalized as a result of beatings, and even it is stated that 20% of husbands were beaten by their wives.²⁵

HERITAGE RIGHTS OF WOMAN

Islam has protected the rights of women and children, whose rights have been violated during the Period of Ignorance, by giving them a share in the estate. In the pre-Islamic era Arab society women could not inherit. In fact, women were transferred to the heirs of the deceased like a property. Only strong and powerful men who were holding gun and keeping estates would be the heir. The property of the dead was inherited to male heirs only, who were the nearest relative and could fight at wars. In the practice in Medina, only adolescent boys could be the heir of their father, the little girl and her brothers, even their mothers could not be heir.²⁶

Inheritance rights to women were given in Islam and the share of receivables determined separately according to the state as being the mother, grandma, wife, daughter and sister. Exceptions to the same location, but the woman's inheritance share is half of the shares of men.
يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

In Heritage, God commanded about children: The man's share right is two times more than woman's "(An-Nisa, 11). At first glance, this arrangement appears to be a provision that the expense of women, when financial liability and responsibility of the husband of his family is

²² Yüksel Çayiroğlu, Religion Does not Command Beating Women, hikmet.net.

²³ Hüseyin Hâtemî " Plaintiff's Judgement" Zaman Newspaper, 16.1.1988 p. 2.

²⁴ Hayrettin Karaman, Woman and Family in Islam, İstanbul 2008, p.307.

²⁵ Ahmed Muhararaed Cemal, Yes'alfüneke, Beyrut-1994, p.752.

²⁶ Selman Kuzu, Heritage of Woman and Equality, Yeni Ümit, July - August - September 2001.

considered in Islamic law, a different conclusion is deduced. Completely dispose of the obligation to belong to the family income, women in the name of dowry is a payment where the husband paid during marriage, the responsibility to pay the cost of blood in the face of the murders committed by a relative, given that only men participated in the two sexes is equated to a sense of falling share of the net.²⁷

WOMAN'S TESTIMONY

One of the most discussed issues today about the woman is the woman's testimony. In the case of a debt, it is stated in the Quran that the testimony of two men or two women with a male is required. *وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَى*

' In the case where two men are not found, there should be one male, whom you are sure about him, and two women, when one stumbles in, the other would remind' "(Al-Baqarah, 282).

It is not right to remove a meaning from this verse that in terms of humanity and the value woman is never down from man. Because the reason is related with forgetting, getting surprised and error and the brought is intended to justice by finding the right provision. Contained in the conditions and level of education as to the emergence of the truth, which limited the opportunity to contribute to the realization of rights and justice for individuals and groups is quite natural for such rearrangements. On the other hand, this provision is only related with verbal testimony that will be made about financial rights and obligations. The majority of scholars stated that the equivalence of the two women's testimony to one man are about debts and financial issues. If required, a woman alone can be a witness, with written statements and documents of proof for the separation of men and women here, the main aim for the opinions is the existing doctrine in the direction of the woman's testimony does not restrict eligibility, confirms the idea of justice was to provide the best way.²⁸

Classical jurists, instead of a man, two women have witnessed a search is usually considered as women's forgetfulness explaining, contemporary researchers, women as men get to grips with it and manifest themselves in the commercial transactions. Direct knowledge of women in childbirth and so on. only in cases of two women, even if poverty enough to see a woman's testimony, the testimony of two women instead of men wanting to confirm due to lack of commercial experience.²⁹

In the verse, first the men are called for testimony. Because, in an Islamic society, they usually generate the working class. This is a peaceful and secure society, today's corrupt societies as well as women, are forced to work for very little money, and their own health, but also in terms of the authenticity of the community, outside of trying to give the service a much larger

²⁷ M. Akif Aydın, Woman in Islam, *The TDV Encyclopedia of Islam*.

²⁸ Faith in Islam and Everyday Life Encyclopedia ; M. F. Gülen, for The Muslim World Journal Interview, Questions and Answers.

²⁹ M. Akif Aydın, Woman in Islam, *The TDV Encyclopedia of Islam*.

and more important function, the future of finishing up sons to carry on her shoulder and training to the task of motherhood is very important, such as under obligation to release retained. So in the market, power of attorney, bail and witness and in similar issues, the verse first call the men for testimony, while women have not much interest and knowledge, and it stated that when two men are not found, ' a reliable man and two women can be witness'.

In the verse two women's testimony counting for a man, is not the main issue and it is arising from psychological nature and lack of conducting.

The issue is not related with, said as those who claim the equality of men and women, whether woman is accept as human, whether value is given or not or woman-man equality or inequity.³⁰

MULTI-WOMAN MARRIAGE (ZEVCÂT TAADDÛD-I = POLYGAMY)

Especially in the last centuries it is seen that woman takes place in the centre of discussions that are made. To allow men to marry more than one woman in Islam is one of the issues that is discussed. The challenge on the basis of this multi woman marriage is that it eliminates woman-man equity, women's rights and freedoms are blocked, and does not conform to the requirements of a modern lifestyle.

The non-muslims find themselves on this issue to have an open door to attack Islam, some muslims among us have criticized about this issue because of either their weakness of faith or not understand the issue well, or due to remain under pressure of West's cultural complexes. Muslim scholars and critics respond to criticism about the nature of the subject against Muslim and non-Muslims who harped on the same string. However, some of them, feminist approaches and experienced the era of social and cultural influence of Western civilization by keeping the excess and deficiency has been entered. Although multi-marriage was criticized by Westerners, this application is defendet by some Western thinkers by claiming that it is an example application of social morality, and economic aspects, most of the men in the West did not satisfy with one woman and because of the non-legitimate children immorality and emergence.³¹ We, in this paper the, place the matter of Islamic law, as a summary of the terms and conditions of this provision to identify the work and mention Islam 's wisdom and we will indicate briefly.

The Holy Qur'ân allowed a man to get married to two, three or four women if the requirement of justice is performed. فَانكحوا ما طاب لکم من النساء مثنى وثلاث ورباع فإن خفتن ألا تعدلوا فواحدة

' Get married to two, three or four women who are halal for you that you desired. If you are concerned about carrying out justice between them, be content with one woman '(Nisa, 3).

Islamic scholars have advised to marry only one woman, and they stated that it will be makrooh if a person worries about behaving not fair between the spouses and after marriage it will be haram

³⁰ Selman Kuzu, Woman's Testimony and Woman – Man Equity Issue, Yeni Ümit, April - May - June 2001.

³¹ Yüksel Çayıroğlu, Multi-Woman Marriage, hikmet.net.

if a person does not behave fair among his wives.³² Despite of theoretical oppurtunities, multi-marriage is no common in Islamic societies.³³

When Islam came, it reduced to marriage up to four where multi-marriages were applied of the existing communities. But it did not command to get married to four women, but it limited the application that was well established in society and conditioned it. When there is worry about not to behave justice, it ordered to get married to one woman. Thus Islam has made it harder to marry to many women. In the opinion of most of the Islamic scholars, the verses limited marriage to four that were unlimited and it has made the correction in favor of women by linking the requirement of justice. Indeed, it is not an easy thing to accomplish justice between women in every aspect. When justice is not obtained, he inevitability of marriage with one woman emerges. So Islam does not encourage to marry four women, the most limiting to four allowed to get married is an unlimited, but in some cases more than one wife to marry for the salvation of society does not close the door completely, some are open. Because in some cases marriage to more than one woman may be inevitable: When the woman is infertile or diseased, her husband maintains to look after her instead of divorcing and throwing her out of house, but husband may get married to another woman to meet his essential needs and to have a child. Having a child is the greatest desire of every human being. Because the child is the greatest support of people, a source of happiness, after the death of an extension of his life. If the woman is infertile, the man would divorce the innocent woman in order to have a child or remain childless. Whereas the woman who knows her infertility, she would allow her husband to get married to another woman and have a child believing that her husband would not leave her alone. Their marriage will not disturbed and the man would be happy. The two women agreed to the command of God and live together like sisters.

Where Islam has been criticized in some quarters, it is well known that many secret forbidden loves with women are experienced in those places. The given statistics show us that today the number of married people who have a secret and non-confidential relationships with women are much more than from the number where in Islam the men get married to the second wife.³⁴ Here Islam does not accept the non-legitimate relationships. According to Islam, a human will live either with one woman or will get married to another if one woman is not enough to live.

The non-legitimate relationships and secret friendships are haram. They disrupt the society's morals, make people turn against each other, disrupt generation and degenerate people.³⁵

In today's societies, there are a lot of communities where the balance is disrupted between the female and male population. For example, there are 8 million more women than men in America. Some Central Asian countries, African countries or in countries such as Bosnia and Herzegovina and Kosovo stands out in a similar disproportion. Here in all these cases if multi-marriage is not

³² M. Sait Şimşek, *Qur'ân's Main Topics*, Beyan pub., 194-210.

³³ M. Akif Aydın, *Woman in Islam*, *The TDV Encyclopedia of Islam*.

³⁴ Hayrettin Karaman, *Woman and Family in Islam*, p.307.

³⁵ Süleyman Ateş, *Encyclopedia of the Qur'ân*, 11/84 vd.

accepted, there would be concubinage, prostitution, homosexuality, or the non-legitimate relationships or murder of women and staying single for the rest of life would occur.³⁶

WOMAN'S CLOTHING, HIJAB

In Qur'ân there are some restrictions about woman's clothing. These are the values of family unity and the goal is for protection. Because Islam gave a big importance about protecting the values that sustain both the family and the society. During the period of Medina, compulsory veiling of women has brought down by verses, but this obligation does not bear the purpose of restricting women's social effectiveness.³⁷

As the position of women in Islam, perhaps the most discussed topics in our age, is a matter of the woman's veil. In Qur'ân is asked to take a cover (cilbab) when women go outside (Ahzab, 59), avoiding men's and women's eyes from haram, to protect their modesty, for the women not to show their adornment areas, to bind their head scarves over their collars (al-Nur, 30-31). Both this and similar verses in the style of expression and style, as well as during the practice of our Prophet, women's veil on the heads, or customs-up recommended subject to conditions and socio-cultural terms rather than in a moral context as a religious order. Understanding of the vast majority of Islamic scholars and Islamic Ummah exercise in this direction has been for centuries. Veil of Islam, chastity protection, such as orders to keep people's eyes from haram is not only for women, both women and men separately addressed the same style and precision, given the task of taking the necessary measures in this regard in the community. However; it is clear that women have heavily loaded responsibilities about veil. But would be wrong to interpret that in Islam women are pushed away from social life and gave less value to them.

Contrary to the provisions of this capable woman in Islam, protection, exaltation, and to give her a respectable place in society should be seen as part of an effort. Veil and shame is only a unique feature of human beings. In the fundamental sources of Islam, men's and women's veil is laid out as a principle and as a consensus of Islamic scholars it is pointed out that women should veil every part except hands, face and feet, and men should veil the part between their knees and belly. But the veil color, style and shape are related with societies' tradition, pleasure and opportunities, therefore it can show differences according to the regions and ages. In this regard, the main aim for men and women to live a life chaste and legitimate, excesses, is protected from harassment and inducements, covering also considered an important tool in achieving this goal.³⁸

THE RIGHTS ISLAM GAVE TO WOMEN

³⁶ Yüksel Çayıroğlu, Multi-Woman Marriage, hikmet.net.

³⁷ M. Akif Aydın, Woman in Islam, *The TDV Encyclopedia of Islam*.

³⁸ Faith in Islam and Daily Life Encyclopedia

The religion of Islam gave a very big importance about women's right and gave an exceptional authority that no order and system could give them. The Almighty God mentioned in Qur'ân that, 'As the men have rights on their wives, so has the women rights on their husbands in the legitimate framework (Al-Baqarah, 228). Prophet Muhammad (PBUH) invites men to regard women's rights and law and says, "Respect the rights of women to fulfill your fear of God! Because you have received them as a trust of God."³⁹ In another hadith he says, 'The best among you are those who are favorable for their spouses and children. And I am the one who is the most favorable'.⁴⁰ The Prophet (PBUH) suggests to men that they should always behave well to their wives and reveals that, 'The most flawless in respect of faith are those whose morality are the most beautiful. And those whose morality are the most beautiful are those who behave in the most beautiful way to their wives'.⁴¹ The Messenger of God (PBUH) has advised the following sentences in his farewell sermon: ' "Dear people, you have the rights over your women. But they also have rights over you. They should abide by your rights. You have to treat them well." As a result, men have rights over women and women have rights over men.

The position that Islam gave to women is completely unknown to the modern world or worse there is a perception of vice versa. In this regard it would be appropriate to summarize this location clause by clause:

1. The right to learn science: Women, like men has the right to acquire knowledge. Islam has made the women assume the same degree as men that a muslim must acquire faith, worship, morality, about the supposed sciences.
2. Male, to what extent has the right to freedom of thought and explanation of the idea, the same freedom of women is proportionally the same. Have a say in matters that are referred to the opinion and the consultation is done with it.
3. Islam the same equal rights to women as men in making contract, to make entrepreneurship, with property acquisitions. According to Islamic law woman has an absolute right on their properties. Women have the right to work at legitimate jobs without harming the rights of man.
4. Islam gave women the right to inherit. Before Islam women were deprived from this right and inherit was perceived like a good from men.
5. The right to dowry. During marriage men pays some money or property or a certain debt called dowry. In Islamic law dowry is not given to the woman's family, it is given directly to the woman and woman can dispose on her goods as well as other goods. The aim of dowry is to give women economic power and to prevent malicious use of divorce. In particular at the regions where divorcement applications is seen frequently, the dowry within the agreed payment is a fact that a significant obstacle this kind of divorcements.⁴²
6. The right to divorce. Islam allowed the termination of marriage when it moves away from the original intent, there is no peace between the spouses to live together anymore and required by the needs and necessities. Divorce is accepted in the system, never refused to divorce her application corrupts the Jewish Christians (Catholics), and exercise the right

³⁹ Al-Tirmidhî, Radâ' 11.

⁴⁰ Ibn Majah, Marriage 50.

⁴¹ Al-Tirmidhi, Radâ' 11.

⁴² Ahmed Kalkan, Muslim Marriage and Family Life , İstanbul 2005.

to divorce his wife as having an unlimited period of Ignorance of the appearance in the middle of road. When there is conflicting with each other, the last solution that would apply is to get divorced. Prior to divorcement, it should be resolved between the spouses, when this is not possible, a referee should be selected from both families.⁴³ If it does not find solution, as a last resort the spouses are allowed to get divorced in peace and friendly.

However, divorce is not seen nice with this permission. One hadith says,⁴⁴ 'The worst thing among God's lawful things is divorce'.⁴⁵

7. The right to vote. Woman is a member of society. She has got responsibilities to society and by the way also has rights. Woman has the same rights as men to identify and select the person to manage the country. During the Prophet (PBUH) period the women also participated in biata, and this right has been registered as eternal with a verse (Mumtehine, 12).

The named verse states that, ' In order to recognize the value and importance of women rights in Islam, the status of women in various societies and civilizations before Islam should be evaluated very well. Whether woman is a human or not, the presence of the spirit is discussed where all men are subject to and under the constant tutelage, even the inheritance of shares as the woman assessed the property at a time when even the heritage, the great religion of Islam declared that woman is also a human being and has rights in heritage.

RESULT

It is the fact that both the discourses of Orientalism, and of Western ideological premises shape and bring the gender issue to the forth in dechronizing the ethos and telos of Islam in contemporary society. Accordingly, to this ideological baggage, Islam does not give value to women, subject them to men, and the like. These claims have come to the scene out of lack of knowledge about Islam, of regional or local traditions formed over time among Muslims, and of historical challenges that Islam had posed since its inception.

First of all, the Qur'ân states that men and women were created from the same soul with equal creation platform. Hence, the essence of creation and of existence.

One of the objections brought against Islam about this issue is that head of family is given to men. The Qur'ân, explained that authority was given to men; because family's livelihoods are put on the shoulders of men. In addition, the head of family has not an absolute rule based on women's fundamental rights and responsibilities as acquired from their birth, existential, and marital rights.

The right to marry more than one wife in Islam is conditioned with the rule that husband is to behave fairly between their spouses. Man has no right to multiple wives if they do not

⁴³ See, The Qur'an: Nisa 35.

⁴⁴ Abu Dâwood, Talâk 3.

⁴⁵ Ahmed Kalkan, Muslims Marriage and Family Life.

comply with this requirement. Likewise men, who do not behave fairly to their one wife, and restrict their basic rights, do not have the right to continue the marriage act.

What is more, the issue of getting half of the heritage from inheritor is another hot topic discussed in this study. Sister's share is not a matter of determining the value of woman; rather it is totally based on economic rules and realities. Woman is not responsible for supporting family. Besides this, woman in the case of divorce gets financial provisions both in marriage contract and divorce.

Likewise, the problem of testimony of two women equal to one man's testimony does not determine the value of women at all. According to the Islamic precepts, this issue is related both to special and specific occasions, and to financial matters where one may forget; yet the other woman may remind it.

Compared to other religious traditions and ideological systems, only the Qur'ân in specific, and Islam in general gave woman highly elevated value, honor, dignity, sovereignty, and co-responsibility. Yet it does not mean that these rights are known exactly and clearly, and also are not being fully applied by Muslims in their societies so far. This is why it is misunderstood and criticized by some contemporary Western intelligentsia and scholars. In this paper, we tried to decipher the honor and value that the Qur'ân bestowed upon woman via various verses and precepts, and to detangle the accusations and misperception of Islam on this issue. In doing so, we did not delve into the various narrations of the hadiths; since it is outside the scope of this study.

The Notion of Law in Mongolian People

Urango Baldandorj

National University of Mongolia

As understandings of the notion of legal mentality makes available to comprehend the mentality of any nation regarding legal system. As well as it makes clear the traditional attitude about State, a way of thinking, cultural things and also some specifics of daily relationships between people their habits. The nomadic lifestyle of Mongolians has influenced much on traditions, attitude to the environment and people's activities.

Today I would like to introduce the traditional thinking about State, law and some values of Mongolian people and express my viewpoints how is the legal mentality or notion of law has been built up.

S. Narangerel, a famous jurist said "The Mongolian proverbs include almost everything. It is like an encyclopedia." Also he said "Nothing is missed or left in these proverbs."

For example some of proverbs can be understand such as "When in Rome, do as the Romans do." "The sheep has scare of wolf and law makes scarring humans being."

Comparing to western Europe and some nations of Asia, the composition of notions of law of Mongolian's has been developed distinct way due to Mongolian life style, traditional customs, economics and of populations density.

Today, the customary law does not function as a law, but it exists in Mongolian traditional values deeply, and has some impact on notion of law. In the future, Mongolian's should not take a law system of other countries as it is, but should think about traditional values, especially notions about law and to maintain their own legal system.

A SEMIOTIC APPROACH TO THE ZHOUYI FROM A PEIRCEAN PERSPECTIVE *

Bang, In (Kyungpook National University, Daegu, Korea, bangin@knu.ac.kr)

ABSTRACT: This paper aims at the semiotic interpretation on the signs of the Zhouyi. Semiotics, although it was born from western background, could give us the effective tool for understanding the semiotic character of the Zhouyi, because the use of the signs had been the universally diffused phenomena in the ancient times. In this paper, the semiotic aspect of Zhouyi is explained mainly from the perspective of C. S. Peirce who represents the American semiotic tradition. His semiotic viewpoint could give us an useful frame of reference for clarifying the Zhouyi's semiotic aspect. Peirce's semiotic view implies two important philosophical doctrines, namely, the pansemiotism and synechism. Pansemiotism is the view that all environmental phenomena are semiotic in their essence, whereas the synechism is the tendency to regard everything as continuous. In Peirce's synechism that does not distinguish the physical phenomena from the spiritual phenomena, we can find the similar element analogous with the worldview included in the Zhouyi. Peirce analyzed the meaning of semiosis through the triadic relation among the representamen, the object, and the interpretant. Three elements of the Zhouyi's semiosis consists of the image of the gua, the phrase of the gua, and the meaning of the gua. In addition, Peirce introduced the trichotomy of signs according to which the signs are classified into the index, the icon and the symbol. Based on Peirce's definition, the sign of the Zhouyi can be regarded as having the character of both icon and symbol. But, the index does not belong to the character of the Zhouyi sign. Finally, Peirce admitted the abduction, or the abductive inference as the a method of logical reasoning in addition to the induction and deduction. Abductive reasoning is the process of adopting an explanatory hypothesis, when an inquirer considers of a set of seemingly unrelated facts, armed with an intuition that they are somehow connected. As the historian, Carlo

* This is a revised English version of a paper entitled "The Semiotics of the Zhouyi: The Semiotic Character of the Zhouyi seen from a Peircean Approach(주역의 기호학: 퍼스의 관점에서 본 주역의 기호학적 성격)" which was originally published in Korean in Journal of Korean Philosophical Society, Vol.115, 2010(철학연구, 대한철학회, 115 권, 2010)

Ginzburg suggested, the abductive reasoning is a way of thinking that is typical to the divinatory paradigm. As the divinatory paradigm is based on the personal knowledge, and can be obtained by conjecture, Ginzburg also called it as the evidential, or conjectual way of thinking. Peirce thought that the abduction played a crucial role in forming the logic of the scientific discovery. He interpreted the abduction essentially as a creative process of generating a new hypothesis. Unfortunately, the importance of the abduction has been largely overruled by the analytic tradition in contemporary Anglo-American philosophy. However, to make an antithesis between science and divination as the rationalism and irrationalism does not help at all for the discovery of truth.

* Key Words : *Zhouyi*. Semiotics, Peirce, index, icon, symbol. abduction.

1.INTRODUCTION

The western semiotics and the *Zhouyi* have not had so much in common in their objectives. Originally, the western semiotics was born from the symptomatology. Western semiotics has tried to find the earlier traces of the semiotic thinking from the thinkers who worked in the various fields of the human knowledge. Thomas Sebeok found the origin of western semiotics from Hippocrates(BC.460~BC.377) and the medical science of ancient Greece. According to Sebeok, semiotics had been a science of vital signs in the ancient Greece. With this regard, it is worthy of notice that Galen(AD.130~200), a famous medician during the Roman Empire regarded the symptomatology as the main area of medical science.² The Greek word, semeion was used as the synonym with tekmerion which meant the symptom or the evidence and proof.³ This tells us that the semiotics had been originated from the symptomatology or the medical semiotics. The duty of doctors is to figure out the symptoms of the patients. He makes use of auscultation in order to make a diagnosis. On the other hand, the semiotic origin of *Zhouyi* signs has their roots in the use of the oracle bones for divination in the ancient China. In the early stages, the means

² Susan Petrilli and Augusto Ponzio, *Semiotics Unbounded: Interpretive Routes through the Open Network of Signs*, Preface, xxi, University of Toronto Press, 2005

³ Vincent M. Colapietro, *Glossary of Semiotics*, p.177, Paragon House, 1993

of divination was to observe the cracks formed by burning the shells of the tortoises. But afterwards it had been gradually replaced by the milfoil. But from a semiotic perspective, whether it is an omen or symptom does not make any difference because both of them can be thought as the sign to be interpreted. As is well known, the Zhouyi is the semiotic system that consists of sixty-four hexagrams and three hundred and eighty-four yaos. As long as these hexagrams have the semiotic nature, there is enough reason to apply semiotic perspective for the reading of the Zhouyi. The relevance between the semiotics and Zhouyi is grounded on the fact that the human being is basically sign-interpreting, sign-using, and sign-making. As Sheldon Lu said, the semiotic point of view is indeed coeval with human being's contact with their Lebenswelt from the earliest times.⁴ Mankind has used the sign as the medium for expressing emotions, concepts, or various experiences of life since the prehistoric times. In recent times, the semiotics is penetrating into every field of humanities such as anthropology, education, literature, politics, sociology, psychology, etc. But in spite of its semiotic outlook, it is paradoxical that little attention has been paid to its semiotic relevance from the part of Zhouyi specialists.⁵ However, if we consider that the semiotic character constitutes an essential feature of the Zhouyi, the importance of semiotic interpretation cannot be too much emphasized. Although one cannot deny that semiotics was born from western background, it is certain that it could give us the effective tool for understanding the essential character of the Zhouyi.

In this paper, I am going to explain the semiotic aspect of Zhouyi in the light of C. S. Peirce's point of view. In many essential respects, Peirce's semiotic standpoint could be the useful frame of reference also for elucidating the Zhouyi's semiotic aspect. In the

⁴ Sheldon Lu, "I Ching and the Origin of the Chinese Semiotic Tradition", *Semiotica*. Vol.170, p.171, 2008.

⁵ The studies of Zhouyi done from the semiotic perspective can be enumerated as follows:

Yeoungyu Park, "The Semiosis of the Image(Xiang): A Peircean Approach to the Yijing", The doctoral dissertation paper of the University of Hawaii, 1998

Ming Dong Gu (Rhodes College), "The Zhouyi (Book Of Changes) as an open classic : A Semiotic Analysis of its system of representation, pp.257-282, *Philosophy East and West*, Vol.55, No.2, April, 2005. University of Hawaii

Sheldon Lu, "I Ching and the Origin of the Chinese Semiotic Tradition", *Semiotica*. Vol.170, pp.169-185, 2008.

second chapter, I am going to explain the relevance between Zhouyi and Peirce's two important philosophical doctrines, i.e., pansemiotism and synechism. In the pansemiotic view, all environmental phenomena are considered to be semiotic in their essence, whereas in the synechism, everything is thought to be as continuous. In the third Chapter, Peirce's theory of semiosis will be dealt with in comparison with Zhouyi. According to Peirce, the semiosis is caused by the interaction between the representamen, the object, and the interpretant. Roughly speaking, those three elements correspond respectively to the image of the gua, the phrase of the gua, and the meaning of the gua. In the fourth Chapter, I will analyze the semiotic character of the Zhouyi image by using Peirce's trichotomy of signs that consists of index, icon, and the symbol. Based on Peirce's definition, the sign of the Zhouyi can be regarded as having the character of both icon and symbol. But, the index does not belong to the character of the Zhouyi sign. In the fifth Chapter, I am going to suggest that there is some similarity between Peirce's logic of abduction and divinatory thinking of Zhouyi. Abductive reasoning is the process of making an explanatory hypothesis towards a set of seemingly unrelated facts to which an inquirer approaches with an intuition that they might be somehow connected. As the historian, Carlo Ginzburg suggested, the abductive reasoning is a way of thinking that is typical to the divinatory paradigm. The divinatory paradigm is the evidential, or conjectural way of thinking because it is based on the personal knowledge, and can be obtained by conjecture.

2. PANSEMIOTISM AND SYNECHISM

Charles Sanders Peirce(1839~1914) is appreciated largely as a founder of pragmatism, but he was also second to none in his contribution to the semiotics. Semiotics, as Peirce thought, was a science that encompasses the domain of both human and natural phenomena. Such view that regards the whole world as a semiotic sphere is called the pansemiotism. The next paragraph demonstrates his pansemiotic view.

The entire universe – not merely the universe of existents, but all that wider universe, embracing the universe of existents as a part, the universe which we are all accustomed to

refer to as "the truth" – that all this universe is perfused with signs, if not composed exclusively of signs.

The important element in Peirce's pansemiotism is the theory of synechism which expresses the tendency to regard things such as space, time, and law as continuous. He borrowed the term from the Greek word, 'syneche' which means 'the continuous'. His conception of synechism has various implications. Sometimes, it is logically defined but in other cases, is interpreted as having ethical meanings. According to Peirce, the synechist does not admit that physical and psychical phenomena are entirely distinct and refuses to admit that life ends at death of physical bodies. With regard to this synechic view, there is certainly a thread of connection between Peirce and the Eastern worldview. In the Eastern philosophical tradition, we can find some parallel ideas which have a close affinity with Peirce's synechism. For instance, the synechism is similar to the Buddhist Pratitya-samutpada theory, i.e., the theory of dependent origination in that it comprehends everything in a continuity. Moreover, the general trend of Chinese philosophy is more akin to the synechism than to atomism.⁶ As Joseph Needham pointed out, the Chinese had traditionally understood the physical universe as a "perfectly continuous whole". According to such a view, the universe was seen as a continuous medium or matrix within which interactions of things took place, not by the clash of atoms, but by radiating influences. Such a synechic point of view can be found also in the Zhouyi. In the semiotic view of Zhouyi, space and time is interrelated and the everything in nature is closely connected with the change of time. For instance, as the statement of the Judgment(象傳, Tuan zhuan) in the Gu hexagram(蠱卦) says that "the end is the beginning; such is the procedure of Heaven"(終則有始, 天行也), the idea of continuity is held in the circular movement of celestial bodies. Similarly, it is held in the Xuguazhuan(序卦傳, the commentary on the sequence of the hexagrams) that there is no end to the universe because the whole of the universe is a spatio-temporal continuum, as it is stated that "no

⁶ John L. Bell, *The Continuous and the Infinitesimal in Mathematics and Philosophy*, p.48, Polimetrica, Milano, Italy, 2006

creation can be finished, so we follow it with incompleteness. (物不可以窮也, 故受之以未濟終焉)"

3. PEIRCE' S SEMIOSIS AND THE ZHOUYI

Peirce defined the sign as something that stands to somebody for something in some respect or capacity.⁷ In contrast with Saussure who used the dyadic relation of signifying and signified, Peirce analyzed the interaction of signs through the triadic relation among the representamen, the object, and the interpretant. He referred to this process of interaction as the semiosis which means the process of signification. First, the representamen is a thing serving to represent something as to an interpreting mind. Second, the object is that which the sign represents, usually something else. Third, the interpretant is the effect of a sign on someone who reads or comprehends it. The interpretant is a mental entity which is created by the representamen. The interpretant is either equivalent to the sign, or more developed one which the initial sign creates in the mind of the person. For example, if there is a stop sign at the street corner bearing the letters S-T-O-P, the meaning of the sign is not immediately perceived but attained by a subsequent thought that interprets it as a signal to stop. If we compare Peirce's semiotics with that of Saussure, its characteristics could be clearly revealed. While Saussure analyzed the sign by the dyadic relation of signifier(signifiant) and signified(signifié), Peirce explained the sign by the triadic relation between a representamen, an object and an interpretant. And He called the interaction between these three elements as 'semiosis'. To put it brief, semiosis is a process of signification.

In the semiotics of the Zhouyi, the elements that constitute the semiosis are the image of gua(卦象, guaxiang), the words of the gua(卦辭, guaci), the meaning of the gua(卦意, guayi). The guaxiang(卦象) is the image expressed by the trigrams like Qian(乾, ☰), Kun(坤, ☷), Kan(坎, ☵), Li(離, ☲). The guaci(卦辭) is the divinatory words linked to the

⁷ Collected Papers, Vol.II,228 ; recited from The Encyclopedia of Philosophy, Vol.7. p.438, Macmillan & Free Press)

sign of guaxiang such as "The dragon lying hid in the deep. It is not the time for active doing.(qianlongwuyong, 潛龍勿用)". The guayi(卦意) is the meaning which the guaxiang contains. For example, Qian means the heaven and Kun means the earth. These three constituents of trichotomy correspond to what Wangbi analyzed the semiosis of the Zhouyi by the triadic relation between the xiang(象), the yan(言), and the yi(意) in the Zhouyi Lueli(周易略例, Brief Remarks on the Zhouyi).

If we apply Peirce's classification to the Zhouyi, it is certain that the guaxiang corresponds to the representamen. But it is difficult to find the counterpart that matches with object or interpretant in the semiotic system of Zhouyi. In the case of guaci, the words that convey the meaning should be counted as representamen, but the meaning contained in the guaci must be seen as the interpretant. As for the guayi, it includes both the object referred by the sign of gua and interpretant. Peirce classified several interpretants into different trichotomies. The most general trichotomy consists of the immediate interpretant, the dynamic interpretant and the final interpretant. First, the immediate interpretant can be thought as the total unanalyzed impression which the sign might be expected to produce prior to any critical reflection upon it. It is related to the peculiar interpretability before the sign gets any interpreter. Second, the dynamic interpretant is the direct or actual effect on the interpreter produced by a sign upon some interpreting agency. The dynamical interpretant is a single actual event experienced in each act of interpretation. Therefore, it is different in each from that of the other. Third, the final interpretant is the effect the sign would produce upon any mind upon which circumstances should permit it to work out its full effect. Peirce defined the final interpretant as "that which would finally be decided to be the true interpretation if consideration of the matter were carried so far that an ultimate opinion were reached". Elsewhere he said that the final interpretant is the "effect that would be produced on the mind by the sign after sufficient development of thought". It is the understanding that we can get at the end of inquiry if we reach a true understanding of the dynamic object.

Let's apply Peirce's trichotomy of interpretant into the semiotics of Zhouyi. The example can be drawn from the case of Cui Zhu(崔杼, or courtesy name, Cui Wuzi; 崔武子)'s divination with yarrow-stalk in the Zuozhuan(左傳). According to the record of the 25th year(i.e., B.C.548) during the Reign of Duke Xiang(襄公), Cui Zhu, a high minister of

Duke Zhuang of Qi(齊莊公) met the Tang Jiang(棠姜), the widow of Duke Tang(棠公), when he paid a condolence visit upon the death of Duke Tang. As he was so attracted by her beauty, he wanted to take her as his concubine. But Dong-guo Yan, her younger brother who worked as a Cui Zhu's servant was strongly opposed to the marriage. So he conducted the divination in order to predict whether it would be an appropriate action to marry her. He obtained the hexagram Kun(困卦) transforming into Daguo(大過卦). When he asked what the divinatory result meant, all of the official diviners replied that it was a propitious sign, whereas the judgment affiliated to the third line of the hexagram Kun(困卦) clearly indicated ominous. But Chen Wenzhi(陳文子) who was also a dafu(大夫, a name for senior officials) of the State Qi(齊) expressed a different opinion after he examined these hexagrams. In the third line of the hexagram Kun(困卦), it is written that "Distressed by rocks, he lays hold of thorns. Entering his palace, he does not see his wife. It is ominous.(困于石, 據于蒺藜, 入于其宮, 不見其妻, 凶)". Based on that divinatory statement, he mentioned that the marriage ought not to be carried out. "Distressed by rocks(困于石)" indicates that he will encounter difficulty if he goes forward. "Laying hold of thorns(據于蒺藜)" indicates that he will be harmed; "Entering his palace, he does not see his wife(入于其宮, 不見其妻)" means that there will be nowhere to turn to." But Cui Zhu replied; "She is already a widow; what does all this matter? Her former husband had already suffered the ominous things." Finally, his decision to marry her brought him only the misfortunes because his new wife, Tang Jiang betrayed him by having a sexual relation with Duke Zhuang of Qi(齊莊公). Being infuriated by Duke Zhuang's behaviour, Cui Wuzi assassinated the Duke. But his attempt to make Tang Jiang's son as his successor brought a conflict between two sons of his former wife and a son of Tang Jiang. Taking advantage of a family feud, Qing Feng(慶封), arch-rival of Cui Wuzi attacked his house and killed two sons of his former wife. Moreover, Tang Jiang ended her life by hanging herself. So the prophecy came to be fulfilled as it was written in the divinatory statement of the hexagram Kun(困卦).; When Cui Wuzi entered his palace, he could not see his wife.(入于其宮, 不見其妻)

Now, let's adapt Peirce's theory of interpretant into the divinatory case of Cui Zhu. The immediate interpretant is the gua image(卦象) itself obtained by milfoil divination upon

which the actual interpretation is not yet done. On this stage, the mere observing the image created by the hexagram change from the Kun(困卦) into Daguo(大過卦) belongs to the stage of immediate interpretant. As the statement affiliated to the third line of the hexagram Kun(困卦) said that one could not see his wife even if he entered his house, it does not need a second thought in order to understand that it is an ominous situation. In this stage, the meaning is immediately grasped at once. This is the stage in which the interpreter understands merely the conventional meaning commonly used in a society. In order to produce the immediate interpretant, it is assumed that the signs have to produce only the unanalyzed effects and that the interpreter should neither mix his personal experience nor make any deliberate thinking.

Next step is to produce the dynamic interpretant. The interpretation of the official diviners, or Chen Wenzhi, or Cui Zhu belong to this second stage. Although they observed the same signs, they put forward the different interpretation. As a matter of fact, there was an element of ambiguity because the statement of the third line in the hexagram Kun(困卦) suggested only the possibility that something ominous would happen and did not specify who the victim would be. In a situation that Cui Zhu wanted to marry Tang Jiang, it seems to be very reasonable to expect that the divinatory statement saying "Entering his palace, he does not see his wife(入于其宮, 不見其妻)" should be applied to Cui Zhu. But strangely enough, all of the official diviners had concurred with each other in the view that it should be considered to be an auspicious sign. In all likelihood, their political interest could have affected to make their judgement. Meanwhile, Chen Wenzhi, another dafu(大夫, senior official) of the State of Qi(齊) predicted on the basis of the hermeneutic knowledge that some gloomy things would happen to Cui Zhu if he should carry out the marriage with Tang Jiang. As he predicted, it happened that two sons of his former wife were killed and Tang Jiang died by hanging herself. As a consequence, it was proven to be Chen Wenzhi who offered the most suitable explanation for the situation. But Cui Zhu who was blinded by love did not accept the seemingly plausible explanation offered by Chen Wenzhi. Although the statement of the third line in the hexagram Kun(困卦) predicted that the bad things would follow, Cui Zhu interpreted it to his own advantage by saying that it would not cause him any harm because the misfortunes had been already brought to Tang Jiang's

former husband. This shows that the dynamic interpretant varies according to the subjective conditions of the interpreter.

Finally, what is the final interpretant in this case? Peirce defined the final interpretant as the "effect that would be produced on the mind by the sign after sufficient development of thought." The final interpretant is what our understanding of the dynamic object would be at the end of inquiry if we had reached a true understanding of the dynamic object. The final interpretant is the final consensus that communities of inquirers aim at in their investigations. If all participants who took part in the interpretation could concur in their view, i.e., if they could reach the conclusion unanimously on whether Cui Zhu should take Tang Jiang as his wife, that would be a final interpretant. Unfortunately, it is doubtful whether such complete consensus could exist at all since the interpretation could not but depend on the subjective mind of the each interpreter in the case of divination. If we use the term in a narrow sense, the final interpretant could be defined as the stage when a certain interpretation reaches at a moment that causes to make a certain action. In the case of Cui Zhu's divination, it would be the stage when Cui Zhu's interpretation of the divinatory statement arrives at a final conclusion to take Tang Jiang as his wife after deliberate considerations.

4. TRIADIC ASPECTS OF SIGN AND ITS RELATION TO THE ZHOUYI

Peirce considered the sign as a medium for communication. Among the various kinds of media that are used in order to represent the essential character of the object, the most frequently used one is the visual media made by visual design. Peirce proposed that visual signs could be defined as three categories; index, icon and symbol. Of Peirce's many ways of distinguishing signs, the triad of index/icon/symbol focuses on the relations of signs to their objects. An index is a sign that denotes its object by virtue of an actual connection involving them. The index bears a direct existential or physical connection with its object although it bears no resemblance to its object. An icon is a sign that denotes its object by a relation of resemblance or likeness. A symbol is a sign that denotes its object solely by

virtue of the fact that it will be interpreted to do so. Based on Peirce's definition, the signs of the Zhouyi are considered to possess the character of both icon and symbol. In order to be an icon, there should be a resemblance or likeness between the sign and the object. The signs of the Zhouyi satisfy the necessary condition for the icon because the most of the signs in the Zhouyi bear a partial resemblance with the object that they denote. For instance, the figure of Qian(乾) trigram was made by imitating the flow of Qi(氣) while the figure of Kan(坎) trigram was drawn by delineating the movement of water. And the signs of the Zhouyi can be regarded as symbols because those images are not necessarily but arbitrarily related with the object. The relation between a certain trigram and a certain object depends in all respects on the volition of the sign inventors. Therefore, the signs of the Zhouyi are considered to be the iconic symbols. But it does not seem that the index belongs to the character of the Zhouyi sign, because its sign does not demonstrate the influences of the object.

5.LOGIC OF ABDUCTION AND ITS RELATION TO THE ZHOUYI

Finally, Peirce admitted the abduction, or the abductive inference as a method of logical reasoning in addition to the induction and deduction. Abductive reasoning is the process of making an explanatory hypothesis towards a set of seemingly unrelated facts to which an inquirer approaches with an intuition that they might be somehow connected. Carlo Ginzburg, a noted historian and pioneer of microhistory suggested, the abductive reasoning is a way of thinking that is also found in the divinatory paradigm. As the divinatory paradigm is based on the personal knowledge, it is the evidential, or conjectural way of thinking. Peirce thought that the abduction played a crucial role in forming the logic of the scientific discovery. He interpreted the abduction essentially as a creative process of generating a new hypothesis. Unfortunately, the importance of the abduction has been largely overruled by the analytic tradition in contemporary Anglo-American philosophy. However, to make an antithesis between science and divination as the rationalism and irrationalism does not help at all for the discovery of truth.

6.CONCLUSION

In this paper, the semiotic aspect of Zhouyi is explained mainly from the standpoint of C.S.Peirce who is the one of the founders of contemporary semiotic movement. As the Zhouyi is the system that consists of sixty-four hexagrams and 384 yao(爻), we have sufficient reason to regard the Zhouyi as the semiotic system. Semiotics, although it was born from the western intellectual background, could give us the effective means also for understanding the semiotic character of the Zhouyi.

**DOĞU'NUN VE BATI'NİN TANRI'SI "BUDD(HA)": İBN SAB'İN'İN
FELSEFİ-TASAVVUFİ HOŞGÖRÜSÜ**
(The God of East and West "Budd(ha)": Ibn Sab'in's Philosophical-Mystical Tolerance)

Dr. Ömer BOZKURT
Department of Philosophy,
Faculty of Literature,
Çankırı Karatekin University - Turkey
omerbozkurt21@gmail.com

Abstract

In this study, the view point of Islam towards "other" and the tolerance demanded by Islam in theoretical (scientific) and practical (ethics, value) context will be examined through the frame of Ibn Sab'in who tries to display these subjects together with philosophical mysticism by considering east and west. In addition to this, we will call attention to the importance of "budd" concept in Ibn Sab'in's tolerance, as well. In this context, we will emphasize the relationship between concepts of "budd" and "Buddha".

It is known that Siddharta Gautama is called as Buddha and this name states both a historical person and a state of perfect enlightenment to be achieved. In other words, Buddha means enlightened and awakened. Also, it is obvious that Buddha did not present an idea of God but as one of the Buddhist sects, Mahayana converted Buddha to the idol of worship and thus deified Buddha.

Buddhism spreads over a wide geography. It is said that Turks has begun to accept Buddhism since fifth century ac. When Islam began to spread, Turks and Persians had been aware of Buddhism. After Muslim Arabs had begun to meet Turks and Persians, Arabs indirectly learned Buddhism from them. Additionally, we can say that some Muslim Sufis such as Sufyan as-Savri (d.772), Maruf al-Karkhi (d.811), Bishr al-Hafi (d.841), Ibrahim bin Adham of Balkh (d.874), Bayazid al-Bistami (d.875), Sahl al-Tustari (d.896), Hakim al-Tirmidhi (d.898), Junayd al-Baghdadi (d.910) and Mansur al-Hallaj (d.922) etc. may have contributed Buddhism to enter into Arab world. It is possible to declare that, the concept of "budd" has entered into the Islamic world by this way.

As a result of the researches I made on concept of "budd", I realized that the word of "budd" has a common meaning in Persian, Arabic and Turkish. It can be proposed that "budd", with its reading form of "budd", "bud", "but" or "put", means idol in three languages. Besides, it is used for Buddha; however, above all, this concept has meaning of God in these languages. In Arabic sources, concepts of both "budd" and "budasef" have been used for Buddha. In some resources, (such as in al-Biruni's *Tahkik ma li'l-Hind* and *al-Asar al-bakiya an al-kur'an al-khaliya*, al-Mas'udi's, *Muric az-zahab*, Ibn an-Nadim's, *al-Fihrist*, Macriti's *Gaye al-hakim* etc.) it seems that Buddha is presented as a prophet and his name is written in form of "Budd" or Budasef/Budasif/Budazef/Budazif. Due to mentioned regards, the word Buddha for Buddhists and Budd for Muslims have become a common name which expressing God.

Most importantly, Abd al-Hakk Ibn Sab'in al-Andalusî, who was born in 1217 in Mursiya and died in 1270 in Mecca and who was one of the most important figures of philosophical mysticism in Islamic world, has a work titled as *Budd al-arif*. Although there are different options regarding meaning of the word "budd", when content of the work and the other writings of Ibn Sab'in are examined, it is seen that, this word was used in the sense of idol and indirectly in the sense of God. We can claim that Ibn Sab'in is the first person who used the word of "budd" so courageously to express God. The concept of "budd" is almost symbol of his tolerance. He proposed his tolerance not only by calling "budd" to his work and by using this concept frequently but also by utilizing from different religions, beliefs, sects and philosophical streams and from their resources and by quoting from these sources. Hence, it is seen that he often gives place to sentences taking from Torah, Psalter, the Bible, popes, priests, rabbis, Hermes Trismegistus, kings, scientists, alchemists, philosophers (Socrates, Plato, Aristotle, Avicenna, Ghazali, Averroes etc.), especially Indians and Sudanese in his works. If it is considered from this aspect, according to Ibn Sab'in's point of view, the important thing is the truth, not addresses of the truth. Due to this reason, he doesn't investigate source of ideas which he take from various resources and beliefs. He has more tolerant attitude than other important Muslim thinkers such as Omar Khayyam, Ghazali, Ibn Tufail and Ibn Rushd who expressed various approaches about searching for truth previously. Another subject has to be indicated regarding Ibn Sab'in is that while he was searching for address of truth by philosophical side of his character, by mystic side of his character, he did not neglect giving respect, tolerance, truth share to the truth addresses.

As a result, I think that tolerance is empathy and to respect "other" in a way. Also, the tolerance is actual attitude rather than verbal attitude. This is displayed sometimes by a modest behavior, sometimes by one teardrop, and sometimes by a sentence which expressing truth. Sometimes this is stated by merely one word: Using the name of God used by "other" instead of his own God's name: This name or word is "Budd(ha)". Eventually, Ibn Sab'in is the person who wants to express his tolerance in this way.

Keywords: Buddha, Budd, Islam, Tolerance, East, West, Ibn Sab'in, Philosophical Mysticism.

I. Giriş

Hoşgörü, "öteki"nin inancını mutlak hakikat görmek ve tamamen kabul etmek değildir. Böyle bir bakış özünde bir çelişkiyi doğurur. Hoşgörü bir bakıma empatidir. "Öteki"ne saygı göstermek, onu dışlamamaktır. Hoşgörü sözel bir durum olmaktan ziyade eylemseldir. Bu, kimi zaman mütevazı bir tavır, kimi zaman bir damla gözyaşı, kimi zaman hakikati dile getiren bir cümleyle gösterilir. Bazen de bir tek sözcükle ifade edilir: "Öteki"nin Tanrı'sı için kullandığı adı, "kendi" Tanrı'sı için kullanmak gibi. İşte İbn Seb'in, hoşgörüsünü bu şekilde ifade etmek isteyen biridir. Hindistan'da ortaya çıkan "Buddha", belki okumadaki zorluk nedeniyle Türkler veya Farmlar üzerinden Arapça'ya "Budd" olarak geçmiş, Ortadoğu'dan ta İspanya'ya giderek İbn Seb'in'in, Tanrı'sı için kullandığı bir sözcük oluvermiştir. "Budd", onun hoşgörüsünün bir sembolüdür. Ama elbette bir tek kelime İbn Seb'in'in tüm hoşgörüsünü anlatmaz. O, kendisine ulaşan farklı fikirleri ve "Budd(ha)"ların veya "Tanrı"ların cümlelerini hakikatin birer yönleri kabul ederek hoşgörüsünü göstermiştir. Hakikatin kimden geldiği onun için çok önemli değildir.

İşte bu çalışmamızda, Budizm'in "Buddha"sının Türkler, Farmlar ve Araplarda nasıl algılandığını ortaya koyduktan sonra "Buddha" kavramının İbn Seb'in'de kazandığı özel anlamın onun felsefi-tasavvuf anlayışındaki yerine ve hoşgörü açısından önemine değineceğiz. "Buddha"nın, "Budd"a dönüşümü ve dolayısıyla İslam'ın Tanrı'sı için kullanılır hale gelmesiyle ortaya çıkan tablonun İbn Seb'in'in hoşgörüsüne nasıl yansıdığına örneklerle ele alacağız.

II. Buddha Algısı ve İslam Dünyasına Geçiş Süreci

Buddha yaklaşık olarak MÖ. 560'lı yıllarda Hindistan sınırları içerisinde doğmuş MÖ. 480'li yıllarda ölmüştür. Asıl adı Siddharta Gotama'dır. Sakya kabilesine mensup olduğu için Sakyamuni (Sakyalılar'ın bilgisi, Sakyalılar'ın sessiz bilgisi) olarak da bilinir. "Buddha" sözcüğü, uyanmış, aydınlanmış anlamına gelir. "Bodhi" kelimesi ise hikmet demektir. "Buddhi", sezgi, farkında olmaklık anlamındadır. Buddha, "Budhi Ağacı"nın altında aydınlandığından, Budistler için bu yer kutsal sayılır ve "Budhi Gaya" olarak adlandırılır. "Bodhistava" kavramı ise Buddha adayına denir; ya da aydınlanmadan önceki safha demektir. Buddha sözcüğü, ayrıca hem tarihsel bir şahsiyet için, hem de ulaşılabilecek bir durum veya makam için kullanılır. Bu nedenle Budist literatürde Siddharta, yirmi beşinci Buddha'dır. Ondan sonra da Metteyya (Maitreya) gelecektir.¹ Bu bağlamda

¹ Bkz. Christmas Humphreys, *Buddhizm*, (New York: Penguin Books, 1983), s.15-16; Edward Conze, *Buddhism Its Essence and Development*, (London: Oxford, 1957), s.34-36; Günay Tümer, Abdurrahman Küçük, *Dinler Tarihi*, (Ankara: Ocak yay., 1997), s.159-201.

Buddha, Siddharta'da bedenlenmiştir. Reenkarnasyona inanan bir Budist, Goutama'nın yukarıda verdiğimiz doğum tarihini, Buddha'nın dünyaya ilk gelişi olarak kabul etmez. Budistler, onun bu dünyayı değişik şekillerde deneyimlediğini ve tüm yeniden doğuşlarında canlıların ortak kaderini paylaştığını düşünürler. Dolayısıyla Buddha'nın bu şekildeki manevi mükemmelliği, sadece tek bir yaşamla değil, asırlar boyu yavaş yavaş gerçekleşecek bir olgunlaşmayla meydana gelir.²

Buddha'nın kendisi açıkça bir Tanrı anlayışı ortaya koymadığı gibi puta tapmayı da öğütlememiştir. Ancak Buddha'nın ölümünden sonraki yüzyılda Budist Sangha teşkilatı genel olarak Hinayana ve Mahayana olmak üzere iki ana kola ayrılmıştır. Hinayanalar, muhafazakâr olan eski gerçek Budizm'i takip eder ve Tanrı'nın varlığını inkâr ederler. Onlarda Dharma, Tanrı'nın yerini almıştır. Ama uygulamada Buddha'ya ibadet etmeye de izin verirler. Mahayana ekolü ise gelişmeci, uzlaştırıcı ve evrenselidir. Bunlar Boddhistava veya Buddhalık haline ulaşmaya çalışırlar. Bunlarda Buddha tapınma idolü olmuş ve en yüce varlıkla aynı sayılma durumuna gelmiştir. Mahayanalar, aşkın bir gerçeğe inanır ve Buddha'yı onunla aynı kabul ederler.³

Budizm'in Türkler arasındaki yayılışı, İslam dünyasında Buddha algısının oluşmasında önemli bir safhadır. Bu nedenle bu konuya değinmekte yarar vardır: Orta Asya'da Batı Türkleri MS. 750'den önce Afganistan topraklarına kadar uzanmış ve Budizm'le tanışmıştır; fakat bu konuda elde kesin kanıt yoktur. Ancak 750 yıllarında Batı Türklerinin Budizm'le tanıştıkları ve bir takım Budist tapınaklar yaptırdıkları kaynaklarda geçmektedir. Doğu Türklerinin ise VI. asırda Budizm'le tanıştıkları ve önemli bir kısmının bu dini benimsedikleri görülür. Nitekim bu yüzyılda Tapar Kağan (T'o-po) (572-581) zamanında Budistlerin *Nirvanasutra* adlı eserinin çevirisi yapılmıştır. Bu, Türkçeye çevrilen ilk eserdir. Göktürkler zamanında ise Budist izler daha azdır. Ancak Uygurlar zamanında Budizm'in etkileri ta Moğol steplerine kadar ulaşmaktadır. Bunu Karabalgasun yazıtlarındaki bazı Budist resimlerden anlamak mümkündür. Bu dönemde Soğd Budizm'inin önemli etkisi vardır. Özellikle Bugut yazıtından bu durum anlaşılmıştır. Yine Soğdların etkisiyle daha Uygur Devleti kurulmadan önce bir Uygur beyi kendine Budist bir isim (P'u-sa) (Bodhisattva) vermiştir (661). Soğdlar dil konusunda da Türkleri etkilemiş ve onlara birçok kelime vermişlerdir. Turfan havzasında ise Budizm'e IV. ve V. asırlarda rastlamak mümkündür. IX. asırda bu bölgeye yerleşen Uygurlar kitleler halinde

² Edward Conze, *Buddhism Its Essence and Development*, s.34-38.

³ A. Ranjan Mohapatra, *Philosophy of Religion on Approach to World Religions*, (New Delhi, 1990), s.153.

Budizm'i kabul etmişlerdir. Ayrıca birçok Budist metin, dönemin Türkçesiyle yazılmıştır.⁴ Vurgulanmaya değer bir konu da Budizm'in Türkler arasında daha çok Mahayana ve Lamaizm yorumlarıyla yayılmış olduğudur.⁵

Budizm, İslamiyet ortaya çıkıp yayılmaya başladığında Hindistan'da yerleşmiş, Çinler, Türkler ve İranlılar arasında yayılmış, kabul edilmiş ya da en azından tanınmıştır. Müslüman Arapların Budizm'le tanışmasında Türkler ve İranlıların etkisi olmuştur. Zira Müslüman Arapların İranlılar ile karşılaşmaları daha Hz. Muhammed (sav) döneminde görülmeye başlar. Türkler ve Çinliler ile münasebetleri ise Emeviler dönemine rastlar. Fakat Abbasiler döneminde ilişkiler artmış, İranlıların ve Türklerin İslam'ı kabul etmesi yaygınlaşmıştır. Diğer yandan Süfyan-ı Sevrî (ö.772), Bağdatlı Maruf el-Kerhî (ö.811), Mervli Bişr-i Hafî (ö.841), Belhli İbrahim b. Ethem (ö.874), Horasanlı Beyazıd-i Bistamî (ö.875), Horasanlı Sehl-i Tüsterî (ö.896), Hakîm et-Tirmizî (ö.898), Cüneyd-i Bağdadî (ö. 910), Türk veya İran coğrafyasında doğduğu söylenen Hallac-ı Mansur (ö.922) gibi İslam mistisizminin önemli simaları Budizm etkisinin yaygın biçimde görüldüğü coğrafyalar ile Arap-İslam dünyası arasındaki tampon bölgelerde varlık göstermeye başlamışlardı.⁶ Özellikle bu sûfilerin Budizm gibi Hint ve Çin inançlarından haberdar olmaları ve onlardan etkilenip kavramlarını kullanmış olmaları oldukça muhtemeldir. Zira onların ve dolayısıyla İslam tasavvufunun Hint ve Çin inançlarından izler taşıdığı konusunda önemli tartışmalar ve çalışmalar yapıldığı bilinmektedir.⁷

III. Buddha, Budd, But, Put ve Tanrı

Buddha algısı ve İslam dünyasına girişi ile ilgili genel bir tablo çizdikten sonra, Buddha kavramının bu süreç içerisindeki evrimine bakmakta yarar görüyoruz. Buradaki evrim, söz konusu kavramın tarihsel bir şahsiyet veya bir mevki ve konumdan Tanrı'yı ifade eder hale dönüşmesidir. Biz de bunun birtakım sonuçlarına dikkat çekeceğiz.

Farsçada "but" (بُت), put demektir⁸ ve bu, müşriklerin elleriyle yapıp mabud kabul ettikleri surettir. Arapçada puta "sanem" denir. Hıristiyanların haç dedikleri şey de bu

⁴ Hans J. Klimkeit, 'Buddhism in Turkish Central Asia', çev. Mehmet T. Berbercan, *Türkiyat Araştırmaları Dergisi*, sy. 26, (Konya: 2009), s.93-108. Budizm'in Türkler arasında yayılmaya başlama tarihiyle ilgili farklı görüşler için bkz. Ünver Günay, Harun Güngör, *Türk Din Tarihi*, (Kayseri: Laçın yay., 1998), s.142-144, 138-160; Jean-Poul Roux, *Türklerin ve Moğolların Eski Dini*, çev. Aykut Kazancıgil, (İstanbul: İşaret yay., 1994), s.17.

⁵ Ü. Günay, H. Güngör, *Türk Din Tarihi*, s.140.

⁶ Bu şahıslarla ilgili ayrıntılı bilgi için bkz. Fuad Köprülü, *Türk Edebiyatında İlk Mutasavvıflar*, (Ankara: DİB, trs), s.11-24; Kemal Akdeniz, *Tasavvuf ve Marifetullah*, (İstanbul: Eskin Mtb., 1985), s.175-217.

⁷ Osman Türer, *Ana Hatlarıyla Tasavvuf Tarihi*, (İstanbul: Seha Neşriyat, 1998), s.49; Nitekim Toshihiko İzutsu, İbn Arabî ile Lao Tzû arasında bir karşılaştırma yaparak, bu ilişkiyi *A Comparative Study of The Key Philosophical Concepts In Sufism and Taoism Ibn Arabî And Lao Tzû, Chuang Tzû* adlı eserinde göstermiştir.

⁸ Emir Celaluddin Gaffarî, *Ferheng-i Gaffarî*, (Tahran: Danişgah-ı Tahran, 1335), c.I, s.647.

türdendir. Ayrıca sevgiliye mecazen “but” denir.⁹ *Lugat-name-i Dehhuda*’da “but” (بُتْ) ile ilgili birçok kaynak taranmış ve özetle şu anlamları olduğu kaydedilmiştir: “But” (بُتْ), *Ferheng-i Nizam*’da, farklı biçimlerde yapılan bir heykel olup Tanrı yerine kendisine ibadet edilen şey olarak geçer. *Müntehi’l-ireb*’de put, *Tercümanu’l-Kur’an*’da sanem, *Ânenderâc*, *Heft Kulzum* ve *Burhan-ı Katı*’da ise ibadet ve secde edilen varlık olarak anlamlandırılmıştır. Kâfirlerin taştan ve odundan yontup yaptıkları ve Arapça sanem dedikleri şey de “but”tur. “But” (بُتْ), “budd” (بُدْ) olarak Arapçalaşmıştır. James Darmesteter (1849-1894) gibi bazı araştırmacılar, “but”un *Avesta*’da şeytanın bir adı olan Buîti’den geldiğini, bazıları da “bûdâ” (بُودَا)’dan türediğini söylerler. Bu kelime Sanskritçede “bûta” şeklindedir ve hayalet anlamındadır. *Muntehi’l-ireb*’de zorba/kabadayı/despot, dikili şey, put veya putlaştırılmış şey (tağut) anlamları da görülür. “But” ayrıca Tanrı, kible veya Tanrı’nın vekili olarak tapınılan, biçimlendirilmiş cisme de denir. Yapma Tanrı ve heykel anlamına gelen “but”, *Nizamu’l-etibba*’da Tanrı’dan başka tapınılırcasına saygı duyulan şey için kullanılır. Ayrıca taş, ağaç veya madenden insan veya hayvan şeklinde yapılan ve tapınılan surete de “but” denir. “Budd” (بُدْ) kelimesi ise *el-Muarrebu’l-Cevaliki*’nin metin ve haşiyesine göre put demektir. Kelime Farsçadır, daha sonra Arapçalaşmıştır. Arapça çoğulu “bidedetun” (بِدِدْتُونُ) ve ebdâd (أَبْدَادُ) olarak karşımıza çıkar. Puthaneye de “budd” (بُدْ) denir. *Kamusu Kitab-i Mukaddes*’de heykel veya temsilci kelimesinin altındaki mana, kutsal kitaplarda “budd” (بُدْ) anlamında kullanılagelmiştir. Kabilelerin çeşitli tanrılarını da gösteren “budd”, bazen de putlar (butha = بُتْهَا) ve şeytanlar (diwha = دِيوْهَا) olarak adlandırılır. *Burhan-ı katı*’ haşiyesinde “budd” (بُدْ) kelimesinin özel isim olup Buddha dinin kurucusunu ifade ettiği belirtilir.¹⁰ Şemsettin Sami de, “bût” (بُوتْ) olarak yazdığı kelimenin Farsça put veya dilsiz anlamına geldiğini kaydeder.¹¹

Eski Türk dillerinde ise put ve fetiş türünden şeylere, budd/bud veya but/put denmiyordu. Nitekim putu ifade eden kelimeler, Altaylarda “töz”/“tös”, Yakutlarda “tangara”, Uranhalarda “eren”, Moğol-Buretlerde “ongon”dur.¹² Bunun yanında “put” için “bud” kelimesine yakın bazı kullanımlarla karşılaşabilmekteyiz. Bu doğrultuda Türkler Buddha heykellerine “burkan”, tapınaklarına ise “burkan evi” demektedirler.¹³ “Bur” Çince den gelen bir kelimedir, “kan” da Türkçede “kağan” demektir. Bu ikisinin birleşimi

⁹ Hüseyin b. Halef Tebrizi, *Burhan-ı Kâti*, çev. Mütercim Âsım Efendi, (Ankara: TDK, trs.), s.104.

¹⁰ Ali Ekber Dehhuda, *Lugat-name-i Dehhuda*, (<http://logatnameh.org/denkhodaworddetail-2ee881751b4242898298032fb30c9750-fa.html>.) Erişim tarihi: 10.02.2011.

¹¹ Şemsettin Sami, *Kamusu’l-Türki*, (İstanbul: Dar-Saadet, h.1318), s.279.

¹² A. Kadir İnan, *Tarih ve Bugün Şamanizm Materyaller ve Araştırmalar*, (Ankara: TTK, 2000), s.42-46.

¹³ Ü. Günay, H. Güngör, *Türk Din Tarihi*, s.139.

olan “burkan” Buddha’yı ifade etmektedir.¹⁴ *Nitekim Divan-ı Lügati’-Türk*’te “burxan”/ “furxan”, put ve Buddha anlamına gelir.¹⁵ Ayrıca “but” kavramı, değerli ve büyük firuze taş,¹⁶ “bodh” kelimesi ise boy, endam anlamındadır.¹⁷ Bu anlamlardan hareket ederek, bu iki kelimenin put sözcüğünün barındırdığı anlamı ifade ettiğini söylemek ve “but” sözcüğünün Türkçede zaten var olduğunu ileri sürmek mümkünse de biraz zorlama bir yorum olarak da değerlendirilebilir. Fakat diğer taraftan Uygur Türkçesinde “bud” kelimesi, Buddha ve “namobud” için kullanılmıştır.¹⁸ XIV. yüzyıl öncesi Türkçesinde “bud” kavramıyla ilgili şu not bulunmuştur: “Budd” Uygurcada Buddha’nın karşılığıdır. “Bud”, “burxan”dır. “But”, muhtemelen Buddha’nın Çince okunuşudur.¹⁹

Osmanlı Türkçesine baktığımızda “bût” (بوت) yazımıyla bu kelime, esasında müşriklerin ibadet ettikleri resim veya heykel (vesen, sanem, put) anlamının yanı sıra, dilber, pek güzel şahıs manalarına da gelmektedir. Yine tavır ve edadan mahrum olarak cansız put gibi duran adam için de bu kelime kullanılmıştır.²⁰ Osmanlı Türkçesi sözlüklerde ise bu defa “but” (بُت) şeklindeki yazılışıyla Farsça asıllı olduğu belirtilmiş ve İlah’ı temsil eden şey ve vesile anlamlarına geldiği kaydedilmiştir. İbadet edilen heykel için de bu kelimenin kullanıldığını, mecazî anlamda ise sevgili, canan, çok güzel, dilber anlamında olduğu belirtilmiştir. “But” kelimesi tasavvufta ise mutlak varlığın mazharı demek olup Yüce Hakk’ı (Allah) ifade eder. Ayrıca matlup ve maksut anlamlarına da gelir. “But”un çoğulu ise “butân” (بُتَان)’dır. Batı Türkçesinde pût şeklinde telaffuz edilir ve yazılır.²¹ Günümüz Türkçesinde put kelimesi tapınlan, resim veya heykel için kullanılır.

Arapçada bu kelimenin hangi anlamlara geldiği yukarıda çeşitli vesilelerle vurgulandı. Arapça sözlüklerde el-budd (البُد) isim olarak belirtilmiş ve nasip, karşılık, bedel, ayrılık, sanem, put veya put evi anlamlarına geldiği kaydedilmiştir.²² Yine bu kelime, içinde putların ve resimlerin bulunduğu mekân anlamında da kullanılmıştır. Kelimenin aslı Farsça “but”tur (بُت) ve Arapçalaşmıştır. Arapçada “el-budd”, ibadet edilen putun kendisine denir ve çoğulu “el-bidedetu” (البِدَّة)’dur.²³

¹⁴ Ü. Günay, H. Güngör, *Türk Din Tarihi*, s.153.

¹⁵ Kaşgarlı Mahmut, *Divan-ı Lügati’-Türk*, çev. Besim Atalay, (Ankara: TDK, 2006), c. I, 343-27, 436-9.

¹⁶ Kaşgarlı Mahmut, *Divan-ı Lügati’-Türk*, c. III, 120-3, 120-6.

¹⁷ Kaşgarlı Mahmut, *Divan-ı Lügati’-Türk*, c. III, 121-10.

¹⁸ Ahmet Caferoğlu, *Eski Uygur Türkçesi Sözlüğü*, (İstanbul: Enderun Kitabevi, 1993), s.34.

¹⁹ S. G. Clausson, *An Etymological Dictionary of Pre-Thirteenth-Century Turkish*, (Oxford, 1972), s. 297.

²⁰ Şemsettin Sami, *Kamusu’-Türkî*, s. 279.

²¹ Hüseyin Kazım Kadri, *Türk Lügati: Türk Dillerinin İstikak ve Edebi Lügatleri*, (İstanbul: Maarif Vekâleti, 1924/1945), c. I, s. 647.

²² İbrahim Mustafa ve diğerleri, *el-Mu’cemu’-l-vasîf*, (Mısır: Dâru’l Mearif, trs.), c.I, s.43.

²³ İbn Manzûr, *Lisânu’-l-arab*, (Beyrut: Dâr-Sadr & Dâr Beyrut, 1955), c. III, s.82.

Budd/bud/but/put kavramlarının Farsça, Türkçe ve Arapçadaki anlamlarına bakıldığında hepsinde ibadet edilen put ile Buddha arasındaki bağlantıya mutlaka işaret edilmiştir. Kelimenin put anlamının Buddha'dan kaynaklandığı, ilgili dillerin sözlüklerinde ifade edilmiştir. Bunda Budizm'in Türklere, Farslarda ve Araplarda hep Mahayana yorumuyla iz bırakmış olması etkili olsa gerektir. Mahayana'da Buddha'nın tapınulan bir idole dönüştürüldüğü vurgulanmıştır. Put kelimesi put ve Buddha anlamı yanında Tanrı anlamında da kullanılmıştır. Araplara ve dolayısıyla Müslümanlara bu kelime "budd" biçiminde geçmiş ve çoğunlukla put anlamını ifade etmek için kullanılmıştır. Yalnız Arapçada putlar için daha çok sanem ve vesen kelimeleri kullanılır. Bu da "budd" kelimesinin sonradan Arap diline girmiş olduğunu destekler. Hatta birçok Arapça yazılmış kaynakta "el-Budd", Buddha veya onu ifade eden budasef/budasif/buzasef/buzasif (büyük ihtimalle Bodhistava'nın Arapça okunuşudur) için kullanılmıştır. Nitekim doğu dinleri ve kültürü üzerine araştırmalar yapan Ebu Reyhan el-Bîrûnî (ö.1048), eserlerinde, Hint diyarının kültür, tarih, coğrafya, din ve peygamberi ile ilgili bilgiler vermiştir. Onun eserlerinde hem "budd" kavramıyla hem de budasef/buzasef kavramıyla karşılaşırız. O, "budd" sözcüğünü Buddha için kullanırken, "budasef" sözcüğünü ise bazen Buddha bazen de Hermes için kullanmıştır. Dikkate değer bir nokta da onun, Buddha'yı Sabîî diniyle ilişkilendirmesi ve Sabîîliği hem putperest, hem de gök cisimlerini kutsal gören bir inanç olarak tanımlayıp çıkış yerini de Hint toprakları olarak göstermesidir.

Bîrûnî *el-Âsâru'l-bâkiye* adlı eserinde Buddha'dan Hint diyarındaki "Budd" peygamber,²⁴ "Budasef"ten ise Hint topraklarında ortaya çıkan ve Farsça bir kitap getirip insanları Sabîî dinine çağıran biri olarak söz eder.²⁵ Onun aktardıklarına göre Sabîîlerin Ay, Güneş ve diğer yıldızlar adına putları ve heykelleri vardır, putlar için kurban da keserler. Sabîîlerin birçok peygamberleri de vardır ve bunların çoğu Yunan filozoflarıdır. Hermes, Agazimon, Pythagoras, Baba (Bu sözcük dikkate değerdir ve incelenmelidir.) ve Eflatun'un dedesi Suvar (Solon olmalı) bunlardandır.²⁶ Bîrûnî'nin, Budasef'i Sabîîlikle ilişkilendirmesi ondan önce Mes'ûdî'de (ö.956) de görülür. Mes'ûdî'ye göre Sabîîlik, Budasef adlı bir şahıs tarafından oluşturulmuştur.²⁷

Bîrûnî, aynı eserinin başka bir yerinde, Budasef'ten önceki inançlarla ilgili bilgiler de vermektedir. Bu bilgiler içerisinde Sabîîlik dediği dinden önceki inancın da benzer

²⁴ Ebu Reyhân el-Bîrûnî, *el-Âsâru'l-bâkiye ani'l-kurûni'l-hâliye*, (Beyrut: Dâr Sâdr, trs.), s.207.

²⁵ Bîrûnî, *el-Âsâru'l-bâkiye*, s.204.

²⁶ Bîrûnî, *el-Âsâru'l-bâkiye*, s.205.

²⁷ Mes'ûdî, *Murûcû'z-zehab*, nşr. Muhammed Muhyiddîn Abdulhamîd, (Kahire: 1964), c.I, s.222-223.

olduğunu ifade eden bu anlayışa göre Tanrı'nın dışındaki her şey bir hayalden ibarettir. İbn Seb'in'in felsefesi eklektik bir özelliğe sahiptir. Ayrıca Hermetik unsurlar da sıkça görülür. Bu nedenle o, farklı inanç, kültür, mezhep, düşünce ve tarikatlara hakikat payı vermiş ve onları eserlerine yansıtmaktan çekinmemiştir.³⁷ Onun bu yaklaşımının en güzel örneği de "budd" kavramıdır. Bu kavramı eserlerinde sık sık kullanan İbn Seb'in, en önemli eserinin adında da bu kavrama yer verir. *Buddu'l-ârif* adındaki bu eser hem onun hem de İslam düşüncesinin önemli yapıtlarındandır. Hatta bu kitabının daha iyi anlaşılması için İbn Seb'in, *Mülâhazât alâ Buddu'l-ârif*, diğer adıyla *Miftahu Buddu'l-ârif* adında anahtar bir kitapçık da yazmıştır.³⁸

İbn Seb'in "budd" kavramını hem put anlamında hem de Tanrı anlamında kullanmıştır. Put anlamında kullandığı yerler özellikle Hint inançlarıyla ilgili pasajlardır. Örneğin Hz. Muhammed'in nurlarını anlattığı bir risalesinde İbn Seb'in, Hz. Muhammed'in nurlarından birinin de mevlid (doğum) nuru olduğunu, O'nun doğumu sırasında Hint putlarının (ebdâd) sarsıldığını söylemiştir. Burada "ebdâd", "budd"un çoğulu olup put anlamına gelir ve İbn Seb'in, büyük bir ihtimalle bu sözcükle Buddha heykellerini kast etmiştir.³⁹

İbn Seb'in'in "budd" kavramını Tanrı anlamında kullandığı yerler ise daha çok kendi inancıyla ilgili cümlelerdir. Örneğin o şöyle der: "Seni bilen, seni irade eden, sana öğreten ve her yönden sana hükmeden Allah'ı zikretmen gerekir. O senin gerekli olan "**Budd**"undur."⁴⁰ "Senin varlığını ayakta tutan "**Budd**"una dayan, tüm var olanlardaki varlık ondaki Hakk'tır."⁴¹ "Hakk "**Budd**"ur, asıldır, her aslın ve fer'in mukavvim suretidir ve onun mütemim suretidir, O, fail illettir, her evvelin evveli ve faili, her ahirin ahiri ve faili, her zâhirin zâhiri ve faili, her bâtının bätünü ve failidir. O, O'dur."⁴² "Ya Allah, ya "**Budd**", ya Hakk."⁴³ Bu örneklerin yanında İbn Seb'in *Buddu'l-ârif* eserinin içeriğiyle ilgili bilgi verirken de "budd" kavramının Tanrı'ya ifade ettiğine dikkat çekmiştir. O, bu eserinin ismini zikredip vahdet-i vücûd, vahdet-i mutlaka ve Tanrı'dan söz ettikten sonra

³⁷ İbn Seb'in'in hayatı, eserleri, felsefesi ve tasavvuf anlayışı konusunda bkz. Birgül Bozkurt, 'İbn Seb'in'in Hayatı, İlmi Kişiliği ve Eserleri', *CÜİF Dergisi*, 12, 2, (Sivas: 2008), ss.347-380; Ebu'l-Vefa Taftazanî, *İbn Seb'in ve felsefetuhu's-süfîyye*, (Beyrut: Daru'l-Kitabi'l-Lübnani, 1973); M. Yasir Şeref, *Felsefetu'l-vahdeti'l-mutlaka inde İbn Seb'in*, (Irak: Daru'r-Resid li'n-Neşr, 1981); Georges Kattoura, *Das Mystische und Philosophische System des Ibn Seb'in*, (Tübingen: 1977).

³⁸ İbn Seb'in, *Mülâhazât alâ Buddu'l-ârif*, *Resailu İbn Seb'in* içinde, tah: Abdurrahman Bedevî, (Kahire: Daru'l Mısıriyye li't-Te'lif ve't-Tercüme, 1956), ss.247-262.

³⁹ İbn Seb'in, *Risâle fi envâri'n-Nebi*, *Resailu İbn Seb'in* içinde, s.206.

⁴⁰ İbn Seb'in, *Risâletu'n-nasiha evi'n-nûriyye*, *Resailu İbn Seb'in* içinde, s.151.

⁴¹ İbn Seb'in, *Risâle hitâbullahi bi lisani nûrihi*, *Resailu İbn Seb'in* içinde, s.226.

⁴² İbn Seb'in, *Buddu'l-ârif*, tah: Corc Ketture, (Beyrut: Daru'l Endelus – Daru'l Kindî, 1978), s.361.

⁴³ İbn Seb'in, *Risâle (2)*, *Resailu İbn Seb'in* içinde, s. 261; "budd" kavramının geçtiği yerler için ayrıca bkz. *Risâle (1)*, *Resailu İbn Seb'in* içinde, s.197; *Risâletu'n-nasiha evi'n-nûriyye*, s. 185.

“Hakk fassının isbatı ve aslı ile ilgili olan şeyleri bu eserde (*Buddu'l-ârif*) vurguladım.”⁴⁴ diyerek eserdeki “budd” kavramının Tanrı’yı ifade ettiğini belirtmiştir. Yine o, “*Buddu'l-ârif*, mutluluğunun “budd”unu gizlemektedir.”⁴⁵ derken de buna dikkat çekmiştir.

İbn Seb’in’in “budd” kavramından neyi kastettiği, bazı araştırmacılarca da ele alınmıştır. Örneğin Abdurrahman Bedevî, İbn Seb’in’in bir risalesinde bu kelime geçince Esteban Lator’a da atıfta bulunarak bu sözcük için şu dipnotu düşer: “‘**Budd**’ aslında sanem demektir. İbn Seb’in’de ise tasavvufi anlamda “el-misalu’l-a’la” (en yüce ide) anlamına gelir.”⁴⁶

Budd ve *Buddu'l-ârif* ile ilgili kavramları etraflıca ele alan araştırmacılarından biri de *Buddu'l-ârif* eserinin tahkik ve neşrini yapan Corc Ketture’dur. O, eserle ilgili ilk problemin, ismindeki “budd” kavramı olduğunu söyler. Bunun nedeni, ona göre, Arapçada “budd” kelimesinin, İbn Seb’in’in açıkça kullanım biçimindeki manası ve *Buddu'l-ârif* kitabının anlatmak istediği sûfi manaların birbirleriyle uyuşmamasıdır. Ketture’nin “budd” ve *Buddu'l-ârif* kelimeleriyle ilgili düşünceleri özetle şöyledir: Budd, sanem, vesen ve puthane anlamlarına gelir. İbn Seb’in’in *Buddu'l-ârif* ifadesiyle, literal olarak “arifin putu” anlamını veya kelimenin ifade ettiği bedenlenmiş bir şeyi kast ettiği makul görünmemektedir. O, bu kelimeyi *Buddu'l-ârif*’te ve risalelerinde Allah kelimesinin eş anlamlısı olarak kullanmıştır. Nitekim o şöyle der: “Hakk, bir açıdan, her şeyin aslı, “**Budd**”u, sureti, zatı (...) olandır.”⁴⁷ Bu kelimenin okunuşlarından biri daha var ki, bu gerçekten de zorlamadır. Çünkü *Buddu'l-ârif* kitabının her iki nüshasında da bu kelime noktalaması ve şekliyle açıkça ortadadır. *Maksadu’s-şerif* kitabının müellifi Abdülhakk el-Badisî, İbn Seb’in’in bu kelimenin kullanımından dolayı birtakım tepkilerle karşılaştığını rivayet eder. Neticede şu söylenebilir: İbn Seb’in kelimeyi bu kullanım biçimiyle açıkça Allah’ı ifade etmek için kullanmıştır; birçok eserinde Allah kelimesiyle eş anlamlı olan suret, asıl, zat veya benzeri diğer kelimeleri ifade etmek için ise kullanmamıştır. İbn Seb’in yapmış olduğu tanımları tamı tamına açık ve net bir şekilde yapmadığı da belirtilmesi gereken bir noktadır. Zira onun yöntemi eş anlamlıları defalarca kullanma üzerine kuruludur ve bununla manayı açıklamayı ummaktadır. Örneğin Hakk kelimesini “misalu’l-a’la” ile tanımlamıştır. Yine bu durumu, birçok yerde dört nedeni Allah anlamında yanlış bir şekilde kullanmasında da görülebilir. Durum böyle olunca İbn Seb’in bu kelimeyi tecsim anlamıyla bağlantılı kullanmadıkça Allah’ın “budd” olmasında bir

⁴⁴ İbn Seb’in, *Risâletu'n-nasiha evi'n-nûriyye*, s.189.

⁴⁵ İbn Seb’in, *Mülâhazât alâ Buddu'l-ârif*, s.257.

⁴⁶ İbn Seb’in, *Risâletu'n-nasiha evi'n-nûriyye*, s.151, Abdurrahman Bedevî’nin 1. dipnotu.

⁴⁷ İbn Seb’in, *Buddu'l-ârif*, s.361.

sakinca yoktur. Eğer Allah her şeyin sureti ise “budd” benzerlik ve kinayeyle bunu ifade etmiş olur. Kelimenin ikinci manası ise puthane, put evidir; putun kendisi değildir. Bu durumda İbn Seb’in bu kelimeyle müminin gönlünü ya da nefsini ifade etmiş olabilir. Çünkü tasavvuf ve İbn Seb’in’in tasavvufu şöyle bir tecrübendir: Allah’a olan yol, zata olan yoldur. Zatin keşfedilmesi de nefste bulunan Allah’ın keşfedilmesidir. İbn Seb’in’de sūfinin vuslat yolu budur. Sonuçta insan Allah’ın yeryüzündeki halifesi ve onun bir yaratığıdır. Ama bu yorum da zorlama bir yorum olarak görülebilir. Yine zorlama kabul edilebilecek başka bir okuma biçimine göre “mâ lâ budd”, “bed” veya benzeri okumalar vardır. Fakat “budd” kelimesinin tahrifata uğradığı uzak ihtimaldir. Esteban Lator ise kelimeyi nasip veya haz anlamında ya da Hakk’ı bilmek için çaba sarf eden arifin elde ettiği şey olarak değerlendirir ve kitabın ismiyle ilgili olarak şu yorumu ileri sürer: “Budd kelimesi haz ve nasip anlamına gelir. *Buddu’l-ârif*, arifin bu dereceye ulaşmak için elde etmesi gereken şeydir.” Öyleyse “budd” burada “mâ lâ budd” yani tasavvufta yüce makamlara ulaşmak için arifin ilim ve amelden ihtiyaç duydukları şey anlamına gelir.⁴⁸ Ebu’l-Vefa Taftazanî de bu kelime üzerinde durur ve onu mabutla eş anlamlı ya da arifin ibadetinde yöneldiği varlık olarak kabul eder.⁴⁹ Bu durumda kelimenin manasının yukarıda söylediğimiz gibi Hakk’ın suretinden başka bir manaya işaret etmediği ortaya çıkmış olur.⁵⁰

İbn Seb’in’in ve hakkında yorum yapanların söylediklerinden şu sonuç çıkar: İbn Seb’in “budd” kavramını Allah anlamında kullanmıştır. Bu açıdan bakılınca o, İslam’ın şiddetle reddettiği putçuluğun en önemli sembolü olan put kavramını yine İslam’ın Tanrı’sını ifade etmek için kullanmış olmaktadır. Bir Budist için Buddha heykeli onun Tanrı’sı yani “budd”udur. İbn Seb’in’e göre de Müslüman’ın Tanrı’sı onun için “budd”udur. İşte bu şekilde “budd(ha)” kavramı MÖ. VI. asır ve belki de daha da öncesinden gelerek, büyük ihtimalle Türkler veya İranlılar üzerinden Araplara, oradan çeşitli eserler ve düşünürler aracılığıyla (ağırlıklı olarak mutasavvıflar ve tasavvufi eserler) ta Endülüs’e kadar gitmiş ve İbn Seb’in’in elinde, felsefesinin ve hoşgörüsünün bir sembolü haline dönüşüvermiştir. Elbette “budd” kavramı ondan önce de Tanrı anlamında kullanılmıştır. Ama o, Doğu’nun (İslam’ın yaygın olduğu coğrafyaya göre doğu) kadim Tanrı’sı için kullanılan bu ifadeyi, Batı’nın Tanrı’sı için kullanmaktan çekinmemiştir. İşte bu şekilde, Budd(ha) Doğu’nun ve Batı’nın Tanrı’sı olmuştur.

⁴⁸ Kettüre bu görüş için “Esteban Lator, *Die Logik Des Ibn Sabin*, p. 1x” şeklinde bir kaynak vermiştir. Biz Lator’un benzer görüşlerini başka bir çalışmasında da bulduk. Bkz. Esteban Lator, ‘İbn Seb’in de Murcia y su Buddu’l-ârif’, *en Revista al Andalus*, v. IX, fasc. 2, (Madrid: 1944), s.327-328.

⁴⁹ Ebu’l-Vefa Taftazani, *İbn Seb’in ve felsefetuhu’s-sufiyye*, s.101.

⁵⁰ Kettüre, ‘Giriş’, *Buddu’l-ârif* içinde, s.7-8.

İbn Seb'in bu kelimeyi, Hint dinlerindeki kullanımını ve anlamını bilerek öne çıkarmaktan çekinmemiştir. O, bunu hoşgörüsü için bir bayrak yapmıştır. Fakat onun hoşgörüsü bundan ibaret değildir. O, yöntemi gereği, birçok düşünür, araştırmacı, din ve mezhebin görüşlerini kendi fikirlerini desteklemek için kullanmaktan kaçınmamıştır. Çünkü onun için hakikatin kimden geldiği çok da önemli değildir. Önemli olan hakikatin kendisidir. Böylece İbn Seb'in'in "budd" sembolüyle başlayan hoşgörüsü iyice belirginleşmiş, genişlemiş ve karşımıza şu örneklerle çıkmıştır:

V. İbn Seb'in'in Hoşgörüsü

İbn Seb'in *Risaletu'n-nasiha evi'n-nûriyye* adlı risalesinde Tanrı'yı zikretmekle ilgili olarak, ilkin, zikrin fazileti ve gerekliliği ile ilgili Kur'an'dan (Bakara, 2/152; Rahman, 55/60), Hz. Muhammed'den (sav) ve Müslüman mutasavvıflardan cümleler aktardıktan sonra zikrin mahiyetini ve ibadetler karşısındaki durumunu tasavvuf kültüründe çokça karşılaştığımız bir takım görüşlerle açıklamıştır.⁵¹ Sonrasında hoşgörüsünün bir emaresi olarak zikrin faziletiyle ilgili, diğer dinlerin kaynaklarından alıntılar yapmıştır. İsmi vermediği bir kutsal kitaptan şu cümleleri aktarır: Allah buyuruyor: "Kızdığında beni an (zikret) ki, kızdığında seni anayım; razı olduğunda beni an ki, razı olduğunda seni anayım, sana olan yardımımla mutlu ol, çünkü bu, senin kendine olan yardımından daha hayırlıdır."⁵² Hıristiyan ruhbanlardan ise şunları aktarır:⁵³ "Ruhbanın birine "oruçlusun (galiba)" diye sorulduğunda, "Allah'ın zikriyle oruçluyum, eğer Allah'tan başkasını zikredersem (bu orucu) bozmuş olurum." şeklinde karşılık vermiştir. Musevilerden ve Musa b. Meymun'un (ö.1205) *Dilaletu'l-hairin* adlı eserinden zikrin faziletiyle ilgili alıntılar da yapan İbn Seb'in⁵⁴ bazı hikmet sahiplerinden, hükümdarlardan, simya, sihir ve astronomi bilginlerinden zikrin faziletiyle ilgili özlü sözler aktarmayı ihmal etmemiştir.⁵⁵

Cansız varlıklara yapılan zikir ile ilgili bir konuyu ele alan İbn Seb'in, doğu dinlerinden bir takım ifadeler aktarır. Zikrin önemi bağlamında Hintlilerin heykellerini bir şey için yardıma çağırdıkları zaman onların isimlerinden birini söylemeleri gerektiği şeklinde kendisine bir rivayet geldiğini ve bu rivayete göre onların bu durumda şöyle seslendiklerini söyler: "وَاهُ بُدُّ الْأَيْدِ الْاَوْحَادَانَ هَرَّشَانَ اورهشان" (Vâhin, *buddu'l-ebedi'l-evhedân herşân ew rehşân*). İbn Seb'in bu cümleyi şöyle anlamlandırır: "Ey, yolunda itaat eden

⁵¹ İbn Seb'in, *Risaletu'n-nasiha evi'n-nûriyye*, s.152-157.

⁵² İbn Seb'in, *Risaletu'n-nasiha evi'n-nûriyye*, s.157.

⁵³ Ancak Abdurrahman Bedevî, bu cümlelerin İbn Seb'in'in, zamanında etrafında duyduğu ifadeler olduğunu belirtir. Bkz. İbn Seb'in, *Risaletu'n-nasiha evi'n-nûriyye*, s.157, 2. dipnot.

⁵⁴ İbn Seb'in, *Risaletu'n-nasiha evi'n-nûriyye*, s.157.

⁵⁵ İbn Seb'in, *Risaletu'n-nasiha evi'n-nûriyye*, s.158-161.

kişinin bedenini yaktığı ve bazı yüce mahlûklarına çevirdiği/yönelttiği kişi (varlık)! Bize senden bir esintiyle ihsanda buyur, bizi tasalarımızdan kurtar, ruhlarımızın hallerini birbirinden ayır. Ey kendisi için asıl bulunmayan (ama kendisi) her şeyin aslı (olan), ey mefhumunun “Budd”u, ey varlıkların kendisiyle var olduğu ve her şeyde şeyiyyetiyle bulunan (varlık).” İbn Seb’in, Sudanlılar ile ilgili olarak ise şunları aktarır: Sudanlılar çok güzel bir yüze sahip olmak istediklerinde Tanrı’nın isimlerini yüzlerine yazarlarmış. Bu isim nesilden nesile aktarıla gelen bir cümleymiş ve şöyleymiş: “يٰٓاَسٰى فَاَسٰى بِر يَرْجِعْ شَعشَاع” (Ya şî, fa şî yer yerci’ şe’sâ’). İbn Seb’in bu cümleye ise şu anlamı verir: “Kim Allah’ı zikrederse tüm düşmanlar ondan kaçar, Allah’ın takdiri güç yetirir, ama ona güç yetirilemez.”⁵⁶

İbn Seb’in bunların yanında Hıristiyan papalarından, antik filozoflardan Sokrates, Platon ve Aristoteles’ten de zikirle ilgili cümleler aktarır. Ayrıca Hermeslerin gündüz ve gecelerinden zikir için zaman ayırdıklarını da aktarır ve konuyla ilgili olarak Hz. Adem, Hz. Nuh, Hz. İbrahim, Hz. İshak, Hz. İsmail, Hz. Yakup, Hz. Yusuf, Hz. Musa, Hz. Harun, Hz. Dâvud, Hz. Süleyman, Hz. Yahya ve Hz. İsa’nın zikir ve zikir ile ilgili sözlerini nakleder. Bazen de kutsal kitapların isimlerini belirterek konuyla ilgili iktibaslar yapar. Zebur’dan “Ey Davud, ben senin zorunlu “Budd”unun, “Budd”unu bırakma.”, İncil’den “Beni zikretmeyen kulda hayır yoktur.”, Tevrat’tan ise “Bana yapılan zikir kullarım için rahmettir, zikir ile azap birbiriyle uyumlu olmaz.” sözlerini aktarır.⁵⁷

İbn Seb’in “nur” kavramını açıklarken de benzer bir yol takip etmiştir. Nur kavramının Kur’an’da Allah’ı ifade ettiğini ayet ve hadislerle ortaya koyan İbn Seb’in, bu temel tezini desteklemek için, sûfilerin, Gazali’nin ve filozofların görüşlerine başvurur. Ancak burada dikkat çeken husus Mecusilerden, Yahudilerden ve Hıristiyanlardan yaptığı alıntılardır. Mecusilerin Tanrı’ya nur dediğini, Tevrat’ta nurun melekler âlemini, Allah’ı ve sıfatları ifade ettiğini, Hıristiyanlarda lâhuttan kinaye olduğunu ve özellikle Hz. İsa söz konusu olunca bu şekilde anlaşıldığını -ki onlara göre İsa Tanrı’nın yeryüzüne gönderdiği nurdur- belirterek kendi görüşlerine destek olarak gösterir.⁵⁸

İbn Seb’in’in *Buddu’l-ârif* adlı eserinde de bu hoşgörüsünü görmek mümkündür. Örneğin nefsin ölümden sonra bekasıyla ilgili olarak önce aklî delilleri aktaran İbn Seb’in bu konunun ittifak edilmiş bir mesele olduğunu söyledikten sonra, kutsal kitaplar, suhufur ve filozoflardan destekleyici cümleler aktarır. İbn Seb’in, Kur’an’dan “Andolsun sen

⁵⁶ İbn Seb’in, *Risaletu’n-nasiha evi’n-nûriyye*, s.161. Buradaki her iki cümlemin anlamı kapalı olduğu için Türkçesini yazmadık. Ayrıca cümlelerin muhtemel okunuşlarını parantez içerisinde verdik.

⁵⁷ İbn Seb’in, *Risaletu’n-nasiha evi’n-nûriyye*, s.161-165; İncil’den yaptığı başkaca alıntılar için bkz. s.182.

⁵⁸ İbn Seb’in, *Risaletu’n-nasiha evi’n-nûriyye*, s.185-187.

bundan gaflette idin; derhal biz senin perdeni kaldırdık. Bugün artık gözün keskindir.” (Kaf, 50/22) ayetini, Hz. Muhammed’e (sav) atfedilen “İnsanlar uyumaktadır, öldüklerinde uyanırlar.” hadisini aktardıktan sonra, kutsal kitaplardan ise şu cümleleri önümüze koyar: İncil’den, “Salih nefis beni bilir ve ben Hakk’ım, kim beni bilirse benimledir. Salih olmayan (nefs) beni bilmez, o şeytanla birlikte ve şeytan da gazabımdadır.” Tevrat’tan, “Ey Musa fani olmayanla bana yaklaş! Çünkü ben onu ebedilik için yarattım. Eğer (nefs) iman eder ve salih (işler) yaparsa ondan razı olurum, eğer inkâr eder ve bana isyan ederse ondan memnun olmam.” Zebur’dan, “Ey Davud, nefsini ıslah et ki ebedî ve sürekli mutluluğa erişsin. (Nefsin) işlerini ihmal etme yoksa en büyük ve sürekli hezeyana düşersin.” Suhuflardan da mealen şunları aktarır: Müminin nefsi rahmetimdedir, rahmetim ise sürekli. Kâfirin nefsi azabımdadır, azabım ise kesintisizdir.⁵⁹

Elbette tüm bu alıntıların gerçekten de belirtilen kaynaklarda geçip geçmediği araştırılmalıdır. Ancak bu, tebliğimizin ne konusu ne de amacıdır. Amacımız İbn Seb’in’in hoşgörüsünü göstermeye çalışmaktır. Bu durumda rivayetlerin kaynaklarında bulunup bulunmadığından ziyade İbn Seb’in’in bu kaynaklara atıf yapmış olması önemlidir. Nitekim İbn Seb’in buna işaret ederek şunları söylemiştir: Bu alıntılar mütercimlerden alınmış ifadelerdir. Bunların Allah’ın sözü olduğunu söylemiyorum. Bunların içeriği ve işaret ettikleriyle birer hikmet ve gerçek olduklarını söylemek istiyorum.⁶⁰

İbn Seb’in’in farklı inanç ve düşüncelere gösterdiği saygı, onlara hakikatten pay vermesi ve dolayısıyla hoşgörüsü, öğrencilerinde de görülür. İsmi bilmediğimiz ve İbn Seb’in’in *Risaletu'l-ahd*’ini şerh eden bir öğrencisi, bu şerhinde hocasından oldukça etkilenmiştir. Örneğin, mutluluk ve hakikat ilişkisini işlerken, “Şehvetleri terk etmek aynıyla hakikate ulaşmaktır.” cümlesine Hz. İsa ile bir adam arasında geçen şu diyalogu örnek getirir: Hz. İsa (as) uyumakta olan bir adama, “Rabbine ibadet et.” demiş, adam cevaben “O’na en büyük ibadetle ibadet ediyorum.” karşılığını vermiştir. Hz. İsa “Nasıl oluyor bu?” diye sorunca, adam “O’nun için dünyayı terk ettim.” cevabını vermiştir. Bunun üzerine Hz. İsa “O zaman uyu.” demiştir. İbn Seb’in’in öğrencisi bu olayı şu ayetin de açıkladığını belirtmiştir: “Rabbinin makamından korkan ve nefsinin kötü arzularından uzaklaştıran için şüphesiz cennet yegâne barınaktır.” (Naziât, 79/40-41.)⁶¹

VI. Değerlendirme

⁵⁹ İbn Seb’in, *Buddu'l-ârif*, s. 313-314.

⁶⁰ İbn Seb’in, *Buddu'l-ârif*, s. 313-314.

⁶¹ Meçhul Müellif, *Şerhu Ahd, Resâilu İbn Seb’in* içinde, s.120.

İbn Seb'in'in "budd" kavramından yola çıkarak onun hoşgörüsünü ortaya koymaya çalıştığımız bu çalışmada görülmüştür ki, hoşgörü farklı biçimlerde ifade edilebilmektedir. İbn Seb'in de bunu bir sözcükle sembolize etmek istemiştir. O, "budd" kavramının Buddha ile ilişkili olduğunu biliyordu ve Hintlilerden yaptığı alıntılarla bunu gösterdi. Aynı şekilde hiçkimsenin tamamen hakikatten yoksun olmadığını da biliyordu ve bunu onlardan aldığı fikirlerle ortaya koydu. Bu hakikat payı için Budd(ha) ile Tanrı'yı, put ile Allah'ı eşanlamlı yaptı. Hakikatin adresini genelleştirdi, özelleştirmedi. Adeta "Doğudan batıya hepimiz bir tek hakikatin peşindeyiz. Onun ismi önemli değildir: Budd(ha) ya da Allah. Sonuçta hakikat önemlidir." demek istedi. İşte hoşgörü budur. Dilde, gönülde ve eylemde benimsenmiş bir hoşgörü... Elbette hoşgörü "öteki" olmak veya onda bitmek değildir. Belki "öteki" gibi bakabilmek, görebilmek, anlayabilmek, hissedebilmek ve yaşayabilmektir. Bu nedenle İbn Seb'in'in "Budd"u, Buddha'nın veya putun kendisi değildir. Onun da kendisine ait bir yolu vardır. Fakat bu yol iki yönlüdür: Biri aklın, diğeri gönlün. Ama gönül akla göre daha hoşgörülüdür. Bundan olsa gerektir, İbn Seb'in'in aklî eserleriyle kalbî eserlerindeki çizgisi farklıdır. Örneğin *Buddu'l-ârif* eserinde daha çok aklî bir yol takip eder. Burada kendi inanç ve düşünce dünyası içerisinde bulunan fakih, kelâmcı, filozof ve sûfî gruplarını bile mutlak hakikat yolu olarak görmez. Mutlak hakikat yolu olarak "Muhakkik-Mukarreb" adını verdiği yolu önerir. Fakat asla söz ettiği farklı yolları büsbütün reddetmez. Aksine onlara kendi düşüncesini temellendirmede başvurur. Diğer taraftan gönlün ağırlık gösterdiği risalelerinde bu aklî yol, yerini kalbî bir yola bırakır. Bu nedenle risalelerinde daha az eleştiri, daha çok hoşgörü göze çarpar. Bu da onun tasavvufî yönüdür. Bu tasavvufî yön "mutlak vahdet" anlayışıyla belirlendiğinden ve vahdette de tek hakikat Tanrı olduğundan veya gerçek sadece O olduğundan, artık ayrılar gayrılar ortadan kalkar. Kötü diye bir şey kalmaz ve her şey aslında bir açıdan hakikatten başka bir şey olmamış olur.

Social Inclusion of the Disabled People in Turkey and Japan

Havva Çaha

Fatih University

This paper aims to have a comparative analysis of the cultural attitudes and governmental policies towards disabled people in Japan and Turkey. It will specifically emphasize on the similarities and differences between policies developed in two countries on the social inclusion of disabled people. In that respect, it will review the rights of disabled people, the educational and health care services given to them and the employment policies followed by the governments in Japan and Turkey. My study is based on the claim that the governmental policies are not enough to solve the problems of the disabled people, however, social and cultural supports are needed also. Considering this, the study will also analyze social and cultural attitudes towards the disabled people in two societies. How they are culturally perceived, what kind of social behaviors are developed towards them, what kind of social mechanisms are moved to solve their problems are the question that will be investigated through this study. I will analyze the social and cultural attitudes towards the disabled people within framework of the discussion on social exclusion.

Chamber Organizations and Civil Society in Turkey

Omer Caha

Fatih University

Department of Political Science and Public Administration

This paper aims at discussing Turkish chambers in reference to the question whether they play the role of civil society or not. In that respect the reason behind the establishment of the chambers, the structural process of their membership, their monopolies over vocations, the participation and representative systems in these organizations, and their relations with civil governments will be analyzed in reference to the above-mentioning question. The analysis here will be done over the roof and provincial branch organizations of eleven chambers in Turkey. These organizations are Turkish bar associations, chambers of dentists, chambers of pharmacists, chambers of artisans, chambers of engineers and architects, chambers of commerce and industry, chambers of notary, chambers of accountants, chambers of doctors, chambers of veterinary doctors, and chambers of agriculture. Although there are some differences between the organizational structures of these chambers, it can be said that they all are working according to a similar mentality and under similar principles. This paper will base its analysis on the general and common principles and values that chambers should follow, instead of concentrating on the activities of certain chambers.

REFLECTIONS OF ERTUĞRUL TRAGEDY IN TURKISH LITERATURE

Associate Prof. Dr. Ömer ÇAKIR
Çankırı Karatekin University, Faculty of Arts
Department of Turkish Language and Literature
Çankırı / TURKEY.
ocakir2000@yahoo.com

Abstract

Japanese emperor's uncle comes to Istanbul in 1887 on a warship. As a response to this visit of friendship, Ottoman soldiers go to Japan in 1889 on Ertuğrul frigate. Although this visit seems to be a response to the former one, it can be claimed that the Sultan Abdul Hamid II both wants to strengthen the diplomatic relations with Japan and aims to make the Ottoman existence felt in the Muslim geography which is under the British rule. The ship was under Osman Pasha's command and the members of its crew are 609 in number 56 of which are naval officers. The ship arrives in Japan after a long trip during which it calls in various ports situated in the regions where Muslims live. Hence the political objects come to realise. However, after Ottoman soldiers have completed the visit, the ship goes down on its return voyage and 527 people die in the crew. Other than these, 13 people have already died because of the cholera epidemic. Among the ones who die, there is a Turkish poet called Ali Ruhi, who is assigned to write the history of this voyage. Japanese authorities and people help a lot the Turks who are saved from the wreckage. In addition, Japanese government sends two ships called Kongo and Hiei in order both to offer the Ottoman Empire their condolence and to take the possessions which are possible to be gathered around the place of the accident and which belong to the victim and the dead. Hence this event that is known as "Ertuğrul tragedy" in history causes a powerful friendship to come into being between Ottoman Empire and Japan. This friendship is still present between Turkey and Japan. Ertuğrul tragedy has affected deeply both the Turks and the Japanese. As a result, Turkish and Japanese poets have written poems and elegies on this important event. There is also possible to see in Turkish literature some works related to this accident in various literary genres such as drama, novel, or memoir. The letters which the captain of Ertuğrul, Ali Bey, wrote to his wife and which the commander of the convoy, Osman Pasha, wrote to his brother are also present. In these works, it is possible to observe the feelings, ideas, and imaginations of the people who attend the voyage. Apart from them, it is known that there are some history books written on Ertuğrul tragedy. However, they do not deal with the effect of the tragedy on Turkish literature. Hence, our paper will remove this lack and dwell upon the reflections of Ertuğrul tragedy in Turkish literature. In this way, the Japanese will be also informed of the matter.

Key Words: Ertuğrul tragedy, Turkish literature, Japan

ERTUĞRUL FACIASININ TÜRK EDEBİYATINDAKİ AKİSLERİ

“Japonyalılar bizi pek sevdiler.
Bu durum İngilizlerde kıskançlığa yol açtı.”
(Ertuğrul fırkateyni komutanı
Osman Paşa'nın mektubundan)

Giriş

Japon İmparatorunun amcası bir savaş gemisiyle 1887'de İstanbul'a gelir. Bu dostluk ziyaretine karşılık vermek üzere Ertuğrul fırkateyni ile Osmanlı askerleri 1889 yılında Japonya'ya giderler. Görünen gerekçe bu olmakla beraber, Sultan II. Abdülhamid'in bu sefer vasıtasıyla bir yandan Japonya'yla diplomatik ilişkileri kuvvetlendirmek istediği diğer yandan da Uzakdoğu'da İngiliz hâkimiyetinde bulunan Müslüman coğrafyasında Osmanlı'nın varlığını hissettirmeyi hedeflediği söylenebilir.¹ Osman Paşa komutasındaki gemide 56'sı subay toplam 609 personel bulunmaktadır. Gemi, Müslümanların yaşadığı bölgelerdeki çeşitli limanlara da uğrayarak uzun bir yolculuktan sonra Japonya'ya varır. Böylece siyasi hedefler de gerçekleşmiş olur. Ancak Osmanlı askerleri Japonya ziyaretini tamamladıktan sonra, dönüş yolunda gemi batar ve 527 kişi şehit olur. 13 kişi ise daha öne kolera salgımında vefat etmiştir. Ölenler arasında bu seyahatin tarihini yazmakla görevli Ali Ruhi isimli bir Türk şairi de vardır. Japon halkı ve yetkililer Ertuğrul faciasından sağ kurtulan Türklere çok yardımcı olmuşlardır. Ayrıca, Japon Hükümeti hem Osmanlı Devletine baş sağlığı dilemek hem de kazazedelerin ve ölenlerin olay yerinden toplanabilen eşyalarını İstanbul'a götürmek üzere Kongo ve Hiyei adlı gemileri İstanbul'a göndermiştir. İşte, tarihte “Ertuğrul faciası” olarak bilinen bu olay, Osmanlı Devleti ve Japonya arasında güçlü bir dostluğun başlangıcına ve oluşmasına sebep olmuştur.² Bu dostluk, Türkiye ile Japonya arasında hâlen devam etmektedir. Ertuğrul faciası, Türkleri ve Japonları çok etkilemiştir. O sebeple bu önemli olayla ilgili

¹ Zamanın Rusya elçisi bu sefer hakkında ülkesine yazdığı raporda şöyle der ki yerinde bir tespit olsa gerektir: “Bu kere gönderilecek olan Ertuğrul Fırkateyni'nin asıl maksadı ise, Kızıl Deniz ve Arabistan sularında Osmanlı bayrağının dalgalandırılması, bir de çok sayıda Müslümanların bulunduğu Hindistan'da da aynı gösterilerinin yapılması üzerindeki Sultan'ın emelidir. (...) Ertuğrul Fırkateyni, Hindistan'ın bazı limanlarında, yerli Müslümanların (İngilizler ise onların Sultan'a olan manevi itaatlerini kırmak için hiç durmadan çalışmaktadır) manevi güçlerini ve Sultan'a olan sadakatlerini artırmak için duracaktır.” K. Komatsu, *Ertuğrul Fırkateyni Faciası*, s. 144'ten nakleden Erol Mütercimler, *Ertuğrul Faciası 21.Yüzyıla Doğru Türkiye-Japonya İlişkisi*, (İstanbul: Alfa Yayınları, 2010), s. 39-40.

² Ertuğrul fırkateyninin Japonya seferi ve batışı hakkında, tarihi geniş bilgi için bakınız: Süleyman Nutku, *Ertuğrul Fırkateyni Faciası*, (İstanbul: Matbaa-i Bahriye, 1911), 133s.; Erol Mütercimler, *Ertuğrul Faciası 21.Yüzyıla Doğru Türkiye-Japonya İlişkisi*, (İstanbul: Alfa Yayınları, 2010), 368s.; Amiral Çetinkaya Apatay, *Türk Japon İlişkileri ve Ertuğrul Fırkateyni'nin Öyküsü*, 2. baskı, (İstanbul: Deniz Basımevi, 2008), 334s.; Mekiye Mihriban Arslan, *1890 Ertuğrul Faciası*, (Basılmamış Yüksek Lisans Tezi, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, 1992), 169s.; Osman Öndeş, *Ertuğrul Fırkateyni Faciası*, 2. baskı, (İstanbul: Aksoy Yayıncılık, 1998); Hüsrev Gerede, *Mübarek Ertuğrul Şehitlerimiz ve Muhteşem Anıtları*, (İstanbul Deniz Kuvvetleri Kumandanlığı Yayınları, 1956); Kaori Komatsu, *Ertuğrul Faciası : Bir Dostluğun Doğuşu*, (Ankara : Turhan Kitabevi, 1992), 71s.

Türkiye’de ve Japonya’da şiirler yazılmış, ağıtlar yakılmıştır. Ayrıca, Türk edebiyatında bu kaza ile ilgili yazılmış tiyatro, roman ve hatıra gibi türlerde çeşitli eserler de bulunmaktadır. Geminin kaptanı Ali Bey’in eşine, kafil komutanı Osman Paşa’nın da kardeşine yazdığı mektupları vardır. Söz konusu eserlerde bu sefere katılanların duygu, düşünce ve hayal dünyasını okumak mümkündür. Ertuğrul faciası hakkında Türkiye’de ve Japonya’da yayımlanmış tarihî kitapların olduğu bilinmektedir. Ancak bu faciyanın Türk edebiyatındaki yeri üzerinde pek durulmamaktadır. Dolayısıyla bildirimizde, bu eksiklik giderilecek ve Ertuğrul faciasının Türk edebiyatındaki akisleri üzerinde durulacaktır. Böylece, bu konu hakkında Japonlar da bilgilendirilmiş olacaktır.

1.Şiir

Ertuğrul firkateyni ile ilgili hem Türk şairlerince hem de Japon şairlerince bazı şiirler yazılmıştır. Bunun yanında şarkılar ve türküler de bulunmaktadır. Ancak felaketin büyüklüğü göz önüne alındığında, bu vadide ortaya konan eserlerin pek de fazla olmadığı görülmektedir. Ertuğrul firkateyni Süvarisi Ali Bey’in eşi Ayşe Hanım’ın anlattığına göre, gemi Haliç’ten hareket ettiği sırada bütün ev halkı geminin gidişini oturdukları evin penceresinden izler. Bayraklarla donatılmış olan gemi, İstanbul halkının meraklı bakışları altında Sarayburnu’na doğru ilerlerken güvertedeki mızıka “Ey Gaziler”³ çalar. Bu sırada, Galata Köprüsü’ne ve deniz kenarına toplanan halk/kalabalığın içindeki halk şairleri, Ertuğrul firkateyni ile ilgili belki de ilk şiiri/türküyü söylerler ki şöyledir:

Besmeleyle Ertuğrul’um demir aldı.
Hep ahali sahillerde bakakaldı
Çoluğun çocuğun feryadı arşa vardı
Hak selâmet versin şanlı Ertuğrul’a

* * *

Üç direkli firkateyindir gemimiz
Kimimiz bekâriz, evlidir kimimiz
Gayret edin çocuklar Çaponyadır yolumuz
Hak selâmet versin şanlı Ertuğrul’a⁴

Anlaşılabacağı üzere, Ertuğrul firkateyni, daha İstanbul’dan ayrılırken şiirlerle/yakılan türkülerle uğurlanır. Bunların bazıları gidenlerin bazıları da geride kalanların duygu ve düşüncelerine tercüman olan eserlerdir. Bu metin örneğinde olduğu gibi bu sırada sevinç, gurur ve ayrılığın verdiği hüznün bir arada yaşanır. Bazı kaynaklar geminin

³ “Ey Gaziler yol göründü yine garip serime/Dağlar taşlar dayanamaz benim âh u zarıma” sözleriyle başlayan türkü Osmanlı döneminde sefere giderken askerlerin söylediği meşhur türkülerden biridir. Türkünün sözleri için bakınız: <http://www.turkuyurdu.com/ey-gaziler-yol-gorundu-13213.html>

⁴ *Ertuğrul Süvarisi Ali Bey’den Eşi Ayşe Hanım’a Mektuplar*, (Hazırlayan: Canan Yücel Eronat), (İstanbul: Türkiye İş Bankası Yayınları, 1995), s. 47-48.

Japon sularında seyrettiği sırada da “istirahatçı vardiya personeli”nin vatana olan özlemlerini dile getiren şu gemici marşını söylediklerini kaydeder:

Yol ver serdümen yol ver
Gece gündüz seyredelim
Bu havaya rabbim yol ver
Vatanımıza dönelim⁵

Dönüşte, geminin hazin bir şekilde batması üzerine de yine şiirler/mersiye yazılır. Ancak, Ertuğrul firkateyni'nin batışından duyulan hüznün ve kazanın ardından yazılanlar o günlerde basında pek akis bulmaz. Zira, “kaza haberi İstanbul'da duyulur duyulmaz basına karşı bir tedbir konulmuştur. Bu durumun halka nasıl anlatılacağı düşünülmüştür. Sonuçta “Ceride-i Bahriye'de “İlan-ı Resmî” olarak olayın tafsilatlı şekilde açıklanması kararlaştırılmıştır.”⁶ Dolayısıyla, halkın bu olayla ilgili bilgilenmesi resmî bilgiler çerçevesinde olur. Facianın edebiyattaki akislerinin o günlerde basında yayımlanmamasının sebebini ise dönemin şairlerinden Üsküdarlı Talat'ın şu cümleleri izah ediyor olsa gerektir:

“Japonya'ya giden Ertuğrul firkateyninin gark olduğu haberi gelmişti. Bir mersiye yazmıştım. Gazeteye konulmak üzere dizilmişti. Sansör Hıfzı Bey, müsaade etmedi. Ertesi gün dahiliye müsteşarlığından çağrıldım. Rıdvan Paşa, bu gibi teessürat ve hissiyat-ı umumiyeyi tahrik edecek yazıların, şiirlerin yazılmamasını katiyen ihtar etti.”⁷

Üsküdarlı Talat'ın anlatımına bakılırsa Ertuğrul firkateyninin battığı günlerde İstanbul'da şairlerin, yazarların bu facia ile ilgili yazmış olduğu eserlerin yayımlanması dönemin yetkililerince pek istenmemiştir. Gerekçe de bu yolda yazılmış şiirlerin halkın üzüntüsünü ve hissiyatını tahrik edeceği düşüncesidir. Belki de bu yüzdendir Namık Kemal'in oğlu Ali Ekrem, “Ertuğrul”⁸ başlıklı şiirini II. Meşrutiyet ilan edildikten sonra yayımlar.⁹ Gerçi şiirine altındaki tarihe bakılırsa 17 Kânûn-ı sâni [1]324'te (30 Ocak 1909) yazılmıştır. Midhat Cemal Bey'e ithaf edilmiş olan şiirde “Ertuğrul” ismi, başta

⁵ Amiral Çetinkaya Apatay, *Türk Japon İlişkileri ve Ertuğrul Firkateyni'nin Öyküsü*, 2. baskı, (İstanbul: Deniz Basımevi, 2008), s. 144.

⁶ Mekiye Mihriban Arslan, *1890 Ertuğrul Faciası*, (Basılmamış Yüksek Lisans Tezi, İstanbul Üniversitesi Sosyal Bilimler Enstitüsü, 1992), s.58.

⁷ İbnü'l-Emin Mahmud Kemal İnal, *Son Asır Türk Şairleri*, Cüz.10, Maarif Mat., İst., 1940, s. 1888-1889.

⁸ Bu şiir, *Resimli Kitap* mecmuasında çeşitli tashih hataları sebebiyle iki kez basılmıştır. İlk olarak, *Resimli Kitap*'ın 5. sayısında (C.1, Kânûn-ı sâni 1324, s. 414-415) yayımlanmıştır. Sonra, 6. sayıda (Mart 1325, s. 546) şu dipnotla yayımlanmıştır: “5 numaralı nüshamızda birçok mürettep hatalarıyla neşredilen bu eser-i nefsin musahhihan yeniden tab'ı vecâibden ad olundu”. Şiir ayrıca *Musavver Muhit* mecmuasında (C.1, Nu.19, 5 Mart 1325, s. 290-291) da benzer bir notla (“*Resimli Kitap*'ın 5 numaralı nüshasında tertib sehveleriyle neşredilmiş olması münasebetiyle bu defa nâzım-ı muhtereminden bilâ-'itizâr yeniden derc edildi”) neşredilmiştir.

⁹ Bu noktada Ertuğrul Faciası ile ilgili Osmanlı döneminde yazılmış tek eser olan Süleyman Nutku'nun kitabının da (*Ertuğrul Firkateyni Faciası*, İstanbul: Matbaa-i Bahriye, 1911, 133s.) II. Meşrutiyet'in ilanından sonra yayımlanması tesadüfi olmasa gerektir.

Osmanlı Devleti'nin kurucusu Osman Bey'in babası Ertuğrul Gazi olmak üzere geniş bir anlam dairesini ifade eder. Bunlardan biri de "Ertuğrul Firkateyni"dir. Şair, "Ertuğrul" kelimesinin Osmanlı tarihi bağlamında kendinde uyandırdığı duygu ve düşünceleri dile getirirken şiirin sonunda Ertuğrul Faciası'nı da hatırlatmadan geçmez. Farklı iki vezinde ve iki bölüm halinde tanzim edilmiş olan şiirin bütünlüğünü bozmamak açısından ikinci kısmın tamamını aşağıya alıyoruz:

Bil ki son kahramân-ı Osmânî
Olan oğlun büyük Süleymân'ın
İrtihâliyle fikr-i şeytânî
Pâdişâh oldu! Kabr-i zî-şânın
Her girîv-i memâtı dinlerdi,
Her gün Ertuğrul inler, inlerdi...
"Benziyor kehkeşâna yaraların,
Mevkib-i rihletin odur gûyâ;
Yıldırım aksidir nakârelerin,
Seni alkışlıyor burûc-ı semâ"
Şi'ri târîh-i ıztırâbındır.
Geliyor levha-i mezârından
Yıldırımlar kadar bülemlend âyât;
Beşerin ömr-i târumârından,
Kalb-i dünyânın inkisârından,
Fikr-i Hakkın gurûb-ı zârından,
Daha dehşetli bir sadâ-yı memât!
Daha hûnün likâlî bir mâtem!
Mülküne girye-bâr olan sademât
Zehr nâm revân-harâbındır.
Âh! Ey Haydar-ı gazâ tev'em,
Leyl-i a'sâr içinde inlersin;
Hoş eder kalb-i iğbîrârından
Cevv-i târihe en büyük feryâd;
Bir mü'ebbet likâ-yı muğbersin
Fakat en can-hırâş feryâdın
Urdu halkın simâh-ı ibretine
Battığın gün, vatan kadar nâ-şâd,
Bir seffineyle Bahr-i Ummân'ın
Battığın gün mezâr-ı gurbetine!¹⁰
Âh ey cephe-i bülemlend-nijâd,
Şimdi her gün Japonya'nın denizi
Bir gurûbunla hûn-nisâr oluyor
Seni kaldırdı, attı evlâdın...
Târumâr oldu türbe-i şânın
Sana her dalga bir mezâr oluyor...
Gird-bâd-ı mehîb-i hicrânın

¹⁰ Yayımlandığı dergilerde şiirin bu kısmında şu not bulunmaktadır: "Ertuğrul nâm-ı celâdetini taşıyan ve takriben on sekiz yirmi sene evvel taraf-ı devletten ziyâret-i resmiye ifâ eylemek için Japonya'ya kadar gönderilerek avdet ederken Japonya denizlerinde beş altı yüz güzide Osmanlı zâbiti ve kahraman bahriye askeriyle berâber garg u nâbûd olan Osmanlı seffine-i harbiyyesi maksûddur."

İnletir şimdi fikr ü kalbimizi:
Kara kan dalgalarla ağlayarak,
Bugün Ertuğrul istiyor bir hak!

Ertuğrul fırkateyni ile ilgili bir başka şiir, Hasan Âli Yücel'e aittir. Hasan Âli Yücel, söz konusu geminin Süvarisi Ali Bey'in büyük kızı Neyire Hanım'ın oğludur. Şair kimliğinin yanında Türkiye'de Milli Eğitim Bakanlığı'nda önemli görevlerde bulunmuş olan Hasan Âli Yücel, uzunca bir süre Milli Eğitim Bakanlığı da yapmıştır. Yücel, "Japon denizlerinde izi bile kalmayarak ölen büyükbabamın aziz hatırasına" diyerek dedesi Ali Bey'e ithaf ettiği Denizin Sesi adlı şiirinde, Türk çocuklarına kahraman denizci atalarıyla övünmelerini ve onları örnek almalarını öğütler. Şair, şiirinin ilk bölümünde Türk çocuklarına şöyle seslenir:

Dinle yavrum dalgaların sesini
Üzgün üzgün çırpınırken
İçli içli hıçkırırken
Dikkat et göreceksin,
Kuş uçmayan enginlerde
Ataların gölgesini.
Karadeniz'le Akdeniz,
Atlas'la Hint Okyanusu
Soğuk deniz, sıcak deniz
Yakın deniz, uzak deniz
Hepsi sana anlatacak
Binlerce yıl önce gelen,
Düşmanları yakıp yenen
Denizci Türk erlerini
Adları ne, mezarları nerededir?
Kimse bilmez yerlerini¹¹

Öte yandan, Türk edebiyatından başka Japonya'da da Ertuğrul faciasıyla ilgili şiirler kaleme alınmış ve ağıtlar söylenmiştir. Mesela, "Vakayamalı bir öğretmenin kazanın ardından yazdığı bir şiir" oldukça güzeldir. Şiirin bazı mısraları, "Ertuğrul kazazedelerine ilk yardımı yapanlardan birisi olan Dr. Date'nin yeğeni Bay Osari" tarafından 1937 yılında Ertuğrul Deniz Şehitleri Anıtı'nın açılışında okunmuştur. Son yıllarda yayımlanan bir eserde ise Fransızcasından Türkçeye tercüme edilerek neşredilmiştir.¹² Şiirde yer alan şu mısralar gelecekteki Türk-Japon ilişkileri için dikkat çekici bir öngörü mahiyetindedir:

¹¹ Hasan Âli Yücel'in *Sizin İçin-Çocuklara Şiirlerim* kitabından nakleden Canan Yücel Eronat, *Ertuğrul Süvarisi Ali Bey'den Ayşe Hanım'a Mektuplar*, (İstanbul: Türkiye İş Bankası Yayınları, 1995), s. 78.

¹² Amiral Çetinkaya Apatay, *Türk Japon İlişkileri ve Ertuğrul Fırkateyni'nin Öyküsü*, 2. baskı, (İstanbul: Deniz Basımevi, 2008), s. 200.

Zira boğularak canlarını verenler,
İki ülke arasında sürecek sonsuz dostluğun
Temelini atan kişilerdir.¹³

Türk şehitleri için Japonya'da yakılmış bir ağıt da yine son yıllarda Türkçeye çevrilmiştir ki oldukça dokunaklı sözler içermektedir. Adeta, olayı duyan bir Türk tarafından yakılmış gibidir.¹⁴

2.Mektup

Ertuğrul fırkateyninde bulunanların İstanbul'la haberleşmesi iki vasıtayla gerçekleşir: Bunlardan biri telgraf, diğeri de mektuptur. Arşiv belgeleri ve Ceride-i Bahriye adlı gazeteye aksettiği kadarıyla gemi ile İstanbul arasındaki resmî haberleşme telgrafla gerçekleşir. Zira, genelde geminin seyri hakkında bilgi veren bu telgrafların bazıları Ceride-i Bahriye'de yayımlanmıştır. Böylece halk da bu önemli yolculuktan haberdar edilmeye çalışılmıştır. Aynı şekilde geminin batması, şehit olanlar ve kurtulanlara ilişkin bilgiler, vefat edenlerin ailelerine yardım için düzenlenen yardım kampanyası gibi hususlar da söz konusu gazetenin sayfalarında bulunmaktadır.¹⁵ Öte yandan gemi personelinin geride bıraktıkları aileleri ve arkadaşları ile haberleşmesi ise telgraf pahalı olduğu için¹⁶ genelde mektuplarla gerçekleşmiştir. Ancak bu mektuplardan günümüze pek azı ulaşabilmiş veya gün yüzüne çıkabilmiştir. Bilinen az sayıdaki mektuplar göstermektedir ki gemiden İstanbul'a hem tarihî hem de edebî kıymeti olan mektuplar yazılmıştır.

Ertuğrul fırkateyni süvarisi Ali Bey'in eşi Ayşe Hanım'a yazdığı mektuplar, uzun süre muhafaza edildikten sonra Ayşe Hanım tarafından torunu Canan Yücel Eronat'a teslim edilir. Eronat, bu mektupları dostlarının da yardımıyla yeni yazıya aktarıp bir kitap halinde yayımlamıştır.¹⁷ Kitapta, Ali Bey'e ait bazıları uzun bazıları kısa olmak üzere otuz üç adet mektup bulunmaktadır. Mektupların ilki 6 Temmuz 1305 tarihli olup sonuncusunun üstünde ise 28 Temmuz 1306 tarihi yazılıdır.

Uzak diyarlardan eşine dönemin mektuplaşma kültürüne uygun olarak bismelenin kısaltılmış şekli olan "bihî" ile başlayan ve ardından "Hakikatli Hanımcığım", "Hakikatli

¹³ Apatay, s. 201.

¹⁴ *Ertuğrul Süvarisi Ali Bey'den Eşi Ayşe Hanım'a Mektuplar*, (Hazırlayan: Canan Yücel Eronat), (İstanbul: Türkiye İş Bankası Yayınları, 1995), s. 77; Osman Öndeş, *Ertuğrul Fırkateyni Faciası*, 2. baskı, (İstanbul: Aksoy Yayıncılık, 1998), s. 5; Apatay, s. 201.

¹⁵ Bu bilgiler için *Ceride-i Bahriye*'nin değişik sayılarına (Nu.4-39, 25 Temmuz 1305-13 Teşrin-i sâni 1306) bakılabilir.

¹⁶ *Ertuğrul Süvarisi Ali Bey'den Eşi Ayşe Hanım'a Mektuplar*, s. 13.

¹⁷ *Ertuğrul Süvarisi Ali Bey'den Eşi Ayşe Hanım'a Mektuplar*, (Hazırlayan: Canan Yücel Eronat), (İstanbul: Türkiye İş Bankası Yayınları, 1995), 84s.

İsmetli Efendim”, “İsmetli, İffetli Hanımcığım” gibi hitaplarla seslenen Ali Bey bazen de aldığı mektubun neşesini hitabına da yansıtır:

“İffetli, Muhabbetli, Hakikatli, Nezaketli, Leblebici, Falancı, Filancı, Hanımcığım, Kadıncığım;

29 Kânun-ı evvel 1305 tarihli mektub-ı dilnüvazileri vusulü dest-i terkim olunarak bizler dahi sıhhat ve afiyette olduğumuz halde saadetli pederimin Paşa hazretlerinin ve valide hanımefendinin dâmen-i aliyesini öperek, validem hanımın dahi mahsusen ellerinden öperim.”¹⁸

Ali Bey, mektuplarında genel olarak seyahatleri ve gördükleri yerler hakkında bilgi verir; geride bıraktığı eşinin, çocuklarının, dost ve akrabalarının halini hatırlar, onlara selam eder, bu sırada şeyhini de ihmal etmez.

Ali Bey’in ilk mektubu şöyledir:

“Hakikatli Hanımcığım,

Şaka maka bu akşam gelirim, yarın gelirim diyerek oradan hareketle gayetle güzel hava bilâfiye Marmaris limanına muvasalat ettik. Buradan, yine şaka maka Port Siad’e ve oradan da Japonya’ya, Mevlâ ihsan ederse gideceğiz. Hemen Cenâb-ı Mutâ-i Hakikî hakkımızda hayırlısını ihsan buyursun. Çocuklar inşaallah cümleten birlikte afiyettedirler. Her ikisini de kerime hanımı da tarafımdan busediniz. Muvasalat olunacak mevâkiden mektuplarımı eksik etmem. Kimice işlerimiz çokça, vakit dahi dar olduğundan burada hatmi-i makal ediyorum. Cenab-ı Allah cümleye ve sizlere afiyetler ihsan buyursun. Âmin.

Saadetlü pederim Paşa hazretlerinin ellerinden öperim ve komşularımızdan müdavim-i hane bulunanlarımızın cümlesine selâm ederim. Ve validem hanımefendinin destlerini busederim.”¹⁹

Yukarıdaki mektupta da belirttiği gibi işlerinin çokluğu ve vaktinin dar olması sebebiyle olsa gerektir ki Ali Bey’in mektupları çok uzun değildir. Öyle ki Süveys’ten gönderdiği bir mektubunda “kadıncığım mektup biraz küçük amma kusurumu affeyle”²⁰ diyerek affını ister.

Ali Bey’in yine Süveys’ten gönderdiği ve aşağıya bir kısmını aldığımız mektuptaki ifadeler ise bir yandan mektup almaktan duyduğu sevinci göstermesi diğer yandan da gemide yaşananları Tanzimat dönemi Türk romancılarından Ahmet Midhat Efendi üslubuyla anlatması bakımından oldukça dikkat çekicidir. Zira şu cümleler, Ali Bey’de

¹⁸ Ertuğrul Süvarisi Ali Bey’den Eşi Ayşe Hanım’a Mektuplar, s. 23.

¹⁹ Ertuğrul Süvarisi Ali Bey’den Eşi Ayşe Hanım’a Mektuplar, s. 3.

²⁰ Ertuğrul Süvarisi Ali Bey’den Eşi Ayşe Hanım’a Mektuplar, s. 4.

kuvvetli bir gözlem ve tasvir yeteneğinin olduğunu göstermekte ve adeta bir romanın sayfalarına aйтmış izlenimi vermektedir:

“29 Ağustos 1305 tarihinde meraklanıp da bizleri de meraklandırdığınız mektup, vâsil-ı dest-i terkim olunarak güzel güzel okudum. Hiç merak etme, aynı aynıya söyleyeceğim. Mektup elime geldiği anda bizler tıpkı “bir hayal” tertibi gibi hep birden bağıırıp kumanda etmekte idik. Malum ya, gemimiz tamir için havuzda bulunduğundan omurga ve bodoslama mevkilerine koyup her ne kadar civatalar için gayret olunuyorsa da lâkin kumandanımız bulunan izzetlû Hubba Bey, hemen bir sandal misillü oluversin deyip de, “Aman Yârabbi, bugün de bitmeyecek” dediği zaman başmimar bulunan Maltız, hemen yanıma koşup “Şuna bir limonata verin de aklı başına gelsin yahu, hu hu, ne yapıyorsun, bu gemi Çaponya’ya gidecek; herkes sizin tersane halkı gibi deli değil, deyip kulağına bağıırverin” diyor. Beri taraftan ise bizim hemşehri Kamil Beyefendi, “Şunu yapiverelim”, diğer taraftan mahalle ihtiyarı makamında bulunan Ömer Kaptan (bu defa terfi eden), “Muhammed Allah aşkına şunlara kulak verme, işlerimize bakalım. Biz oyunda iken bodoslamalara omurgayı birbirine rapteder dökme pirinç İskenderiye’den geldi. Malum ya bizim [...] bugün tamam olacak, yerine konacak ve yarın havuza su salıverilecek, diye bir kumanda-i temyiz verip bizler dahi, alel rey, deyip, olmayacak bir işe, çabuk şimdi olacak deyip Maltız’ı sıkıştırmanın üzerinde mektup elimde idi. Bendenizde ama kızma falan yok. Maltız yakamdan tutmuş. “Ali Bey ne söylüyorsun, bu oyuncak mı yoksa gemi mi?” diyor. “Dur şimdi işim var, mektup okuyacağım” dedim. “Canım, senin telaşına baktım da zâhir bunun da aklı ermiyor diyecektim. Sen bana bakma, işine bak” diyerek Maltız’ı savdım.”²¹

Öte yandan, aynı mektuptaki şu cümleler ise daha Süveys Kanalı’nda iken geminin durumuna ve komutanın psikolojisine ilişkin yazılmış belge özelliğı taşımaktadır:

“Geminin gitme bahsine gelince, şimdiki halde güzelce tamir olundu. Bazı İstanbul’da müsait olunmayanları bile yaptık. Yalnız, kazanlar, kimse işitmesin, biraz akıyor. Onun da bize zararı yok. Mamaşih şayet tersi döntüp gemi geri dönerse bizim kumandan ya ölür, ya çıldırır. Allah göstermesin.”²²

Ali Bey, Singapur’a varınca mektuplarını artık daha çabuk ulaşması için İngiliz Postahanesi aracılığıyla gönderir. Eşinden de göndereceğı mektubun üstüne şu adresi yazmasını ister: “İngiltere müstemlekâtından Çin sularında Singapur limanında, Osmanlı

²¹ Ertuğrul Süvarisi Ali Bey’den Eşi Ayşe Hanım’a Mektuplar, s. 8.

²² Ertuğrul Süvarisi Ali Bey’den Eşi Ayşe Hanım’a Mektuplar, s. 9.

firkateyni Ertuğrul Süvarisi".²³ Ali Bey, Singapur limanında gördüğü gemilerin büyüklüğünden etkilenir ve eşine bu durumu Ertuğrul firkateyni ile mukayese ederek şöyle anlatır: "... buraların gemileri acayip, yani denizlerine göre yapılmış. Bizim geminin iki veya üç misli cesametinde olup, bizim mahut ise ekmekçi sepeti gibi her tarafı gıcırıyor."²⁴

Ali Bey, Çin sularında ilerledikçe bir yandan hasretin diğer yandan da havanın derecesi bir hayli artar. Bir mektupta "Çok göreceğim geldi. Adeta her taraf şeffaf imiş de arka tarafta sizleri göremiyorum gibi geliyor" der. Sonraki mektubunda ise "Allah aşkına bir mektup gönderiniz"²⁵ diyecektir. Gördüğü coğrafya çok güzeldir. İleriki mektuplardan birinde "vakide arazi cennet tamam sıcak bahsine geliniyorsa bu da cehennemden dem vuruyor"²⁶ diye yazar.

Ali Bey, hasret gidermek için özellikle Singapur'dan her hafta düzenli bir şekilde mektup gönderir. Bunlardan birine "hiç olmazsa resmimi olsun göndereyim de tahayyül ettiği yerleri kâmilen temaşa etsin"²⁷ diyerek bir resmini de ilave eder.

Ertuğrul firkateyni, Singapur'dan sonra Hong Konk yoluyla Japonya'ya ulaşır. Ali Bey bu durumu 11 Mayıs 1306 tarihli mektubunda eşine şöyle haber verir: "Lehülhamd id-i said-i şerifin üçüncü günü Japonya'da vaki Nagasaki limanına muvasalat olundu. Buradan dahi asıl mahal-i maksud olan Yokohama'ya hareket olunacak ki, bu dahi 700 mil olup denizleri dahi evvelkilere nazaran ve ada arası olduğu için biraz kolaycadır."²⁸ Ali Bey bundan sonraki 5 Haziran 1306 tarihli mektubunda ise, Yokohama'ya ulaştıklarını, orada kumandanın Sultan II. Abdülhamid tarafından gönderilen "nişan, imtiyaz ve vesair emanetleri" Japon İmparatoruna takdim ettiğini, o gece Japon imparatoru tarafından kendilerine yemek verildiğini belirtir.²⁹

Ali Bey, Japonya'dan gönderdiği mektuplarda buraya ilişkin çok fazla bir bilgi vermektedir. Hatta birinde "Bu taraftan havadis soruluyorsa bugün Prens'e, yarın Hariciye Nâzırı'na, öbür gün Bahriye Nazırı'na olmak üzere davetnameler geliyor" der. Dolayısıyla ayrıntıya pek girmez. Bununla beraber Ali Bey'in aynı mektubu sayesinde şunları öğreniyoruz: Japonya'da "çok para lazım. 150 liraya kadar çay takımı var. 900, 1000

²³ Ertuğrul Süvarisi Ali Bey'den Eşi Ayşe Hanım'a Mektuplar, s. 15.

²⁴ Ertuğrul Süvarisi Ali Bey'den Eşi Ayşe Hanım'a Mektuplar, s. 12.

²⁵ Ertuğrul Süvarisi Ali Bey'den Eşi Ayşe Hanım'a Mektuplar, s. 14-15.

²⁶ Ertuğrul Süvarisi Ali Bey'den Eşi Ayşe Hanım'a Mektuplar, s. 17.

²⁷ Ertuğrul Süvarisi Ali Bey'den Eşi Ayşe Hanım'a Mektuplar, s. 20.

²⁸ Ertuğrul Süvarisi Ali Bey'den Eşi Ayşe Hanım'a Mektuplar, s. 30.

²⁹ Ertuğrul Süvarisi Ali Bey'den Eşi Ayşe Hanım'a Mektuplar, s. 31.

liraya kadar konsol, yün işi yok, ipek pek çok, bir de valide hanımın sevdiği hafif tepsilerin yeri burası.”³⁰

Ali Bey, valide hanımın sevdiği hafif tepsilerden aldı mı bilinmez. Ancak sonraki mektubundan öğrendiğimize göre eşine çok çok çiçek yetiştirsin diye Japon saksıları alır. Bunu haber verirken Ali Bey’in mektuplarının edebîliği, şiirsel üslubu bir kez daha fark edilir: “Birçok saksılar aldım, hemen çok çok çiçekler yetiştirirsin. Ama bizler gittikçe soluyoruz. Renk adeta solmaz bir karalık, saçlar keza solmaz beyazlık. Bir daha var, pek söylemek istemiyorum. Hadi, gözlerimin mavisi duruyor.”³¹

Ayşe Hanım, eşinin mavi gözlerine bir daha hiç bakamayacaktır. Oysa son mektubunda Ali Bey eşine şunları yazar: “İnşallah İstanbul’a vüsulümüzde bu mektuplar saklanırsa, uzun uzadıya tafsili olacaktır efendim”.³²

Ne acıdır ki mektupların ayrıntılı izahı da yapılamayacaktır. Zira, Ali Bey dönüş yolunda batan Ertuğrul firkateyninde şehit olur ve geminin komutanı Osman Bey’le aynı kaderi paylaşır.

Osman Bey, Japonya seferi sırasında akrabalarına ve dostlarına birçok mektup yazar. Seferle ilgili çektiği telgraflardan ve yazdığı resmî raporlardan bir kısmı Ceride-i Bahriye’de yayımlanmıştır. Ancak özel mektuplarından günümüze pek azı ulaşabilmiştir. Bunlardan bazılarını Süleyman Nutku, Osman Bey’in oğlundan alarak yayımlamıştır(*Ertuğrul Firkateyni Faciası*, İstanbul: Matbaa-i Bahriye, 1911, 133s.). Mevcut kaynaklarda Osman Paşa’nın kardeşi Mehmet Raşit Paşa’ya yazdığı üç adet mektuptan söz edilmektedir. Bunlardan ilki 15 Haziran 1890’da Yokohama’dan yazılmıştır. Mektupta Japon İmparatoru tarafından çok iyi misafir edildiklerinden bahsetmekte, ancak yavaş yavaş usandıklarını, bir an önce dönmek istediklerini belirtmektedir.³³ İkinci mektup, birinciye göre oldukça uzun olup yine Yokohama’dan yazılmıştır ki üzerinde 28 Haziran 1890 tarihlidir. Bu mektup vasıtasıyla yolculuk sırasında Çin sularında yaşanan zorluklar, Tokyo’ya vardktan sonra orada yapılan resmî görüşmeler, Japonya’da baş gösteren kolera salgını hakkında bilgiler okumak mümkündür. Osman Paşa, kolera salgını haberinin İstanbul’da duyulmamasını istercesine mektubunu şu cümle ile bitirir: “Bu bilginin duyurulmayacağına temenniye gerek yoktur efendim”.³⁴ Üçüncü mektup, gemiye de sıçrayan kolera salgını hakkında bilgi vermesi, yaşananlar

³⁰ Ertuğrul Süvarisi Ali Bey’den Eşi Ayşe Hanım’a Mektuplar, s. 32.

³¹ Ertuğrul Süvarisi Ali Bey’den Eşi Ayşe Hanım’a Mektuplar, s. 33.

³² Ertuğrul Süvarisi Ali Bey’den Eşi Ayşe Hanım’a Mektuplar, s. s. 38.

³³ Erol Mütercimler, *Ertuğrul Faciası 21.Yüzyıla Doğru Türkiye-Japonya İlişkisi*, (İstanbul: Alfa Yayınları, 2010), s. 148-150.

³⁴ Mütercimler, s. 158.

karşısında Osman Paşa'nın psikolojisini yansıtmayı, Japonların Türklere olan sevgisini ve bu durumu İngilizlerin kıskanmasını anlatması bakımından oldukça dikkat çekicidir. Bu hususlarda mektuptaki cümleler şöyledir:

"Artık üçüncü bayramımızı da Yokohama'da karşılamaya hazırlanmışken, kolera gibi bir büyük belaya yakalanarak, otuz üç gün devam eden karantina hapishanesinde geçirildiğinden, bu konuda Allah'ın hikmetine (hayret içinde) şaşırırım kaldım. (...)

Bu gün de çok şükür üç haftadan beri koleradan ne hasta ve ne de ölüm olmadığını tam bir şükranla arz ederim.

Hastalık sırasında İstanbul'a dört-beş telyazı da yazmış ve ölenlerin on üç ve hastalananların otuz yedi kişiye varmış olduğunu bildirmiştim."(...)

Şu kadar diyebilirim ki, şu geminin kaç kamarasında bulunmak şerefi benden başka kimseye nasip olmuş olsaydı, bu ana kadar geçen olaylara karşı her şeyi göze alarak ya firar ya da intihar ederdi. (...)

Japonya'nın durumundan söz etmeğe fırsat bulamadığıma da üzgünüm.

Fakat öyle yazı ile anlatacak şey olmadığından inşallah görüştüğümüzde anlatırım efendim. Şu kadar söyleyeyim ki, tuhaftır Japonyalılar bizi pek sevdi. Bu durum İngilizlerde kıskançlığa yol açtı ve gazetelerine yazdıkları makalelerle, İngiliz gazetelerinin yine hakkımızda birtakım anlamsız hezeyanlarına neden oldular."³⁵

Görüldüğü gibi Osman Paşa'nın mektupları Ali Bey'inkilerle karşılaştırıldığında Ali Bey'in mektuplarının edebî kıymetinin daha fazla olduğu söylenebilir. Osman Paşa'nın mektupların ise tarihî değeri olan bilgiler daha fazladır. Her ikisine ait mektuplar ve mektuplarda bahsedilenler göstermektedir ki hem Ali Bey Hem de Osman Paşa, daha başka şahıslara birçok mektup yazmışlardır. Bunun yanında gemide bulunan diğer mürettebat da İstanbul'a mektup göndermişlerdir. Ancak Ali Bey'e ve Osman Paşa'ya ait mektuplar göstermektedir ki bunlardan geriye pek azı kalmıştır. Diğerleri ise ya kaybolmuş ya da gün yüzüne çıkmayı beklemektedir.

3.Hatıra

Ertuğrul faciasında sağ kalanların elbette anlatacakları çok şeyler vardır. Ali Bey ve Osman Paşa'nın mektuplarından da hatırlanacağı üzere birçok şey mektuplarda yazılmamış İstanbul'a dönünce tafsilatlı bir şekilde anlatılacağı ifade edilmiştir. O sebeple gemiden kurtulanların hem geminin batışına hem de yolculuğa dair anlatacakları hatıraları olmalıdır. Ancak ne yazık ki o günlerde –belki de basına uygulanan kısıtlamalar

³⁵ Mütercimler, s. 160-162.

nedeniyle- kazazedelerle görüşmeler yapılp yaşadıkları, gazete ve dergilerde anlatıl(a)mamıştır. Bununla beraber sağ salim İstanbul'a dönebilenlerden bazıları sonraki yıllarda kendileri ile yapılan görüşmelerde, hafızasında kalanları kısmen de olsa anlatmışlardır. Ölümden kurtulabilenler arasında bulunan gemi imamı Ali Efendi ile bazı kişilerin anlattıkları çeşitli eserlerde yer almaktadır.³⁶ İmam Ali Efendi geminin batış anını şöyle anlatır:

"Ben, kaç güvertesinde ırgadın yanındaydım. Bu felaket üzerine aşağı kamaraya inmek istedim. Fakat palavra güverteye kadar suyun hücum etmiş olduğunu görerek geri döndüm. Güverteyi tekrar bulduğum zaman geminin alt ve baş taraftan yıldırımla vurulmuş gibi dağılmıştı. Yalnız kaç kasarası kalmış ve bir tarafa yatmıştı. Bu cinnet hali içinde bir aralık mizana direğinin kaça doğru devrildiğini ve kasara üzerine birçok askerinin toplanmış olduğunu hatırlıyorum.

Geminin çarptığı kayalık, sahilden o kadar uzakta olmadığı halde, beş yüz kişiyi aşan mürettebat ve subayların boğulması; geminin kayalara çarpmasından sonra, belirtildiği gibi dağılivermesiyle birlikte, canlarını kurtarmak için kendilerini denize atan subay ve askerlerin enkaz arasında ezilip kalmasından ileri geldiği şüphesizdir.

Ben ise geminin güvertesi kayboluncaya kadar bekledim. Bundan sonra kendimi tevekkül ile korkunç dalgalara terk ettim. Ancak kıyıya ulaşınca kadar, çevremdeki enkaz arasında darbe yiyip ölmekten kurtulmak için harcadığım gayret ve dikkat yüzünden sabırla hareketime rağmen yaralı ve bereli bir halde kıyıya vardım."³⁷

Japonya'da Büyükelçi olarak görev yapmış olan Hüsrev Gerede, konu ile ilgili bir eserinde³⁸ kazadan kurtululardan Ahmet Erkiş adlı denizci ile yapılan bir röportaja yer verir. Söz konusu röportajda Ahmer Erkiş, İstanbul'dan Japonya'ya kadarki yolculuklarını kısaca anlattıktan sonra, Japonya'ya dair unutamadığı iki şeyden bahseder: "İki şeyi unutamam: birisi Japon konukseverliği, bize samimi dostlukla, çok ince bir nezakete muamele ettiler; satın aldığımız şeylerin parasını bile verdirmediler. İkincisi de pus pus arabaları... Ömrümde böyle şey görmemişim."³⁹ Ahmet Erkiş, hatıralarının devamında ise gemideki salgın hastalıktan, dönüş yolundaki dehşetli fırtınadan, geminin nasıl battığından ve kurtululaların Japon gemisiyle İstanbul'a getirilmesinden bahseder. Erkiş, geminin batışını ve kendisinin nasıl kurtulduğunu şöyle anlatır: "*Dağ gibi müthiş bir*

³⁶ Süleyman Nutku'nun eserinden (Süleyman Nutku, *Ertuğrul Firkateyni Faciası*, İstanbul: Matbaa-i Bahriye, 1911) nakleden Erol Mütercimler, s. 170-175.

³⁷ Erol Mütercimler, s. 175.

³⁸ Hüsrev Gerede, *Mübarek Ertuğrul Şehitlerimiz ve Muhteşem Anıları*, (İstanbul Deniz Kuvvetleri Kumandanlığı Yayınları, 1956).

³⁹ Hüsrev Gerede'den nakleden Erol Mütercimler, s. 176.

*dalga gemimiz üzerine çöktü, arkadan başkaları geldi. Mürettebatta kargaşalık; gemi de su almaya başladı. Gemicilerimiz, arkadaşlar halatlarla tırmanmaya başladılar. Fakat dağ gibi dalga direkleri aşıyordu. Bu sırada korkunç bir çatırtı duyuldu... Gemi bir kayaya çarpmıştı; denize düştüm, bir tahta parçasına sarıldım. Dalga beni dibe sürükledi, boğulmak üzereyken nasıl olduğunu anlamdan kendimi bir kayanın üstünde buldum; kurtulmuştum...*⁴⁰

Ahmet Erkiş, bu röportajında anlattıklarının benzerini daha başka gazetecilere de anlatmış ve başka gazetelerde de hatıraları yayımlanmıştır. Mesela, İbrahim Cemal Aliş'in yaptığı konuşma Bartın Gazetesinde(Nu. 609, 2 Eylül 1937) yayımlanmıştır.⁴¹

Diğer yandan, kazadan kurtulan bir subayın kalem aldığı ve Deniz Arşivi kütüphanesinde bulunan bir rapor da hatıra nevindedir. Söz konusu hatıradan da geminin Yokohama'dan ayrılışı ve nasıl battığı anlatılmaktadır.⁴²

4. Tiyatro ve Roman

Türk edebiyatında Ertuğrul fırkateyni ile ilgili yazılmış -az da olsa- tiyatro ve roman türünde eser bulunmaktadır. Ancak bildiri metinlerinin on beş sayfaya sınırlı tutulmasının istenmesi sebebiyle bu türdeki eserleri ayrı ayrı ele almak yerine bunlardan kısaca bahsetmek icap etti.

Tespit edebildiğimiz kadarıyla tiyatro türündeki "Ertuğrul Faciası"(İstanbul: Yapı Kredi Yayınları, 1995) adlı eser Cumhuriyet dönemi Türk şiirinin önemli isimlerinden Behçet Necatigil tarafından kaleme alınmıştır. Ertuğrul fırkateyni faciasıyla ilgili tarihî kaynaklardan yararlanılarak yazılan eser, altı bölümden oluşmaktadır. Eserde, "vak'a-nüvis sıfatıyla Osman Paşa'nın maiyetinde Ertuğrul ile Japonya'ya gi[den]"⁴³ Veys Paşa-zâde Ali Ruhi Bey(1853-1890) odak olarak alınmıştır. Ali Ruhi Bey, Tanzimat dönemi şairlerindedir. Bir rivayete göre, Singapur'da hastalanarak karaya çıkmak zorunda kalmış ve orada vefat etmiştir. Diğer bir rivayete göre de gemi ile batıp boğulmuştur.⁴⁴ Ali Ruhi'nin İstanbul'dan ayrıldığı sırada Şair Eşref, -kehânet-i şairane gösterirsesine- şu kıt'ayı söylemiştir:

⁴⁰ Hüsrev Gere'den nakleden Erol Mütercimler, s. 177.

⁴¹ Bu röportaj için bakınız: <http://www.bartinhalkgazetesi.com/Haber.php?id=4058>

⁴² Erol Mütercimler, s. 178-179.

⁴³ Ali Kemal, *Ömrüm*, (Hazırlayan: M. Kayahan Özgül), (Ankara: Hece Yayınları, 2004)s. 35.

⁴⁴ Ali Ruhi Bey'in hayatı, eserleri ve Türk edebiyatındaki yeri hakkında geniş bilgi için şu kaynaklara bakılabilir: İbnü'l-Emin Mahmut Kemal İnal, "Ruhi", *Son Asır Türk Şairleri*, (Hazırlayan: İbrahim Baştuğ), C.IV, (Ankara: Atatürk Kültür Merkezi Başkanlığı Yayınları, 1999), s.1969-1980; Ali Kemal, s. 34-35; M.Kayahan Özgül, *Seke Seke Ben Geldim Sekmeler-1*, (Ankara: Hece Yayınları, 2008), s. 136-139; Behçet Necatigil, "Ali Ruhi", *Edebiyatımızda İsimler Sözlüğü*, 14. baskı, (İstanbul: Varlık Yayınları, 1991), s. 32.

Mücavir kalmak üzere hacca gitmişken Ali Ruhî
Kudüs'ten kaçtı geldi geçmeden emmâ beş on gün de
Uzandı bu sefer biçârenin cânı sıkılmıştır
Çıkar rûhu ..tünden korkarım deryânın üstünde.⁴⁵

Türk edebiyatında Ertuğrul firkateyni faciası hakkında yazılmış dikkat çekici bir roman, Erdoğan Şimşek tarafında yazılmış olup “Vuslata Beş Kala... Gidip de Dönmeyenler” üst başlıklı “Ertuğrul”⁴⁶ adını taşır. Belgesel bir roman özelliğine sahip olan eser, sonunda kaynaklar zikredilmese de Ertuğrul firkateyni ile ilgili tarihî kaynaklardan, hatıralardan ve mektuplardan yararlanılarak yazılmıştır. Romanda, İstanbul'dan Japonya'ya kadar Ertuğrul'un seferi ve dönüş yolunda batışı kronolojik olarak anlatılmaktadır. Romancı tarihî gerçeklere bağlı kalmanın yanında, bu seferden İngilizlerin rahatsız olması sebebiyle, esere kurmaca unsurlar da katar. İki İngiliz'in daha İstanbul'dan ayrılırken gemiye bomba yerleştirmeye çalışması gibi anlatımlar bu çerçevede zikredilebilir.

Sonuç

Tarihe “Ertuğrul faciası” olarak geçen Ertuğrul firkateyninin 1890 yılında Japon sularında batması, Türk ve Japon tarihi açısından önemlidir. Çünkü bu kaza Türk-Japon dostluğunun temellerinin atılmasına sebep olmuştur. Bu tarihî olayla ilgili Türkiye’de ve Japonya’da bazı edebî eserler yazılmıştır. Türk edebiyatında Ertuğrul firkateyninin Japonya seferi ve dönüşte feci bir şekilde batışını konu edinen -az da olsa- şiir, mektup, tiyatro ve roman türünde eserler bulunmaktadır. Bu eserlerden özellikle mektuplar ve şiirlerde seferin duygusal yönünü okumak mümkündür. Kurtulanların hatıraları, kazanın nasıl olduğu konusunda tarihi bilgi vermenin yanında geminin batmasının oluşturduğu büyük üzüntüyü de okumamıza imkan vermektedir. *Ertuğrul Faciası* adlı tiyatro eserinin, gemideki tek şair olan Ali Ruhî'nin hayatı merkeze alınarak yazılmış olması bakımından ayrı bir önemi vardır. *Ertuğrul* adlı romanda ise geminin öyküsü tarihî roman tadında anlatılmıştır. Hemen her eserde Japonların ne kadar cana yakın olduğu, Türklere oldukça konuksever davrandıkları, kazazedelere çok yardımcı oldukları vurgulanmıştır. Ertuğrul firkateyni seferinin önemi ve feci akıbeti düşünüldüğünde yazılan eserlerin sayısal olarak yeterli olmadığı söylenebilir. Zira bu olay, çok daha fazla ve çeşitli türdeki eserlere konu olacak kadar zengin bir içeriğe sahiptir. O sebeple özellikle Türk sanatçılarının bu seferi işleyen yeni eserler kaleme almaları temennisiyle bildirime son vermek istiyorum.

⁴⁵ İbnü'l-Emin Mahmut Kemal İnal, s. 1972.

⁴⁶ Erdoğan Şimşek, *Ertuğrul*, (Ankara: Elips Kitap, 2008), 327s.

Görsel İslam Sanatında Yeni Bir Yönelim: Çizgi Sanatı ve Öncü Çizerler
A New Expansion of Islamic Visual Art: Art of Drawing Picture and Precursor
Drawing Painters

Mete Çamdereli

Istanbul University, Istanbul, Turkey

mcamdereli@gmail.com

Islamic societies were not far from the visual culture for centuries, and there is no doubt that they teemed with many visual products; they left a huge visual heritage to the future generations. Their visual designs, as the art of drawings, have evolved in a special way and differently from the West. The approach of Islam to the appearance of living things forced Muslim artists to produce visual designs different from the other arts' imaginary perspective. A sequence of visual arts from calligraphy to illumination and to marbling has become a tradition in Islamic societies. But in the present time articulation of new artistic quests to Islamic art can be observed. Of these visual arts, drawing-picture is the most prominent one. In this study by drawing-picture we mean cartoon/illustration/caricature at the same time to give an implicit determination to the art of the artists we'll mention. These two leading artists who performed/is performing the drawing art as a visual matter from the second half of the 20th century to the utmost of their lives and understand the drawing's expression opportunities as an existence fight in the globalized world are Naji al-Ali, Palestinian drawing-painter and Hasan Aycın, Anatolian drawing-painter.

This study will focus on the two famous drawing-painters, who are mentioned as the representatives of drawing-picture art in the Islamic societies, with drawing-pictures and an example analysis of an drawing-picture from each of the artists given, and their drawing-picture styles will be identified. The process of the descriptive analysis will have its roots in symbology and in iconology as methodology. At the end of the study by the example analysis of Naci el Ali's and Hasan Aycın's drawing-pictures, drawing-picture as a new Islamic art will be explored and a methodical suggestion about analyzing an drawing-picture will be presented at the same time.

Giriş

Görsel, ister yazısal, ister resimsel ister görüntüsel olsun insanlık tarihi boyunca başat bir iletişim işlevi yerine getirmiştir. Mağara duvarlarından bilgisayar monitörlerine dek uzanan ömrüyle kendi içinde var olmuş kadim bir deneyim ve birikimi özgül bir miras olarak çağlar ötesine taşımıştır.

Görseli okuma ya da görselin işlemindeki tüm verileri irdeleme işlemi de, doğal olarak, böylesi tika basa dolu bir dağarı omuzlamayı, hiç değilse öncelikle görselin tarihsel donanımına yeterince nüfuz edebilmeyi gerektirir. Görseli okuma edimi başat bir iletişim ediminin söylemini bulgulama uğraşına girişmek değildir yalnızca, metinlerarası ilişkilerden beslenen sıra dışı bir birikimin dilini anlama çabası da göstermektir. Günümüzde sözden, yazıdan sonra üçüncü bir -ya da aşamalandırılmış olarak sonuygarlık dilimine karşılık gelen görsel söylem ya da bütüncül görsellik kültürü, kimi zaman inceleme nesnesinin karmaşıklığından çetrefil okumalara tanıklık ederken kimi zaman da apaçıklığından yeterince yalın okumalara kapılarını açabilir.

Okuma edimleri, incelenecek malzemeye ve/ya da tutunulacak yönetime göre çeşitli güçlükleri de beraberinde getirir. Bu kez, burada ikonolojik düzeyin açılımı olarak bir simgebilim okuması gerçekleştireceğiz ve bunu, görsel nitelikli çizgi izleğinden iki örnekle yapacağız. Başkaca görsel okumalarından bir parça ayrı olduğunu düşündüğümüz çözümlene sürecini başlatmadan önce inceleme nesnesinin anlaşılması bakımından çizgi sanatından kısaca söz etmekte yarar var.

Çizgi sanatı

Görselin derlenmesinden çizgi-simgesel düzeydeki incelenmesine doğru seyrederken simgenin ve kuşkusuz tüm çizgi-simgesel göstergelerin insan yaşamındaki önemini anımsamak gerekir. Birer görüntüsel gösterge (ikon) olarak çizgi-simgeler, toplumsal yaşamdaki anlamlama alanına anlatım çabukluğu, pratikliği, kıvraklığı getirmesi ve en az çaba yasına uygun biçimde, bir kavramı, bir imgeyi ya da bir öyküyü -nesnesi ile benzerlik ilişkisi kurma zorunluluğu olmadan- simgeselleştirerek kullanıcılarını bir dizi uzun anlatımdan kurtarması bakımından önemli bir simgesel imgelem kurma işlevi görürler.

Çizgi dili, kuşkusuz, simgeseldir; simgeleme marifetiyle ayrıntıdan arındırılmış odak-anlamlamayı mümkün kılan simgesel bir dildir. Ayrıca, kendi içinde sistemli bir görüntü oluşturan anlamlı şekillerle sağlanmış bir anlatım biçimidir; alegorik (yerinesel) bir dil olarak bir düşüncüyü, bir olguyu, en belirgin özellikleriyle eğretilyerek yansıtmaya, betimleme, simgelemedir. Simgesel bir dil olarak çizgi dili işaretlenmiş şekilden başka bir

şey olmayan temsili bir dildir. Simgesel dil bir kavramın, düşüncenin niteliği olarak belleksel ve zahiri görüntüyü canlandırma aracıdır; sürekli ve tekrarlanabilir. Simge aynı zamanda bir çizginin oluşumunda nihai şart olmasının yanısıra doğrudan çizgideki düşünceyi temsil tahtında düşüncenin de çizgiyle soyutlanmış biçimidir¹.

Soyutlama ve simgeleme yeteneğiyle görseli doğrudan besleyen ve görselden doğrudan beslenen çizgi, aynı zamanda çizgisel görselin başat belirleyicisi ve çizgisel simgenin kurgusundaki simgesel derinliğin biricik temsilcisidir. Çizgiyi işleyen, çizgiyi tasarlayan, çizgiyi görsel bir düzenlemeden geçiren sanat ise kuşkusuz çizgi sanatıdır. Çizgi sanatı temsil yeteneğindeki güçlülüğü bakımından önemsenmek, hiç değilse bu yüzden hakkında biraz olsun fikir edinilmek değerindedir ve temsil yeteneği bakımından doğrudan ayrıntı sanatıdır. Çizgideki ustalık ayrıntıdadır. Çizgi sanatçısı doğal olarak ayrıntı sanatçısıdır. İnsanın ve dünyanın tüm ayrıntısı çizgi sanatçısı aracılığıyla çizgidedir. Çizgi sanatı ile insan ve dünyanın insana ayrıntılı temsili sanatçının işidir; sanatçıdadır, sanatçıdandır ve sanatçı aracılığıyla.

Çizgi sanatı kuşkusuz çizgi ile örülmüş bir sanattır; kendine özgü estetiğiyle çizgisel bir ileti sanatıdır; çizgisel bir dille anlatım sanatıdır. İnsana ait ilk çizgilerden yola çıkılarak bir değerlendirme yapıldığında, söz konusu çizgilerin bir figür, desen çizme çabasından öte bir haberleşme, bir dileği, bir durumu iletme çabası taşıdığı anlaşılmaktadır. Modern zamanların çizgi sanatı haberleşme/bilişme konusunda diğer dillere düşen görevi de üstlenmek gibi bir konumda bulunmakta, yalnızca çizgi diline göre daha egemen, daha geçerli olduğu sanılan dillerle ifade edilemeyenin ifadesini sağlamada sanatsal bir yöntem olarak geçerliliğini/gerekliliğini sürdürmektedir.

Çizgi sanatı üretim aşamasında, 'yüzün belirgin çizgilerini ya da bedeninin oranlarını tamamen yergi amacıyla abartarak ya da biçimini bozarak, desen, resim vb. yolla gülünç ve acayip bir biçimde betimleme' olan karikatürün teknik imkanlarını da içeren, ancak karikatürün komikleştirme unsurundan çok eleştireliliği, ucubeleştirme unsurundan çok bilinçli/biçimli biçimbozmayı, güncellik unsurundan çok tarihsellik bağlamında güncelleştirmeyi, gündeme göre düşündürme unsurundan çok bilgi birikimine dayalı üretken düşünceyi içeren ve yine karikatüre nazaran resme daha yakın duran hatta onun alanında sayılan bir sanat türüdür.

Çizgi sanatı, kuşkusuz, çizginin imkanlarından doğmuş yeni bir sanatsal arayış, yeni bir anlatım tekniğidir², ama hiç kuşkusuz, kökeni noktaya bağımlı, noktada içkindir ve

¹ Ömer Lekesiz, *Çizgi Sanatında Dil ve Mesaj*, İstanbul, YediGece Kitapları, 1995, s.39.

² a.g.e., s.14-15.

noktadan yola çıkmaya yazgılıdır; sınırsız biçim ve biçem imkanıyla gerek ikonolojik gerekse simgebilimsel düzeyde engin ve erişkin bir simge evreni kurmaya/kurgulamaya son derece yatkın bir sanatsal tasarım alanıdır.

Çizginin açılımı: 'Hanzala' ve 'Ahir Zaman Ateşi'

Çizgi için ikonolojik düzey, veri ve/ya da görüntü göstergenin bütüncül kavram alanını anlama ve anlamlama uğraşısıdır ve buna karşılık simgebilimsel düzey, tıpkı ikonolojik düzeydeki kısıtlılık gibi, belirli bir alanda daha özgül olarak ortaya çıkmış bağlamsal görsel birimlerin simgesel yapısını açığa çıkarma ve açıklama çabasıdır.

İmgeler ve simgeler kuşkusuz canlı bedenlerdir ve onları keşfeden insan zihnine evreni kuşatan bir canlanma deneyimi sağlarlar³. İster ikonolojik ister simgebilimsel olsun dilin canlanma/canlandırma özelliği ya da doğrudan kendi varlığı yeterince büyümlü bir görünüm sunar. İşleyişindeki mucizevi yapısından ötürü her dilsel kurgu her zaman bir gizemi saklar gibidir. Sözel, yazılı, görsel ya da karma olsun dilsel yapının söylemini anlama için gösterilen her çaba anlatılandırılmış gizemin anlaşılma çabasından öte bir şey değildir.

Kısaca ifade edecek olursak, ikonolojik düzey tanımaya/bilmeye, simgebilimsel düzey anlamaya/irdelemeye yarar. Her iki düzey bir betimleme ve çözümleme düzlemini oluşturarak görsel metni sonul çıkarsama düzlemine taşır.

Biz burada, bu yöntemsel kavrayışın izinde inceleme nesnemize bakacak ve inceleme nesnesi için çizgisel görseller olarak, Naci el-Ali ile Hasan Aycın'ın sayısız çizgisi arasından yalnızca birer örneği inceleme nesnesi olarak alacağız. Naci el-Ali'nin neredeyse bütün çizgilerinde bulunan ve "Hanzala"⁴ olarak bilinen imza-tiplemeyle

³ Jacques Vidal, "Symboles et symboliques", in Julien Ries (ed.), *Le Symbolisme dans le culte des grandes religions*, Louvain-la-Neuve : Centre d'histoire des religions, 1985, s.25.

⁴ Hanzala kendini şöyle tanıtır "Kendimi tanıtmama izin verin. Benim adım Hanzala. Babamın adı önemli değil. Annemin adı Nakbah ve kızkardeşime de Naksa adını koydular. Ayakkabı numaram: bilinmiyor çünkü ben hep yalınayak dolaşırım. 5 Haziran 1967'de doğdum. Milliyetim: Filistinli değilim, Ürdünlü değilim, Kuveytli değilim, Lübnanlı değilim, Mısırlı değilim, hiç kimse değilim. Kısaca, bir kimlik kartım yok ve herhangi bir memleketten olmakla de ilgilenmiyorum. Ben yalnızca bir Arabım. Hanzala, İsrail'in vahşet ve yıkım politikasından doğmuş bir çocuktur, dış görünümünün, onu mülteci kapılarının diğer çocuklarından Zeyneplerden, Muhammedlerden, Fatmalardan ayıran belirgin hiçbir özelliği yoktur. Besili, şımartılmış ya da rahat bir çocuk değildir Hanzala. Tıpkı kamp arkadaşları gibi yalınayak, çirkin, bakımsız ve kirpi saçlı bir çocuktur. 10 yaşındaki bu çocuğu diğerlerinden ayıran, onun negatif ve küskün biri olmasıdır. Bağladığı elleri arkasında bu çocuk Amerika ve İsrail'in bölgedeki politikalarını ve önerdikleri çözümü protesto etmektedir. Hanzala'yı mülteci çocuklardan ayıran, onun bize sırtını dönmesidir. Negatif bir kişiliktir o; reddeden biri ve reddettiği sadece Amerika ve İsrail'in politikaları değildir. Hanzala nadiren yorum yapan ve eyleme geçen bir tanıktır; bazen onu bir taşın uzanırken ya da taş fırlatırken de görürüz, ama eas olarak Filistin'de olup bitenleri izlemektedir. Her türlü yozlaşmaya da sırtını dönmüştür. Doğanın kanunları Hanzala üzerinde etkili değildir, çünkü o 10 yaşında doğmuştur ve her zaman o yaşta kalacaktır. Hanzala'nın büyümesinin, 10 yaşını geçebilmesinin tek koşulu onun Filistin'e dönebilmesidir. Naci el-Ali, 1948'de, on yaşındayken ayrılmak zorunda kaldığı Celile'deki köyüne dönememiştir. Tıpkı büyümesi gibi, Hanzala'nın yüzünü görebilmemizin de bir koşulu vardır: Okur, onun yüzünü ancak Arap halkı özgürlüğünü ve tehdit altındaki haysiyetini yeniden kazandığında görebilecektir". Dijital ortamda

Hasan Aycın'ın *Bocurgat* adlı albümündeki "Ahir Zaman Ateşi"⁵ olarak bilinen çizgisini, derinliğine bir çözümlenme işlemine girişmeden anlamaya ve anlamlamaya çalışacağız. Her iki çizgi için ayrı ayrı yapılacak çözümlenmeye işlemi sırasında, çizerlerin yaşamöykülerinden de kısaca söz edilecek ve çizgilerinden birkaç örnek sunulacaktır.

HANZALA

Hanzala'nın çizeri

Hanzala'nın çizeri Naci el-Ali (1936/1937–1987) Filistin'de Celile'de bir köyde doğmuş. Ailesi 1948 yılında Filistin'den Lübnan'ın güneyinde Sayda'da Ayn el-Hilve sınır kampına sürgün edildi. Naci el-Ali bu sığınma kampında büyüdü. 1958 ila 1963 yıllarında Lübnan makamlarınca sık sık alıkondu ve mahkum edildi. 1950'lerin sonlarına doğru gazeteci yazar Ghassan Kanafani tarafından, hapisane duvarlarına yaptığı çizimler sayesinde keşfedildi. El-Ali 1960'lı yıllarda Lübnan ve Kuveyt'te çizer olarak çalıştı. 1970'lerin başında Lübnan'a döndü, Beyrut gazetesi *Al-Safir*'de ve Birleşik Arap Emirlikleri gazetesi *Al-Hakhi*'de siyasi çizer olarak çalıştı. 1983'de Batı Beyrut'ta Sabra ve Şatila kamplarındaki katliamlara şahit olduktan sonra, hayatının tehlikede olduğuna karar verdi ve Kuveyt'e döndü. Kuveyt'de *Al-Qabas* gazetesinde çalıştı. Suudi yönetiminin baskısından ötürü 1985 yılında Kuveyt'ten sınır dışı edildi ve Londra'ya yerleşti. Burada *Al-Qabas* ve *Al-Kahli*'deki görevlerine devam etti. Naci el-Ali Filistin Kurtuluş Örgütü'nden bir arkadaşı tarafından hayatının tehlikede olduğu konusunda uyarılmıştı ve 1987 yılında Londra'da kimliği belirsiz kişiler tarafından öldürüldü. Yaşadığı dönemde Arap dünyasının en başarılı siyasi çizeriydi. Çalışmaları sıradan insanların hayatları ve özellikle de Filistin trajedisiydi. Hiçbir siyasi gruba dahil değildi ve sadece İsrail'in değil, aynı zamanda Arap devletlerinin ve Filistin'deki kurumların da işledikleri insanlık suçlarına ve demokrasi yoksunluklarına karşı savaştı. Üüne karşın -ya da ünü nedeniyle- birçok düşmanı oldu⁶.

Hanzala'da ikonografik ve simgesel belirimler

sıklıkla karşılaşılan bu tanıtım metninin özgün biçimleri için örneğin bak.

http://www.najialali.com/articles_03.html.

⁵ 'Ahir Zaman Ateşi' nitelemesi doğrudan "öyle bir zaman gelecek ki, imanı kalpte tutmak kor ate tutmak kadar zor olacak" hadisine gönderme yapmaktadır. Çizer, çizgisini doğrudan bu hadise day şöyle diyor: "O bir kimlik ateşidir. Bir Hadis-i Şerifte ahir zaman mü'minleri çıplak avuçlarıyla at insana benzetilir. Şimdi zaman döne döne insanların ükelerinin, evlerinin, kafalarının, gönüllerinin ruhlarının kurcalanıp durduğu günlere geldi. Yani zamanın kimliği çoktan ortaya çıktı. O ateş, böyle bir zamanda çıplak avuç sahiplerinin kimliği oldu. Gerçekten ellerinde imanlarından başka bir şeyleri yok". Bak. Hasan Aycın, *Güneşin Altında*, İstanbul, İz Yayıncılık, 2007, s.9.

⁶ Claude Faure, *Dictionary of the Israeli-Palestinian Conflict: Culture, History, and Politics*, USA, Thomson Gale, 2005, s.18,19.



Sıradışı bir insan teki kımultusuz durmaktadır. Alışıldık giysi algısından farklı duran yamalı giysisi ve giyinişyle yokluk ve yoksulluğa nispet eden insan teki bir erkek çocuğu andırmaktadır. Kafası sabit, yüzü saklanmıştır. Yüz ifadesini sezinlemek müşkül olmakla birlikte boyunsuz görünümü düşünceli ve kaygılı olduğunu sezdirir. Rahat duruşlu çıplak ayaklarıyla gidecek ve sığınacak bir yeri yok gibidir. Kafası saçlı gibi görünmekle birlikte dik ve sayılabilir miktardaki saçları saçsızlık olasılığını da vehmettirmektedir. Elleri boş ve arkasında özensizce kavuşmuş durumdadır. Her yanı aydınlık ve görülebilir paklıktadır; karanlık yoktur ama karartılarak gölgelendirilmiş kısımlar bulunmaktadır.

Hanzala'da ikonolojik ve simgebilimsel düzey

İlk bilgileri ya da ilksel ikonografik belirimleri kesitleyecek olursak, ikonolojik düzeyde irdelenmesi gereken dört yapısal birimden söz edilebilir: baş, eller (kollar), ayaklar (bacaklar), kılık-kıyafet. Burada bu yapısal birimlerin tözsel uzantıları ile kökenselden güncele seyreden izleksel adımlarını bir yana bırakarak, olabildiğince kısa ve yalın biçimde düzanlamsal betimlemelerle yetineceğiz. Ardından simgeselleştirdikleri imgeselliği simgebilimsel düzey olarak derlemeye geçeceğiz.

İkonolojik düzeyde beliren kurucu-görüntübirim düzeneğinin simgeselleşme yetileri üzerinden tikel bir çözümlemenin gerçekleşeceği simgebilimsel düzey de aynı şekilde simgebirim haline gelecek dört görüntübirimin -baş, el (kol), ayak (bacak), kılık-kıyafet- açılımını olacaktır.

• “baş”

ikonolojik düzey : kımultusuzca sabit bir şekilde kendi bakış hizasından bakan ve ancak zımnî olarak sezilebilen gözleri ile birlikte yüzün tamamı görülemezliktedir. Başın görülebilir başat görüntübirimleri olarak kurgulanmış dik saçlar ve kulaklar başın arka cephe görünümündeki saçsızlık ile bütünleniyor. Biçimsel düzeyde sürekli ve durağan bir kımultusuzluk imgesini dışlaştıran saçsız cephe aşağıdan yukarıya doğru uzanan ve yeterince kalın bir taramayla güçlendiriliyor.

Baş göstereni, hem saçlılık'ın hem de saçsızlık'ın simge evrenine gönderme yapıyor.

simgebilimsel düzey : baş'ın kurucu birimleri olarak öncelikle dikkate takılan seyrek ve dik saçlarla birlikte kulaklar ve saçsız kısma yansıyan karaltı başlangıçta çelişik ve bulanık bir imge dağarına gönderme yapar. Çoğul bir imgelemeden beslenen baş göstereni birinci düzeyde saç ve saçsızlık olarak belirlendiğinde güneşin parıltısından kirpinin dikenine dek bir dizi çağrışım alanını harmanlar. Güneşin aydınlığı saçsız kısma yansımıştır. Karaltı ise güneşin kötücül sütrelerle engellendiği ve ulaşmadığı alandır.

Saçsız alan, başa takılmış gölgeyi belirgin biçimde seçtiren bir seçilebilirliktedir. Saçsız alanın berraklığı ve saydamlığında baş aydınlıktır, aydınlıktadır.

Saçsızlık bir çileyi üstlenmek, bir kahrı sırtlanmak, bir öfkeyi kabartmak, onulmaz yarayı omuzlamaktır aynı zamanda. Kahırdan, çileden, öfke ve nefretten istenç dışı dökülen saçlar bedenın suskun iletisine gönderme yapar. Sıkıntıyla dökülmesi engellenemeyen saçlar, beden mülkünü taşıyanın sessiz ifadesidir; isyanının, acısının, aczinin dilidir.

Saç diktir, diken dikendir; azdır, seyrek ama batıcıdır; sıkıntıda olanın, dara düşenin kirpi gibi her an saldırıya açık olacağıın göstergesi gibidir. Yüzü görülmeyenin yüz ifadesini ele vericidir. Yüz dönüktür ama salt muhatabına dönüktür; her yön ve düzeyden görülebilir muhatabına. Salt muhatabınca görülebilir bir kimlik olarak tasarlanan baş, saçlar gibi dik kulakların teyakkuz imgesiyle bütünlenir; görür ama görünmez meçhul bir gösteren haline gelir.

Cephesi itibariyle sıradan görüntü kapalı olan baş göstereni, kurucu bir görüntübirim olarak saçsızlığıyla onurlu bir aczi ve aydınlık bir çileyi, dik saçlarıyla dik bir duruşu, karaltısıyla bitimsiz engelleri, kulaklarıyla keskin dikkati, yüzünün görülmezliğiyle bir parça küskünlüğü, ama daha çok hedeften vazgeçmezliği, kesin bir ısrarı ve ıslah olmaz bir inadı ve umudu simgeselleştirmektedir.

- “el (kol)”

ikonolojik düzey : iki kol arkaya uzatılmış ve iki el birbirine temas edecek şekilde bilek hizasında birleştirilmiş. Eller birleşik ama parmaklar yumuk olmadığından sıkı sıkıya bir bağlanmadan yoksundur, parmakların sarkıtılmış olması birbirini tutan iki elden çok birbirine değen iki el gibidir. Eller çıplak, kollar giysiyle örtülü. Giysinin bileği belli belirsiz bir niteliktedir.

El ve kol göstereni öncelikle, birleşme, kavuşma ve doğal olarak tutma'ya ilişkin simge evrenini betimliyor.

simgebilimsel düzey : yan yana getirilerek biniştirilmiş iki el göstereni, ayaları açık görünümüyle rahatlık ve hazır olmaklık imgesini içkinleştirir. Eller, ait olduğu kişinin içinde bulunduğu durumun ipuçlarını serdedicidir; kolların da desteğiyle, bir güç ve bir kalkışma göndergesini de içselleştirir. El çeşitli şekillere girebildiğinden kimi zaman müşfik bir koruyucu kimi zamanda şedid bir kırıcı işlev üstlenebilir. Eller geniş bir imge evrenini dışlaştırmakla birlikte özellikle bağlı ya da açık oluşları anlam alanını farklılaştırır. Bağlı el (ve kol), istençli ya da istençsiz olsun kesinlikle bir engellenmeye gönderme yapan tutsaklık gösterenidir. Ancak, tüm istenç dışı tutsaklık göndermelerini içlemine almasına karşın istençli bir eylemde, yani el kullanılmak istendiğinde

engellenemezlik göstergesini de üzerinde taşır. Bağlı elin bağından kurtulduğunda ne yapabileceğini sezinlemek kolay değildir çünkü.

Bağlı el ve kol doğrudan atak yapmaya hazır bir araç işleviyle öne çıkar bu kez. Atak yapmaya hazır eller sağlam durmayı, sabırla beklemeyi, kendini durdurmayı, başkasını kendinden kollamayı gerektirir. Bağdan kurtulunca, uygun zamana dek duruşunu bozmamış kararlı eller, onları göremeyen muhatabı açısından her an bir sürpriz demektir. Eğilmeden duran insan göndergesini de kaplamına alan bağlı eller aynı zamanda, korku, endişe ve tedirginlik gösterenidir; istençli tutsaklıkta her an bırakılacak, her an harekete geçecek, her an bir şey fırlatacak, her an birini/bir şeyi tutacak, her an bir şey taşıyacak gibi imgelerle yoğrulur.

El (ve kol), sonunda, dik durmayı kolaylaştıran güçlü bir tutuş, ağır bir yük taşıma, sabırlı bir bekleyiş, eylem için hazır oluş ve muhatabı içinse doğrudan felaket ve tedirgin edicilik imgelerini kuşatan bir kavram alanını simgeselleştirir.

- “ayak (bacak)”

ikonolojik düzey : iki ayak, birbirine yakın mesafesiyle bir yürüyüşü değil de kımlıtsız bir duruş eylemini ifadelendirir. Hareketsiz ayaklar belirgin biçimde çıplaktır ve doğrudan yalınayaklık imgesine gönderme yapmaktadır. Bacaklar ise bileği örtmeyen paçasız bir giysi ile örtülüdür. Bacaklardan gelen bir karaltı bileğe dek inmektedir.

Ayak ve bacak göstereni doğrudan hareket ve duruş izlekli bir simgesel alana gönderme yapıyor.

simgebilimsel düzey : ayak insanı bir yerden başka yere götüren bir binit olmakla birlikte, bu işlevi yerine getirmek için öncelikle ayakta tutmaya yarayan bir kaide işlevini bürünmesi gerekir. Binit olmak niteliğiyle yürütücü/götürücü/uzaklaştırıcı gibi bir imge dağıtı, ayaklar kımlıtsız olduğunda, durma/duruşun betimlediği imge alanına doğru seyredir. Bu seyirde sabit durma, sağlam durma, canlılık, dirilik, yıkılmazlık, muhkem ve müstakim duruş gibi bir kavram alanı oluşur.

İki ayak yan yana kımlıtsız halde ise ayakta ve hazırolda duran capcanlı sağlam birinden söz ediliyor demektir; en azından acelesi olmayan kaygılı ya da kaygısız bir insan güçlü kaidesinin üzerinde durmaktadır. Dik ve diri durmayı sağlayan ayakların çıplak oluşları doğrudan yoksulluğun göstergesi olmakla birlikte yalınayaklığın değildir. Ayakkabısı da, çarığı da, çorabı da o çıplak ayaktır çünkü. Taşıdıkları yük ne denli ağır olursa olsun ayakların ayakkabısızlıkları ayakkabı giymemiş bir ayak oluşlarından; ayakkabısız kalmış oluşlarından değildir; çıplak ayakları ayakkabılarıdır; uzun süre kullanım sayesinde dayanıklı hale gelmiş nasırlı ayaklardır. Nasırlı ayakların yer ile bütünleşik yapısı, kaideyi

ve tutuşu daha da sağlamlaştırmış ve kaideye kimsenin kımıldatmadığı bir güç imgesi kazandırmıştır. Ayakların yıpranmış ve yorgun görünüşleri durmaktan değil de taşıdıkları yükün ağırlığından olsa gerektir. Kendini yenilemek için yapılacak hareket ayakları besleyici, yeniden daha güçlü hale getirici niteliktedir.

Ayak göstereni bacakların da yardımıyla güç, güçlülük, sağlamlık, dirilik, dayanıklılık gibi bir anlamlama alanını kaide kaplamında simgeselleştirir.

- “kılık-kıyafet”

ikonolojik düzey : kıyafet kolları, bacakları ve tüm gövdeyi boyun kısmına kadar saran, alt ve üst kısımları birbirinden bağımsız iki parçalı bir giysiden oluşmaktadır. Yamalı üst giysi alt giysinin üzerine bırakılmış gibi. Kemer kısmı seçilemeyen alt giysi, ütüsüz ve adeta dikişsiz. Kılık özensiz ve özensiz, kıyafet ise yeterince özelliksiz görünüyor.

Kılık-kıyafet göstereni, doğrudan yoksulluk çevresinde bir simge evrenini temsil ediyor.

simgebilimsel düzey : kılık-kıyafet göstereni olarak yeğlenen tasarım son derece yalın, son derece alelade bir kıyafet tasarımıdır; yoksulluğun kıyafeti yoksulun kılığıdır. Bireysel gibi görünmekle birlikte toplumsaldır; bireyden kalkarak toplumu yoksullaştırıcı, yoksullukta eşitleyicidir. Tuluma benzer yamalı kıyafet yoksul bir toplumda herkesin giyebileceği bir kıyafettir. Omuzda kolaylıkla görünebilen dikiş izleri yoksulluğu doğrudan teyit edicidir. Ancak, yama ile iyice belirginleşen yoksulluk dik ve tepkisel duruşu hiçbir biçimde etkilememektedir.

Yoksul kılıklı insan yoksul değil, yoksul bırakılmış insandır. Üzerindeki yoksul kıyafet iğretidir. Kıyafetin zayıf kol ve bacakları sarar şekilde hacimli oluşu, içinde bir hane-i berduşun yüklenebileceği başka kıyafetleri de barındırıyor olabileceğini akla getirmektedir. Her durumda yoksul insan giyinik ve örtünmüş insandır. Kıyafet kimi toplumsal yargılarca kılıksız olsa bile taşıyıcısını boyundan ayak bileğine dek örter. Örtücü işlevinden ötürü kılık-kıyafet koruyucudur. Bedeni koruyan vasıfsız bir giyinikliği ve soylu bir yoksulluğu simgeselleştirir.

Kılık-kıyafetin simgeselleştirdiği soyluluk kibirlenmeden, böbürlenmeden uzak bir soyluluktur. Sıradanlığın, özensizliğin, geçiciliğin, fitri bir doğallığın simgesi haline dönüşmüştür. Taşınması meşakkatsiz yamalı kıyafet, bir yandan yaşam hirsından arınmış bir yoksulluğu dışlaştırırken öbür yandan üniformaya dönüşerek duruş ve istikametinde ödünsüz bir mücadeleleyi, bir direnişi de simgeselleştirir.

Son olarak, kıyafetin üzerindeki gölge ya da omuzundan topuğuna dek neredeyse her yanını kuşatan karaltılar da, dayatmacı ve baskıcı bir sızıya, yakayı hiç bırakmayan bir sıkıntıya gönderme yapıyor.

AHİR ZAMAN ATEŞİ

Ahir Zaman Ateşi'nin Çizeri

Ahir Zaman Ateşi'nin çizeri Hasan Aycın (1955 -), Batı Anadolu vilayetlerinden Balıkesir'de doğan Hasan Aycın İlköğrenimini köyünde (1966), ortaöğrenimini Balıkesir İmam-Hatip Okulu'nda (1974), yükseköğrenimini Bursa İktisadi ve Ticari İlimler Akademisi'nde tamamladı (1980). Bursa'da grafikerlik ve Balıkesir'de pazarcılık yaptıktan sonra İstanbul'a yerleşti (1984). Çalışmalarını kendi atölyesinde sürdürüyor.

İlk çizgisi 3 Şubat 1978 tarihli Yeni Devir gazetesinde yayımlandı. Daha sonra Yeni Devir, Zaman, Yeni Şafak gazeteleri ile Maveria, Aylık Dergi, Gül Çocuk, Mavi Kuş, İslâm, Kadın ve Aile, Inquiry, Kardelen, Yedi İklim, Kayıtlar ve Kitap Postası dergilerinde çizgileri yer aldı.

Evlî ve dört çocuk babası olan Hasan Aycın, halen İstanbul'da yaşıyor, çizgi ve yazılarını Birdirbir, Mostar, Hece ve Hece Öykü dergileriyle Millî Gazete'de yayımlıyor. Çeşitli yazınsal türlere yayılan eserleri albümler öncelenerek şöyle sıralanabilir: Albümler: *Bocurgat, Gece Yürüyüşü, Âsâ, Kulbar, Gözğü, Kırk Hadis Kırk Çizgi, Ahzan, Nun, Zilal, Kudüs Ey Ey*; Masallar: *Alpembecik Gülpembecik*; Romanlar: *Esrarname, Sâhipkırân*; Söyleşiler: *Güneşin Altında*; Anı Yazıları: *Müşahedat / Hayata Merhaba*

Ahir Zaman Ateşi'nde ikonografik ve simgesel belirimler

Özentisiz ve sıradan kılıklı bir adam koşmaktadır. Alışıldığı dışındaki giysileriyle kılıksızlığa nispet eden adamın kafası, koşarken, bir o yana bir bu yana dönmekte. Kaçacak ve korunacak bir yer arayışı ile korku ve endişe izlerini üzerinde taşır gibidir. Kafası kel, ayağı çıplak ya da ayakkabısı belli belirsiz ama eli doludur. Her şey ışık altında cereyan etmektedir; görülebilirdir ve hiçbir biçimde karanlık yoktur.

Ahir Zaman Ateşi'nde ikonolojik ve simgebilimsel düzey

İlk bilgileri ya da ilksel ikonografik belirimleri kesitleyecek olursak, ikonolojik düzeyde irdelenmesi gereken beş yapısal birimden söz edilebilir: baş, eller (kollar), ayaklar (bacaklar), kılık-kıyafet ve elde taşınan ateş. Simgebilimsel düzeyde de aynı şekilde simgebirim haline gelecek beş görüntübirimin -baş, el (kol), ayak (bacak), kılık-kıyafet, ateş- açılımını gerçekleştirecektir.

- “baş”



ikonolojik düzey : bir o yana bir bu yana bakan, başın başat görüntübirimleri olarak kurgulanmış gözler ve dudakları içkinleştiren yüz imgesi saçsızlık ile bütünleniyor. Biçimsel düzeyde sürekli bir dönüşlülük imgesini dışlaştıran yan yana getirilmiş üç çift göz ise kaşların üzerinden teğet geçen bir dairesel çizgi ile güçlendiriliyor.

Baş göstereni, doğrudan, kel ve kellik'in simge evrenine gönderme yapıyor.

simgebilimsel düzey : baş'ın kurucu birimleri olarak dikkate alınan (kaşlarla birlikte) gözler ve dudaklar çaresiz bir arayış, umarsız bir beklenti, tikel bir şaşkınlığa gönderme yapar ilkin. Yön belirtkesi niteliğiyle başın çevresini saran dairesel çizgiler olmasaydı da ortaya çıkacak olan benzer imgelem, ayrıca, hareketin sürekliliğini kesinlemek ve hareket alanını belirginleştirmek işlevi görür. Öte yandan, yalnızca etrafına bakan baş göstereni bakıştaki çaresizlikle birlikte azim ve kararlılık imgesini de içselleştirir.

Bir o yana bir bu yana bakış, telaş ve endişe imgesiyle birlikte doğrudan bir kimliğin de habercisidir; vazgeçmezliğin ya da beklentideki vazgeçilmezliğin, durmaksızlılığın ya da umutta duraksamazlığın, kabaca arayışta ısrarın göstergesi olan bir kimliğin. Saçsız oluş ise bu kimliğin tamamlayıcısı olarak fodul olmayan bir kelliğe, yoksun olmayan bir yoksulluğa karşılık gelir. Kellik göstereninin içleminde yer alan ve böbürlenme, kibirlenme, büyükleme gibi bir kavram alanını öteleyerek sadelik, yalınlık, sükunet ve yoksulluk gibi bir gönderge evrenini betimler; hareket imgesindeki telaş göndergesine teskin edici bir yapı kazandırır. Dahası, bir istim üzerinde sabitlenmeyi, paniksiz bir kaygıyı ve telaşta ısrarı vurgulayıcıdır. Görüntübirim olarak yeterince manidar olan baş göstereni, sonuçta, hiçbir biçimde beyhude olmayan istençli bir arayışı, oldukça denetimli bir tedirginliği ve büyük ölçüde “paniksiz bir telaş”ı simgeselleştirir.

• “el (kol)”

ikonolojik düzey : iki kol, ileri uzatılarak iki el olarak birleştirilmiş ve eller serçe parmakları temas halinde olarak gökyüzüne açık. Parmakları sıkı sıkı kapatılmış, bir birine kavuşturulmuş iki el ayası dökülecek bir şeyi dökmeden taşır gibidir. Eller çıplak, kollar giysiyle örtülü. Giysinin bileği çok sıkı ya da büzgülü olmamakla birlikte gevşek de değildir.

El ve kol göstereni öncelikle, taşıma ve tutma'ya ilişkin simge evrenini betimliyor.

simgebilimsel düzey : yan yana getirilerek kavuşturulmuş iki el göstereni, ayalan gökyüzüne açık olduğundan yakarış ve/ya da dua imgesini içkinleştirir. Eller, bir kişiye aittir ve sahibinin hâl-i pür melâlini etraflı biçimde dışa vurucudur; kuşkusuz kolların da desteğiyle, edimlerin ifası ve hünerlerin icrası makamında olduğu göndergesini içselleştirir. Dahası, ifanın hüneri, hünerin ifası yine onunla imgeselleşir. El, avucunu açar,

kapar, hatta çerçeve dışına çıkıldığında parmaklarını sıkarak sert bir yumruğa bile dönüştürülebilir.

Burada, açıklığına, kapalılığına ya da değişik konumuna göre dur işaretinden zafer işaretine dek bir dizi imgeyi dışarıda bırakan eller, beden, zihin ve gönülün cümle kapısıdır⁷. Bedene, zihne ve gönüle nüfuz etmek cümle kapısından girmekle mümkündür. Cümle kapısından girmek için ise kuşkusuz dokunmak, tutmak gerekir. Eller, parmaklar yardımıyla dokunur, tutar, sınırlar; tersine olarak, dokunulur, tutulur, sınanır da. Elin sınanması, uzanmak gerekmeyen, dokunmak gerekmeyen, taşınması gerekmeyen bir şeye uzanmanın, dokunmanın, onu taşınmanın, taşıyabilmenin sorumluluğuna koşuttur. Taşınması gerekeni taşımama, taşınmaması gerekeni taşıma da sınav göndermesine eklenir.

Öyleyse el, burada, doğrudan taşıyıcıdır; taşıyıcılığı öncelikle, sınavın kazanılması umudunun taşıyıcılığına simgeler. Taşıdığına değer veren, taşıdığı değere, değerine ve değerliliğine sahip çıkan, taşıdığı sorumluluğunu bile isteye kuşanan ve bir nefer gibi tüm imkanlarını seferber eden bir aracı kavramsallaştırır, ama aynı zamanda yüküne hakkını veren, son derece müşfik bir tutucu-koruyucu imgesini de. Sonunda, kolların destekleyiciliğini gözden ırak tutmamak kaydıyla eller, taşınan ile taşıyanın mukadder aracısı olan tinsel bir mahfazayı simgeselleştirir.

- “ayak (bacak)”

ikonolojik düzey : iki ayak, birbirine uzak mesafesiyle bir yürüyüşü değil de bir koşma eylemini ifadelendirir. Hareket halindeki ayaklara bir ayakkabı giydirilmiş gibi görünmekle birlikte yalınayaklık imgesini de saklı tutmaktadır. Ayakların zemindeki gölgesi ışığın yönünü belirlemektedir. Bacaklar ise topuğa yaklaşan paçalı bir giysi ile örtülüdür.

Ayak ve bacak göstereni doğrudan hareket/devinim izlekli bir simgesel alana gönderme yapıyor.

simgebilimsel düzey : ayak insanı bir yerden başka yere götüren binittir. Binit olmak niteliğiyle götürücülüğü simgeler. İki ayak ve arasındaki mesafe bir koşma edimini, koşma edimi de acele imgesini dışlaştırır. Bir yere yetişme, bir yerden ayrılma, bir yerden uzaklaşma, bir yere doğru gitme, bir yer ya da bir şeyi arama gibi bir imge dizisini de yanına katar. Ayakların altındaki gölgeler ışığın izlerini ve ışığın altındaki ilerleme

⁷ “Eller beden cümle kapısıdır. Hem ait olduğu bedenin sınırları, hem o bedene geçecek bedenlerin sınırlarına ilişkin kimi izleri taşır ayasında. (...) Dokunmaktır eller, dokunarak görmektir. (...) Dokunmak ait olmak, ait kılınmaktır. (...) Dokunmak inanmaktır. (...) Eller bir kimliktir...”. Ellere ilişkin simgesel ve imgesel göndermeler için bak., Ömer Lekeşiz, *Ateşten Kelimeler*, İstanbul, Selis Yay., 2009, s.117-118.

gerçekliğini vurguluyor⁸. Süratin boyutu tam olarak belirgin olmamakla birlikte, doğrudan ölçülebilir olmayan meçhul bir hız göndergesi de koşmanın kavram alanı içinde. Koşmanın sürekliliği ve bitimsizliği imgesi ise bu çerçevede -baş'ın hareketi dışarıda tutulunca- tekdüze ve tekil görünümlü yön olgusuyla güçlenir.

Koşmayı güçleştirebilecek yalınayaklık olgusu ayağın koşmayı mümkün kılacak biçimdeki giyiniklik imgesinden uzak değil. Ancak parmakların belirgin biçimde görünmeyişinden hareketle giyinikliğine hükmedilen ayaklar, çarığıyla bitimsiz bir güzergahın müstemilatı ve kökenselden kökensele seyreden güzergahtaki ağır bir yükün taşıyıcısı işleviyle simgeselleşir.

- “kılık-kıyafet”

ikonolojik düzey : kıyafet kolları, bacakları ve tüm gövdeyi boyun kısmına kadar saran, alt ve üst kısımları birbirinden bağımsız yekpare görünümlü bir giysiden oluşmaktadır. Üst giysi alt giysinin içine sokuşturulmuş gibi, kemer ile bir parça büzülmüş hissi veren alt giysi, ütüsüz ve adeta dikişsiz. Kılık abartısız, kıyafet ise herhangi bir model ya da tasarım kaygısından uzak görünüyor.

Kılık-kıyafet göstereni, doğrudan yoksulluk çevresindeki simge evrenini temsil ediyor.

simgebilimsel düzey : kılık-kıyafet göstereni çok gösterişsiz ve son derece yalındır. İlk bakışta yalnızca giyinikliğin simgesidir. Bu sıradanlık, aynı zamanda yoksulluk imgesini de simgeselleştirir.

Yalnızca örtünme kaygısını dışlaştıran özensiz yekpare görünüm aslında iki parçadan oluşmaktadır. Üst kısımda yer alan üst giysi, yen ve mintana da nispet eder ve giyinik olmanın dışında sıcaklık, koruyuculuk gibi imgeleri içselleştirirken yoksulluk imgesini de dışarıda tutmaz. Üst giysiye alttan eklenen alt giysi ise topuğu ve bileği saklamayan paçasıyla yoksulluk imgesini pekiştirir. Ama ayakları örterek yerleri stüptüren kaftanlar karşısında, ayakları dışta bırakan paça sınırının doğrudan kibir imgesini ötelemeye karşılık geldiğini de gözden kaçırmamak gerekir.

Alt giysinin bele oturan kısmında bir kemerin bulunup bulunmadığı belirsizdir; açık deyişle, kemer gibi bir nesnenin beli tutması tıpkı fermuar ya da düğme gibi ayrıntılardan da bağımsızlaştırılmasına karşılık gelir. Düğmesizdir, fermuarsızdır, cepsizdir, kemersizdir, ütüsüzdür, yamasızdır. Bedenin alt kısmını örten giysi göstereni, bilinen pantolon olmayı reddetmez ama daha çok dondur, tumandır, paçalıktır, çakşırdır, şalvardır; ve pantolonun, tekil göndergelerinden arınmıştır. Sıradanlığın, özensizliğin,

⁸ “Gölge resimde var olanı ve var olacak arasındaki bütünlüğü kurar”. Bak. Victor I. Stoichita, *Gölgenin Kısa Tarihi*, çev. Bilge Aydın, Ankara, Dost Yay., 1997, s.104.

geçiciliğin simge evrenine girmiş; makbul bir dirliğin, mütevazı bir düzenin, akli bir yadırganmazlığın, fitri bir doğallığın simgesi haline dönmüştür.

Giysi dikişsizdir; alt giysi de üst giysi de dikişsizdir. Dikişsiz üç tür giysi vardır yaşadığımız coğrafyada çokça bilinen; biri, yolun başında (doğum), diğeri yolda (hac), öbürü yolun sonunda (kabir) giyilir. Dikişsizlik, öyleyse bir yolculuğun simgesidir; meçhule olmayan bir yolculuğun, simgesel olarak inananın inandığı yoldaki yolculuğunun. İnanan açısından, hakikatin kendiliğinden yadsınmaz biricikliğine olan bu seyir, giyileni kundak (ilk giysi), ihram (ara giysi) ve kefen (son giysi) olarak simgeselleştirir.

• “ateş”

konolojik düzey : ateş, tutuşmuş ve alevlere bakılırsa yeterince harlı. Alevlerin sağa doğru eğrilen ve kıvrılan yönü bir esintinin belirtisi. Alevler açık bir hareket ve yön belirtirken, ateş konumunu değiştirmiyor ve kaynağı sabit biçimde yer değiştirmeden gürül gürül yanmaya devam ediyor.

Ateş göstereni, kuşkusuz, sıcaklık ve yakıcılık simgesinin çağrışımsal alanına gönderme yapar.

simgebilimsel düzey : ateş, doğrudan aşırı ısı imgelemine gönderme yapar; tek ve tekil göndergesi yakıcılıktır. Erillliği gösteren bir simge olmasından ateş üzerinde yürüme ritüellerine⁹ dek pek çok kültürel göndergeyi çevreleyen ateş, her zaman yakar ya da yakmasa da en azından yaktığı bilinir¹⁰; tutulmaz, tutulması ise yakıcılığın otürü hem zor hem müşküldür. Ateşi tutan yalnız ve yalnız tutuşandır. Ateşin yalnızlığı tutuşanın yalnızlığıdır. Tutuşanın yalnızlığı ateşin yalnızlığını besler.

Ateş, burada, çoğul bir alev yığını, yoğun bir alev yumağıdır. Sakil değildir, kütsesizdir, dayanaksızdır, bağımlıdır ama güçlüdür, diridir, şiddetlidir, korkusuzdur. Eğretilmediği şeye cesaret ve yiğitlik imgesini giydirir; ister sevda türküsü ister savaş çağrısı olsun her durumda müstakim bir duruşa evrilir.

Alev diktir, dikeydir, ama yele direnemez; kımıldar, kımıldanır; titreyerek devinir, devinirken aydınlatır. Işıyla aydınlatırken zamamı kımıldatır, mekanı kımıldatır. Işık titreyince, burada olduğu gibi, her şey titrer¹¹, ait olduğu her yerle birlikte, ışığa bakan her şeyle birlikte. Ateş de alev de münzevidir öte yandan; yalnızdır, tek başınadır ve doğal olarak yalnız kalmak ister. Böyle olunca da ateş bir varlık-oluştur, bir oluş-varlıktır;

⁹ Bak. Wolfram Eberhard, *Çin Simgeleri Sözlüğü*, çev. Aykut Kazancıgil, İstanbul, Kabalcı Yay., 2000, s.44.

¹⁰ “Ey ateş, İbrahim için serinlik ve esenlik ol, dedik” (Kur’an, 21/69) ayeti ateşin yakmayabileceği özel bir durumu hatırlatır.

¹¹ Gaston Bachelard, *Kandilin Alevi*, çev. Fahrettin Arslan, İstanbul, YediGece Yay., 1999, s.30

kendini aydınlatırken kendini tüketmek ister¹². Aydınlatırken bir yandan da tükenmiş, kaidesini tüketerek beslemiş, tutamağını arındırmış, tuttuğunu diriltmiştir.

Ateş göstereni, burada, başta yakıcılık olmak üzere, yakalanamazlık, kavranamazlık, yalnızlık, kırılgnalık, dikeylik, varoluş/yokoluş gibi bir dizi imgeyi üstlenir. Ateşten yola çıkılarak edinilen tüm bu imgeler bir kimliği belirginleştirir, taşınması müşkül bir kimliği simgeselleştirir.

Sonuç

Görsel bozundurma yoluyla kesitlenen ve bakışı başkalaştırarak anlamlamayı derinleştiren çözümleme işleminin ardından, her biri kendi adasında tekil bir gönderge alanı inşa eden simgesel birimleri -sözün reşit olmasını sağlamak amacıyla ve kuşkusuz ikonolojik düzeyleri de göz önünde bulundurarak- bütüncül bir değerlendirmeden geçirelim ve, böylece, bireşimsel bir çıkarsamaya varabiliriz.

'Hanzala' ile 'Ahir Zaman Ateşi', son çözümlemede, çizgisel görsellerin söz edimini imgeleme ve betimleme biçimini anlamak ve/ya da anlamlayabilmenin sınırsızlığını da belirlemiş oluyor; çizgiye ve çizgi sanatına ilişkin küllî bir dağarı açıklama, dilini ve söylemini açınısama yollarını da açıyor. Çizgisel sözün meşakkatiyle iyice ağırlaşan bir sözü anlamaya cüret etmenin ve bildik/tanıdık her sözün ötesinde yazısal-görselliği tastamam içkinleştiren çizgisel söze tanıklık etmenin gerekliliğini de belirginleştiriyor.

Özgül çözümlemelerin ardından 'Hanzala' ile 'Ahir Zaman Ateşi' birlikte değerlendirildiğinde gerek baştaki kellik, gerek kıyafetteki özensizlik, gerek ayaklardaki doğallık, gerek ellerdeki çaba göndergesel düzeyde birbirinden olağanüstü bir karşıtlık serdetmemekte, simgesel gönderge farklılıklarına yol açmamaktadır. İki çizgi arasındaki benzeşik durum bütüncül bir benzeşme anlamı taşımaz kuşkusuz -örneğin el görüntübirimi 'Ahir Zaman Ateşi'nde koruyuculuk biçiminde simgeleşirken 'Hanzala'da tehdit simgesine dönüşebiliyor. Böylesi bağlamsal ayrıtlara karşın her iki çizgi de, tüm yoksulluk ve acz imgelerinin dışlaştırdığı dik bir duruş, azimli bir direniş, vazgeçilmez bir sorumluluk göndermelerini içselleştirir ve doğrudan, istikamette müstakim bir kimlik gösterenini betimler.

İki çizgisel görüntübirimden hareketle burada yaptığımız yalın bir görüntübilimsel/simgebilimsel çözümleme ve/ya da ayrıntıdaki malumatı okuma işlemi, her iki görsel tasarımda da -gerek biçimsel gerek söylemsel düzeyde- benzerlik/özdeşlik bulmanın örtüşmezlik/yöneşmezlik bulmaktan daha kolay olduğunu gösterdi. 'Ahir Zaman

¹² a.g.e., s.32

Ateşi' çizerinin 'Hanzala'yı başka çizgilerine kolaylıkla taşıyor olması (*yanda*) bu benzeşim olgusunu teyit edicidir. Hanzala tiplemesinin Hasan Aycın çizgilerinde hiç gocunulmadan kullanılması, ayrıca, dayanışık bir sanat güzergahının tekamülü açısından ve çizgi sanatına -daha doğrusu "çizgi-resim sanatı"na- dönük bir geleneğin kurgulanması bakımından da önemsenmek değerindedir.

Ayrıca, her iki çizerin de müslüman coğrafyalarda yaşamış ve yaşıyor olmaları, müslüman coğrafyaların soluğunu hisset(tir)meleri nedeniyle İslam sanatçılarıdır ve yaptıkları da doğal olarak hentiz gelenekselleşmemiş İslam sanatıdır. Modern dönem İslam sanatına özgü olarak geliyecek çizgi sanatı, geleneksel İslam sanatlarının -ebru, hat, tezhip, kat'ı gibi- sınırlarını zorlayan çağdaş bir arayıştır; tıpkı son zamanlarda hüsnütecrit (calliabstractation) suretiyle yapılan ve geleneksel hat sanatını dönüştüren kaligrafik resim ya da hüsnühât-resim¹³ gibi. Öncü çizerler aslında arayışın ötesine geçmiş, bir geleneğin, bir çizgi/çizgi-resim geleneğinin başlatıcısı olmuşlardır. İslam coğrafyasında ve diğer coğrafyalarda onları taklit ederek izinden gidecek kuşakların yetişeceğini, dahası çizgi ile ilgilenen mevcut sanatçılara da rehberlik edeceklerini öngörmek hiç güç değildir.

Son tahlilde, öncü çizerleri tanımlayıcı -kuşkusuz öncül- bir yargı ile bitirelim: Naci el-Ali, bir coğrafyanın gerçeği, bir coğrafyanın çizeridir; salt bir coğrafyaya odaklanır, salt bir coğrafyanın serüvenini çizer ve salt ait olduğu coğrafyanın fotoğrafına bakar. Hasan Aycın ise, öncül bir bakışla, bitimsiz coğrafi fotoğrafta salt insanlığın serüvenini götür ve salt, güneşin altındaki insanlığın serüvenini çizer. Sayısız Naci el-Ali ve Hasan Aycın çizgisi tıpkı 'Hanzala' ve 'Ahir Zaman Ateşi' gibi yepyeni bir çizgisel anlatım imkanı olarak bu serüvene tanklık edecek muhatabını bekliyor.

¹³ kaligrafik resim konusundaki değişik örnekler için bak. <http://hassan.massoudy.pagesperso-orange.fr/>, <http://www.artabus.com/kamal/?pic=-1>, http://www.calligraphie-arabe.com/calligraphie-arabe-galerie/galerie-artistique_moderne.html, <http://www.samiramzil.com/galerie-samir-amzil.php>, <http://www.calligraphie-arabe.net/fr/galerie-portrait-calligraphie-arabehtml.html>.

THE LOGIC OF AVICENNA FROM THE VIEWPOINT OF AL-SHAHRASTANI

Assoc. Prof. Dr. Ibrahim ÇAPAK¹

Introduction

Al-Shahrastani² cites and utilise the ideas of those philosophers like al-Kindi, al-Nahvi, al-Makdisi, Ibn Miskawayh, al-Sarahsi and al-Farabi under the title of Islamic philosophers in his work "*Al Milal wa'l Nihal*". He mentions that these philosophers are fundamentally followers of Aristotle. Al-Shahrastani implies that Avicenna is the wisest man who has the best philosophical system and developed the most distinct opinions about discussions on "the Truth" amongst the twenty philosophers he cited in his book. Al-Shahrastani expresses in his proposition "all preys are in the fur" that he covers Avicenna's fundamental views on logic. His other views can only be understood with the light of these views mentioned. Al-Shahrastani also covers the definitions of Avicenna's premise (wording), five universals, proposition, syllogism, the types of information used in syllogism, ten genus (categories), four reasons and certain concepts that logician needs.

Al-Shahrastani states that Avicenna divides knowledge into two categories: conception and assent. According to Avicenna, conception is the first information; that is to perceive something without positive or negative judgment as it is in the term 'human'. Assent is to pass either negative or positive judgment on something as it is seen in the proposition "Everything has a beginning". Every conception and assent is also divided into two as a priori (innate) and a posteriori (acquired). A priori conception and assent occurs without any need of theoretical and mental reasoning whereas a posteriori conception and assent requires theoretical and mental reasoning. Therefore, definition and syllogism are resorted at times in order to have conceptions and assents. According to Avicenna, definition and syllogism are a means of acquiring knowledge. One reaches the conclusion from known to the unknown through these means. A law is required in the degree of tools that should certainly be required

¹ Sakarya University, Faculty of Religious Studies, Sciences of Philosophy and Religion, Science of Logic
capakibrahim@hotmail.com

² Abu'l-Fath Muhammed ibn 'Abd al-Karim al-Shahrastani (1071-1153) was born at Shahrastan in Khurasan in 1071 and studied (primarily religion) in his native Persia. He was a versatile and diligent scholar. See. Nicholas Rescher, *The Development of Arabic Logic*, London, 1964, P-169

in order to reach true information and it is logic.³ In Avicenna's view, logic is like syntax to a statement or like prosody to poetry.

1. Term (Concept-*Mafhum*)

Avicenna points out that a term (concept) signifies meaning in three ways: correspondence (*mutabaqat*), implication (*tazammun*) and necessity (*iltizam*). For instance; the word "wall" refers to a "wall" or the word "house" to a "house" in correspondence; the word "house" refers to "the walls of the house" in implication and the word "ceiling" refers to the "wall" in consequence.⁴ In addition, a term is divided into two groups: simple (singular) and composite (compound). A simple (single) term refers to a single meaning as it is in the example of the term "human" and its component letters do not make any sense separately. On the other hand, a composite term is a term in which both the term itself and the components of the term make sense. For instance, the word "Abdurrahman" presents one meaning in a term as a name and concerning its opponents, both "abd" and "Allah" have separate meanings each.

According to Al-Shahrastani, Avicenna classifies simple term into two groups: universals (*kull*) and particulars (*partial/cuz'*). Universal term is also divided into two groups: personal and relational. Personal term puts forth the essence of a subject while relational term cannot deliver the essence; that is, it needs another term for its own existence.⁵

As Al-Shahrastani states, Avicenna classifies five universals as genus (*jins*), species (*naw'*), difference (*fasl*), accident (*'arad*) and proprium (*khassah*). A genus represents many things of different particular truths, answering the question "what is that?" while a species represents many things different in numbers, answering the question "what is this?". A difference answers the question "which thing is it?" by referring to the species underlying a genus of an object and a proprium answers the same question by referring to a species impersonally. As for an accident, it is a universal that is not particular (*zhati*) and includes many things jointly within the meaning.⁶

Al-Shahrastani covers Avicenna's views on the term "thing" under the title of "compound terms (wording)". Avicenna defines "thing" as a present object or its figure in its mind or a wording that refers to the image in one's mind or a script representing a term

³ Al-Shahrastani, *al-Milal wa'l Nihal* (transl. by Mustafa Öz), Istanbul 2008, p.366.

⁴ See. Avicenna, *al-Işarat ve't-Tenbihat*, Istanbul 2005, p.4; İbrahim Çapak, *Ghazali's Views on Logic (Gazali'nin Mantık Anlayışı)* Ankara 2005 p- 34-35.

⁵ Al-Shahrastani, *al-Milal wal Nihal* (transl. by Mustafa Öz), Istanbul 2008, p. 367. See. Avicenna, *al-Işarat ve't-tenbihat*, p. 5-6.

⁶ Avicenna, *al-Işarat ve't-tenbihat*, p. 13 vd., *Kitabu'l-Nejat*, p. 7-10

(wording). While the first two of these do not differ among people speaking different languages, the last two definitions vary among people with different languages. The script refers to the term, the term to the image, and the image in mind refers to the present objects outside. Moreover, Al-Shahrastani states that the components of a statement are noun, word and preposition and defines each of them.

2. Proposition

Al-Shahrastani gives a definition of proposition according to Avicenna and explains the types of proposition briefly. Proposition not only implies relation between two things but also shows whether this relation is true or false. Al-Shahrastani defines propositions which are emphasized by Avicenna as predicative, conditional, definite (intentional), indefinite (vague), quantitative, simple, negative in its subject or predicate and declarative of absence.

Predicative propositions are composed of two subject matters and a predicate as it is seen in the proposition "the universe is posterior". Each of the subject and predicate can consist of sometimes singular or sometimes compound terms.⁷ Conditional proposition contains more than one judgment in itself and includes pre-component (precedent) and post-component (subsidiary) which function as a predication and compose a new judgment; that is proposition by uniting with a conditional preposition. Conditional propositions are divided into two as conjunctive and disjunctive. Conjunctive conditional proposition is established with conditional preposition and the occurrence of post-component depends on the pre-component; e.g. "if sun rises, day occurs". On the other hand, disjunctive proposition includes "either or". While either one of pre-component and post-component occurs, the other one can not happen; that is, if either one of the components is true, the other one becomes false at the same time; e.g. "This number is either odd or even".

Definite proposition (*mahsusa*) has a certain, particular subject matter while indefinite proposition includes a universal subject matter where quantity of units is not specified. Quantitative proposition has a subject matter with a defined quantity. These propositions can be affirmative universal (A), negative universal (E), affirmative particular (I) or negative particular (O).

Simple proposition has a definite (*muhassal*) subject and predicate while a negative proposition has a negation in its subject or predicate; e.g. "Zeid is sightless." Finally,

⁷ See. Al-Shahrastani, *Ibid* p. 367.

proposition of absence implies a predicate that represents a lack of something; e.g. "Zeid is cruel."⁸

Contrary propositions have the same qualities but different quantities. Contradictories refers to the two propositions that are different from each other in terms of both quality and quantity. In such a case, one of the propositions is regarded as true and the other as false.

Al-Shahrastani points out that Avicenna emphasizes three modes of proposition: necessary, possible and impossible. "Necessary" refers to continuation of a being; "impossible" implies the continuation of a nonbeing; and "possible" refers to neither the continuation of a being nor the absence of a being; in other words, it means that something might both be and not be. Having defined necessary, possible and impossible propositions, Al-Shahrastani draws attention to the difference between material and modes (aspect) and shows the proposition "It is possible that Zeid is alive." Here, the material is necessary while the modality of the proposition is possible.⁹ Possible proposition is used in two meanings: correspondence of impossible and of the one which is not necessary to exist or be absent. In other words, possible proposition is divided into two as particular possible and general possible. Al-Shahrastani states that modes of proposition in Avicenna's view are possible, impossible and necessary and they are also necessary, possible and absolute. Absolute proposition is defined as proposition that does not imply a mode, any necessity or possibility. It is also described as the proposition where the judgment is not permanent and depends on a time of period.¹⁰ Conversion is to make the subject of a proposition a predicate or convert its predicate to subject without distorting its quality or quantity. Affirmative universal proposition is converted to affirmative particular; negative universal proposition to negative universal and affirmative particular proposition is converted to affirmative particular. Negative particular proposition cannot be converted since it can be sometimes true or false when converted.

3. Syllogism

"Syllogism is evidence consisting of propositions and whenever these propositions are accepted, another proposition necessarily emerges out of them."¹¹ If the necessity of a conclusion drawn from reasoning is explicit, it is called complete syllogism and if an

⁸ See. Avicenna, *al-Işarat ve't-tenbihat*, p. 23 and others

⁹ Al-Shahrastani, *Ibid.*, p. 368. See. Avicenna, *al-Işarat ve't-tenbihat*, 30 vd.

¹⁰ Al-Shahrastani, *Ibid.*, p.369.

¹¹ See. Avicenna, *Kitabu'l-nejat*, Egypt 1938, p.31.

explanation is required, then it is called as deficient syllogism. Moreover, syllogism is fundamentally divided into two as predicative and conditional.

3.1. Predicative Syllogism

Predicative syllogism is a syllogism where the conclusion and the contradictory of conclusion are not explicitly mentioned. Predicative syllogism is composed of two premises with a common middle term and a conclusion; including three terms as middle, minor and major. The characteristic of middle term is that it establishes a link between premises so that a judgment can be made out of these premises. This judgment is called "conclusion". The subject of the conclusion refers to minor term and its predicate is major term. The premise including major term is called "major premise" and the one including minor term is called "minor premise".

If a middle term is a predicate in a premise and subject in another, the first figure; if it is a predicate in both premises, the second figure; if it is subject in both premises, third figure occurs. Therefore, Al-Shahrastani states that Avicenna mentions three forms, not four.¹² In each of these three forms, any conclusion cannot be drawn from two particular and two negative premises. And the conclusion depends on the weaker one of the premises. In other words, if one of the premises is particular, the conclusion becomes particular or if one of them is negative, the conclusion also becomes negative.¹²

Al-Shahrastani also covers the conditionals of syllogism figures as follows: The condition of the first figure is that major premise should be universal and minor premise should be positive while the condition of the second figure is that major premise should be universal and one of the premises should be negative. And the condition of the third figure is to have a positive minor premise and a particular conclusion. Having delivered Avicenna's views on the related subject, Al-Shahrastani states that Avicenna's works should be consulted for detailed explanations about the types of syllogism.

3.2. Conditional Syllogism

Conditional syllogism refers to syllogism where the conclusion and the contradictory of conclusion are mentioned together. As Al-Shahrastani states, positivism and negativism are found in not only predicative syllogisms but also distinct and conjunctive syllogisms. The first premise of conditional syllogism consists of two predicative propositions. One of these predicative propositions is called pre-component (precedent) and the other one is called post-

¹² Al-Shahrastani, *Ibid.*, p.370. See. Avicenna, *al-Işarat ve't-tenbihat*, p. 59-60.

component (subsidiary). The second premise of conditional syllogism becomes either similar or contradictory to pre-component or post-component.

The first premise of conjunctive syllogism consists of conjunctive proposition and its second premise is either similar or contradictory to the pre-component or post-component of the first premise. In conjunctive syllogisms, if the pre-component is assented and post-component is not assented, then the conclusion becomes false while it becomes true if the pre-component is not assented and pre-component is assented. Here is an example of a conjunctive syllogism:

If it rains, the ground gets wet
It rained
Therefore, the ground got wet.

The first premise of disjunctive syllogism includes a disjunctive proposition and the second premise becomes either pre-component or post-component of the first premise as it is in conjunctive syllogisms. If pre-component is chosen as the second premise in disjunctive syllogisms, the conclusion becomes contrary to the post-component. If post-component is chosen, the conclusion becomes contrary to pre-component then or the second premise can be considered as contrary to pre-component and post-component. Therefore, four different conclusions emerge. If the premises are considered valid, every conclusion drawn becomes also valid. Here is an example of disjunctive syllogism:

Either the sun has risen or it is night
It is night
*Therefore the sun has not risen.*¹³

3.3. Conjunctive Syllogisms

Syllogism with more than two premises is called conjunctive syllogism. They consist of more than one syllogism interconnected with each other. In this case, the conclusion of each syllogism within the conjunctive syllogisms is the premise of the other at the same time. True premises give true conclusions. Sometimes false premises might also lead to true conclusions, though.¹⁴

Al-Shahrastani mentions Avicenna's views on mixed (hulf) syllogism, induction and analogy briefly under the title of conjunctive syllogism. Avicenna defines mixed (hulf) syllogism as "showing the impossibility of the contrary of a proposition that needs to be proved and judging the accuracy of this proposition". Mixed syllogism includes conjunctive

¹³ See. Avicenna, *al-Iyarat ve 't-tenbihat*, 67-68

¹⁴ Al-Shahrastani, *Ibid.*, p.371.

and disjunctive syllogisms. Induction refers to judge the whole by its parts and does not represent universal knowledge. Analogy, on the other hand, is “to deliver the same judgment for the two things based on the similarity between them.” Analogy is made between two particular or two universals.¹⁵

3.4. Premises of Syllogism

Al-Shahrastani mentions things that are perceptible through senses (al-mahsusat), empirically tested (al-mujarrabat), acceptable (al-makbulat), imaginary (al-wahmiyat), presumption (al-zanniyyat), disputes and deceptions (al-mukhayyalat), primary proposition/innate (al-awwaliyyat), based on definite (al-yaqiniyyat) knowledge as the premises of syllogism:

Sense-Perceptible (al-mahsusat): They are things which require perception through senses.

Empirical (al-mujarrabat): They are things that are perceptible through sensation as well as syllogism.

Accepted (al-maqbulat): These are opinions that require the confirmation of a person whose accuracy is trusted. This is related to the person’s distinguished or celestial strong idea or comment.

Imaginary (al-wahmiyyat): Opinions that require believing in the imaginary based on feelings.

Well known things (al-mashhurat): Renowned, widespread and praiseworthy opinions that need to be confirmed by everyone’s testimony.

Presumption (al-zanniyyat): Opinions that are subject to acception by mind but not accepted always since its contrary can be thought.

Disputes and deceptions (al-mukhayyalat): These premises are to imagine something through imitation and resemblance of another thing, they are not said to be confirmed.

Primary propositions (al-awwaliyyat): These are propositions that require confirmation based on nothing else other than rational power.

¹⁵ See. Avicenna, *al-Işarat ve't-tenbihat*, 58-59.

Premises based on exact information (al-yaqiniyyat): These premises are composed through either inherence or empirical experience or perceptions.¹⁶

Having reviewed the premises used in syllogism, Al-Shahrastani also delivers the four questions which include yes/no questions, what?, why?, which? and called as *metelib* by Avicenna as well as Avicenna's views on these questions. He also draws attention to the function of these questions. Then, he dwells upon demonstration briefly, stating that demonstration is basically related to subjects, matters and premises and explains each of these in short. However, while Al-Shahrastani tries to mention Avicenna's views on demonstration, he covers the types of demonstration (causal demonstration and factual demonstration) under the title of one of the premises of syllogism, based on exact information. According to him, causal demonstration (*burhan al-limmi*) is evidence that causes the combination of two sides of conclusion in the being and mind. And factual demonstration (*burhan al-inni*) is evidence that causes the combination of two sides of conclusion in terms of mind and confirmation. Al-Shahrastani states that demonstration delivers exact judgment and dwells upon the relation between demonstration and definition. He defines definition as the thing that puts forth the nature of something and the definition of something is given by the thing that is known better, because the intention of definition is to make unknown things known.¹⁷

4. Ten Genus (Categories)

Al-Shahrastani classifies Avicenna's categories as quintessence, quantity, relation, quality, setting, time, situation, possession, effect and passive and gives definition of each of them. For quality and quantity, he does not only gives definition but also explains them in detail.¹⁸

Al-Shahrastani states that Avicenna divides causes into four categories: efficient, material, formal and final. Efficient cause is the primary source or principle of the action; e.g. the cause of the chair is a carpenter. Material cause is the object that is needed to exist in order to generate the nature of something; e.g. tree is the material cause of the chair. Formal cause is the thing that exists in everything and does not emerge as long as the image does not combine with material; e.g. the shape of the chair. And final cause explains the reason why a thing is made and the purpose of the thing; e.g. the purpose of building a house is to live in it.

¹⁶ See. Avicenna, *Kitabu'l-nejat*, 61-65.

¹⁷ Al-Shahrastani, *Ibid.*, p. 373-374.

¹⁸ Al-Shahrastani, *Ibid.*, p. 375.

Al-Shahrastani concludes about Avicenna's views on logic, defining some terms that a logician might need to understand and use such concepts, presumption, knowledge, reason, mind, intelligence, intuition, feeling, allusion and imagination, idea, craft and wisdom.¹⁹

Conclusion and Evaluation

Al-Shahrastani focuses on the source of knowledge, single (simple) and composite terms, five universals, proposition, syllogism, induction, analogy, the types of information used in the premises of syllogism, ten genus (categories), the questions used to acquire knowledge and four causes in the context of Avicenna's logic. Al-Shahrastani summarizes Avicenna's views on these subjects and only gives definitions of related notions in most places. Therefore, it is quite hard to understand the subjects. It is also remarkable that Al-Shahrastani talks about four causes and four questions without linking them to the logic related subjects discussed.

While Al-Shahrastani discusses species (naw') among five universals and deals with middle species and categories of species in more detail, he only gives definitions of genus, difference, proprium and accident ('arad).

When books on classical logic are considered, it is seen that subjects such as "thing", "name", "word" and "particle" are immediately discussed at the beginning of the subject of term. On the other hand, Al-Shahrastani discusses them under the title of compound terms. Name, word and preposition gain importance for logic especially when they are combined to deliver a judgment which can be said to be true or false.

Al-Shahrastani treats definite proposition (mahsusa) as a particular proposition, he discusses simple proposition as a proposition with a definite subject. However, definite proposition is the one with a certain quantity while simple proposition is the one including a subject matter and a predicate.

Having discussed the types of predicative, conditional, definite, quantitative (mahsura) propositions, Al-Shahrastani dwells upon contraries and contradictory propositions and later mentions propositions that are single (simple), negative in subject or predicative and declarative of absence. This shows that the subjects are not dealt in a proper unity, because it would be more comprehensible to discuss reciprocal and contradictory propositions at the end of the subject of propositions and under the subject of relations between propositions.

¹⁹ Al-Shahrastani, *Ibid.*, p. 376-377

Concerning the modes of propositions, Al-Shahrastani discusses Avicenna's views discursively. For instance, he firstly divides the propositions into three as necessary, impossible and possible and then divides possible into two groups. Later, he classifies modes of propositions in three categories as necessary, possible and absolute. Books on classical logics show that the first classification is seen in Aristotle and the other classification is found in the first period Islamic logicians. Moreover, Al-Shahrastani discusses the relation between propositions discursively. For instance, conversion is not covered together with the contraries and contradictories propositions. He defines and explains how to apply conversion after discussing modes of proposition. And he touches upon only conversion, does not address to contraposition at all.

Concerning the first figure of syllogism, Al-Shahrastani states that "if the middle term is a predicate in a premise and subject matter in other, this means first figure". This statement also reminds the fourth figure because in fourth figure, middle term serves as subject in one premise and predicate in another. To clarify the issue, it is better to say "the first figure happens when middle term is subject in major proposition and predicate in minor proposition".

Under the title of premises of syllogism, Al-Shahrastani defines the premises that are perceptible through senses, empirically tested, acceptable, imaginary, presumption, disputes and deceptions, primary proposition, based on definite knowledge respectively. When works of both Avicenna and many other logicians are taken into account, it is seen that there are twelve types of information used in the premises of syllogism and six of these are used in demonstration and the other six types are used in dispute, rhetoric, poetry and sophistry. Al-Shahrastani neither discusses the entire types of premises used in syllogism nor gives information about which of the five arts these premises are used in.

Before giving the definition of demonstration, Al-Shahrastani mentions and defines types of demonstration causal demonstration and factual demonstration under the title of one of the premises of syllogism, based on definite knowledge. Then, he dwells upon four questions that he names as *metelib* and right after that he touches upon subject matters, issues and introductions that constitute demonstration (exact evidence). This situation indicates that while Al-Shahrastani has knowledge of logic, he ignores the relations and connections amongst the subjects of logic.

Al-Shahrastani sums up Avicenna's views on categories very briefly under the title of "ten genus". In fact, the subject of categories should be discussed in detail in terms of Avicenna because Avicenna relates categories to metaphysics rather than logic and usually

does not mention categories within the subjects of logic. Al-Shahrastani does not make any evaluation about this issue; rather, he only touches upon categories briefly.

In conclusion, Al-Shahrastani regards Avicenna as highly competent philosopher and considers his opinions as very important philosophical ideas. He delivers Avicenna's views on logic very briefly and therefore skips some information and examples that are important for the understanding of the subjects. This situation makes it rather difficult to comprehend the topics in discussion. In addition, Al-Shahrastani seems to deliver Avicenna's views on logic randomly rather than systematically enough to constitute an integrity.

TYPES OF DIALOGUES

Şengül Çelik

Fatih University

Social sciences are for a long time having been discussed in various perspectives to find a way to end the history or to start the new one. On one side it is thought that it is a matter of method on the other it is the result of the technologies invented. Both The Hegelian thinkers and the Marxists believe that the progress of humanity is not open-ended it has an end like its beginning. So when it reached its ideal state (for Hegelian liberal state for Marxist the communist society) it would end. In this paper it is going to be stated that the end of the history is not a matter of governmental type or the type of economical society but the way of how human beings interact with each other. In this respect dialogue is our core concept. However as the dialogue has a long historical background it is necessary to highlight what it is in this new history. Dialogue is the key concept of a peaceful globalization for keeping self-identity in plurality. To avert the ambiguity of the usage of the term "dialogue" as a peace maker a framework will be drawn. First the search for do we need dialogue and why we need dialogue will be examined. Then different types of dialogue will be mentioned to show how they pave the way to the "peace productive dialogue".

A COMPARATIVE APPROACH TO THE TURKISH AND PAKISTANI MUSLIM COMMUNITIES IN THE UNITED KINGDOM

Assist. Prof. Dr. Yakup OŞTU

Hitit University, The Faculty of Divinity,
The Department of Sociology of Religion,
Çorum / TURKEY.
yakupcostu@hitit.edu.tr

Abstract

Since the early 1900's, Muslims started to migrate to the United Kingdom due to various reasons. As a consequence of increasing migration waves, they have constituted a significant proportion in the social and cultural life of Britain. This article will focus on the Turkish and Pakistani Muslim Communities in the UK. The choice of the two communities is due to serious differences in their religious, social, and cultural structure, although both of them migrated to the UK about the same period. Therefore, this article examines and compares their adventure of migration, ethnicity and language status, and their religious life in the UK.

Key Words: Muslim Immigrants, the Turkish Muslim Community, the Pakistani Muslim Community, the United Kingdom, Religious Life.

I. Introduction

The entity of immigrant populations of Muslims in the United Kingdom (UK) constitutes a significant proportion. From Muslim countries to the UK, people have migrated at different times and for different purposes and settled in different regions in Britain. They have constituted heterogeneity in the social and cultural life of Britain.

These Muslim immigrants living in the UK have become permanent due to various reasons such as waves of chain migration (family unification, marriage, etc.), economic concerns, the formation of the second and third generations, and the growth of British citizenship. The immigrants who are permanent residents in a foreign country increasingly diminish their hopes of returning to their homelands. Thus they have been forced to create their own identity. In this respect, it is to be considered that Muslim immigrants have established the associations/foundations/charities to provide services in various fields, as one of the important steps taken towards establishing their identity. These civil organizations have differed in accordance with the ethnic, cultural, ideological and political discourses of each Muslim community. These organizations have been concentrated in populated areas by immigrant groups. There are associations/foundations/charities carrying out several activities such as education, culture, art, sports, religious

services, etc. in various fields. Therefore, it is important to recognize their contributions to protecting against the effects of assimilation, minimizing the impacts of Islamophobia and facilitating their integration to the host country. Also, scientific research on religious, social and cultural lives of the Muslim immigrants in the UK is important for making correct resolutions for their problems according to their existence in the current and future in host country.

In this paper, it will be focused on the Turkish and the Pakistani Muslim Communities in the UK. These communities have been chosen because of serious differences in their religious, social, cultural life, although both communities migrated to the UK during the same period. This paper will examine their adventure of migration, ethnicity, language, and religious structure. In doing so, it will try to compare and contrast the religious structure of the Turkish and Pakistani Muslim Communities.

II. Muslim Communities in the United Kingdom

Muslims in Britain have been part of the British social and cultural landscape for almost a century and a half.¹ The first relatively permanent Muslim populations were established in Cardiff, Liverpool, Manchester, South Shields and London's East End in the mid-nineteenth century. Since the Second World War, Muslims have migrated to Britain in relatively much larger numbers, with the majority coming from South Asia (primarily Pakistan and Bangladesh). In addition, smaller Muslim communities from a variety of regions, including parts of Africa, Cyprus, Malaysia, the Middle East, and more recently, Eastern Europe (primarily Bosnia), have also settled in Britain. Immigration from Muslim countries remained fairly low throughout the 1950s, more or less corresponding to the demand for labour at that time. It rose dramatically in 1961 as news spread of the impending Commonwealth Immigrants Act (1962), which curtailed automatic entry to the UK for Commonwealth citizens. It then continued until the early 1970s when it tapered off as a result of further legislation. Despite the virtual halting of primary migration, and even some movement back to countries of origin, the reuniting of families and the movement of refugees and asylum-seekers, including that of Muslims, increased in the 1980s, 1990s and 2000s.²

¹ Andrea Buryova, *Muslims in Britain*, (Unpublished Master Thesis, Department of British and American Studies), (Brno: Masaryk University, 2005), p. 1.

² Humayun Ansari, *'The Infidel Within' Muslims in Britain Since 1800*, (London: Hurst & Company, 2004).

According to the 2001 census, around 1.6 million Muslims live in Britain. This statistic shows that Islam is the second-largest religion with 2.7 per cent after Christians in the UK.³ It is estimated that this figure today is probably near to 2.4 million.⁴ The Muslim population in the UK comes from a wide variety of ethnic backgrounds. Around three-quarters of Muslim population in the UK are from an Asian ethnic background, particularly Pakistani (43 per cent), Bangladeshi (17 per cent), Indian (9 per cent) and Other Asian (6 per cent). A further 6 percent of Muslims are of Black African origin (especially Somalia, Nigeria and other North and West African countries). Some 4 per cent of Muslims described themselves as of white British origin, and a further 7 per cent from another white background (including Arabs, Turks, Cypriots and East Europeans—especially refugees from Bosnia, Albania and Kosovo).⁵ If we take its rich ethnic diversity into account, we can say that the British Muslim community as a whole can be described, in a borrowed term, as “a microcosm of the Muslim world”.

III. The Turkish and Pakistani Muslim Communities; A Comparison

There are mixed groups based on migration history, ethnicity, language, religion, and economic and cultural status. All of these can lead to considerable fragmentation within the Muslim communities in the UK. Most of these differences reflect the religious, political, ethnic and social divisions among communities. To understand Muslim communities in the UK it is necessary to understand their migration histories, ethnic, linguistic and religious structure. Therefore, this paper first examines migration histories, ethnic structures of the Turkish and Pakistani Muslim Communities, and then compares their religious life in the UK.

1. Migration, Ethnicity, Language

The Turkish community in the UK consists of Turks, Kurds and Turkish Cypriots migrating for different purposes at different times for immigration and asylum. Although each of these three sub-groups among the Turkish community is separated by several discourses and practices from one another, it appears that they have entered into an intense and close relationship. Setting different discourses aside among these three groups, Turkish is the primary spoken language among them, although Kurdish and a Turkish

³ See. www.statistics.gov.uk/cci/nugget.asp?id=954 (accessed 03.03.2011).

⁴ Sophie Gilliat-Ray, *Muslims in Britain*, (Cambridge: Cambridge University Press, 2010), p. 117.

⁵ Ceri Peach, “Britain’s Muslim Population: an Overview”, *Muslim Britain Communities under Pressure*, Tahir Abbas (ed.), London: Zed Books, 2005), pp.18-30.

Cypriot dialect are also active among those groups. Therefore, these sub-groups are defined as the 'Turkish Speaking Community'. This operational definition has been used in academic studies.⁶

Turkish Cypriots migration to the UK started in the 1940s after the following years of the World War II and increased in the 1960s.⁷ Turkish migration from mainland Turkey to the UK started in the early 1970s.⁸ Ethnic Kurds from Turkey began to immigrate in larger numbers during the late 1980s and early 1990s, often seeking refugee and asylum status.⁹ According to 2001 Census, there were about 150.000 Turkish populations in the UK.¹⁰ But, in recent studies, it is estimated that the population is about 250.000-300.000.¹¹ The Turkish speaking community is heavily concentrated in the Greater London region (approximately 75 %). Outside of London there are smaller communities in Birmingham, Manchester, Liverpool, Hertfordshire, Luton, Manchester, Sheffield, New Castle and Leeds. A few percentages of them have lived in Scotland, Wales and Northern Ireland.¹²

The Pakistani community in the UK consists of a number of distinct regional and linguistic groups including Pathans, Punjabis, Mirpuris, Sindhis and Balochis.¹³ Immigration to Britain from Pakistan began in the 1950s and increased significantly prior to the Commonwealth Immigrants Act (1962). In the 1970s and 1980s, Pakistani populations are rapidly increased in the UK. Migration patterns from Pakistan to the UK have developed according to a complex mix of socio-political, cultural and economic factors.¹⁴ According to 2001 Census, there were about 700,000 Pakistanis in England.

⁶ See. Talip Kucukcan, *Politics of Ethnicity, Identity and Religion Turkish Muslims in Britain*, (Aldershot: Ashgate, 1999); Aydın Mehmet Ali, *Turkish Speaking Communities and Education –no delight*, (London: Fatal Publication, 2001); Tayfun Atay, *Türkler, Kürtler, Kıbrıslılar İngiltere’de Türkçe Yaşamak*, (Turkish, Kurdish, and Turkish Cypriot; Turkish Living in England), (Ankara: Dipnot Yayınları, 2006).

⁷ Sarah Ladbury, "The Turkish Cypriots: Ethnic Relations in London and Cyprus", *Between Two Cultures : Migrants and Minorities in Britain*, Ed. James L. Watson, (Oxford: Blackwell, 1977), pp. 301-331.

⁸ Mehmet Ali, p 7.

⁹ Atay, pp.37-39.

¹⁰ See. www.statistics.gov.uk/focuson/ethnicity/ (accessed 03.03.2011).

¹¹ See. Talip Kucukcan, "Turks in Britain: Religion and Identity", *Turks in Europe, Culture, Identity, Integration*, ed. T. Küçükcan, V. Güngör, (Amsterdam: Turkevi Research Centre, 2009), pp. 79-102; Atay, p. 8.

¹² Department for Communities and Local Government, *The Turkish and Turkish Cypriot Muslim Community in England*, Queen's (London: Printer and Controller of Her Majesty's Stationery Office, 2009), p.6. See. www.communities.gov.uk/documents/communities/pdf/1203710.pdf (accessed 03.03.2011).

¹³ Gilliat-Ray, p. 120.

¹⁴ See. Sheher Banu Murtuja, *Pakistani Muslim Communities in Britain and Germany: Informal Familial Care of Elders and Processes of Social Exclusion*, (Unpublished PhD. Dissertation), (Leeds: The University of Leeds, School of Sociology and Social Policy, 2005); Prina Werbner, "Pakistani Migration and Diaspora Religious Politics in a Global Age", *Encyclopedia of Diasporas*, M. Ember, C. R. Ember, I. Skoggard (ed.), Vol: II, (New York: Springer, 2005), pp. 475-484.

Forty-three per cent of all Muslims in England are Pakistani.¹⁵ But today, it is estimated that 1.2 million Pakistanis live in the UK.¹⁶ The Pakistani community is concentrated in particular areas, Lancashire, Yorkshire, West Midlands and Greater London. There are no accurate figures available but it is estimated that 60 per cent of the Pakistani population is from the Mirpur District of Kashmir and settled mainly in Birmingham, Bradford, Oldham and surrounding towns. Within the community, excluding English, Urdu and Punjabi are the most widely spoken language.¹⁷

The adventure of migration of Turks and Pakistanis corresponds almost same dates. The push and pull factors of migration in these two communities are mostly similar such as economic and educational opportunities, refugees and asylum seekers, result of war, conflicts and social breakdown in their countries, etc.¹⁸ But, owing to the fact that there is not any bilateral agreement between Turkey and the UK, it seems that migration from Turkey is less intense than Pakistan.

There is a partial similarity in the socio-economic structure of both communities. First generation Muslim immigrants with unskilled and semi-skilled occupations worked in the manufacturing sector (especially textiles). With industrial decline after 1990s, many immigrants had to run alternative means of economic activity such as self-employment and service sector opportunities –as taxi-driving, market-trading and catering. The second and third generation in these communities have experienced a number of changes in their economic activities and employment areas. The well-educated second and third generations are employed in virtually all sectors of the economy and in all levels of politics, education, business, medicine, law, media, arts, engineering and so on.¹⁹

2. Religious Life

For immigrants living in foreign countries, religion plays an important role in identity formation and protection of national culture. To understand the status of immigrants living in a foreign country it is necessary to look at their religious life,

¹⁵ See. www.statistics.gov.uk/focuson/ethnicity/ (accessed 03.03.2011).

¹⁶ Nadia Mushtaq Abbasi. *The Pakistani Diaspora in Europe and Its Impact on Democracy Building in Pakistan*, (Islamabad: International Institute for Democracy and Electoral Assistance, 2010), p. 5. See. www.idea.int/resources/analysis/upload/Abbasi_low_2-2.pdf (accessed 03.03.2011).

¹⁷ Department for Communities and Local Government, *The Pakistani Muslim Community in England*, (London: Queen's Printer and Controller of Her Majesty's Stationery Office, 2009), pp. 6-8. See. www.communities.gov.uk/documents/communities/pdf/1170952.pdf (accessed 03.03.2011).

¹⁸ Department for Communities and Local Government, *Summary Report; Understanding Muslim Ethnic Communities*, (London: Queen's Printer and Controller of Her Majesty's Stationery Office, 2009), pp.9-10. See www.communities.gov.uk/documents/communities/pdf/1203896.pdf (accessed 03.03.2011).

¹⁹ See. Atay, pp. 79-89; Gilliat-Ray, pp. 122-127.

religious activities and religious organizations. So while most Muslims in Britain share a common religious identity, the expression of their faith is likely to be shaped by their ethnic or national origins.²⁰

According to the 2001 Census, 83 per cent of migrants born in Turkey, and 26 per cent of migrants born in Cyprus are Muslim.²¹ In the UK, the majority of the Turkish speaking community belongs to the Sunni sect of Islam, mainly adhering to Hanafi School of thought. Sunni Kurds, who are originally from Eastern Turkey, tend to follow the Shafi School of thought. There are also small communities of Alevi, Ismaili and Jafaris among the Turkish community in the UK. Within the Turkish community, there are various Sufi orders (the Suleymancis²², the followers of Sheikh M. Nazim Kibris²³, the followers of Mahmut Ustaosmanoğlu²⁴, Alevis²⁵, etc.), religious movement (the Nurcus²⁶), and religious-political movements (Milli Görüş²⁷, Milliyetçiler- Nationalists²⁸, etc), and unconnected organization (Turkish Religious Foundation²⁹). Each religious group has associations/foundations/charities carrying out cultural, educational and religious services.

According to the 2001 Census, 92 per cent of the Pakistanis identify themselves as Muslim.³⁰ The majority of Pakistanis are Sunni Muslims, though there are smaller numbers of Shi'a Muslims. Some religious movements from South Asian origins in the

²⁰ Gilliat-Ray, p. 120.

²¹ See. www.statistics.gov.uk/focuson/ethnicity/ (accessed 03.03.2011).

²² The Suleymancis follow Süleyman Hilmi Tunahan's Islamic discourse. He is a Naqshbandis. The followers of him have foundations; 'UK Turkish – Islamic Cultural Centre Trust', and mosques; 'Suleymaniye Mosque', 'Valide Sultan Mosque', 'Fatih Mosque', etc. See. Yakup Çoştu, 'Londra'da Türklere Ait Dini Organizasyonlar' (Turkish Religious Organizations in London), *Hitit Üniversitesi İlahiyat Fakültesi Dergisi*, 8/16, (2009), pp. 90-91.

²³ Sheikh M. Nazim Kibris is a Sufi religious figure in Northern Cyprus. He is Sheykh of the Naqshbandi Sufi order. The followers of him have an association in London. 'Sheikh M. Nazim al-Hakkani Dergahi'. See. Çoştu, pp. 84-85.

²⁴ The followers of Mahmut Ustaosmanoğlu in London are known as a fellowship of Aziziye Mosque. They have an association; 'United Kingdom Turkish Islamic Association'. See. Çoştu, pp. 88-90.

²⁵ Alevis are one of the Sufi orders in Islam. There are some Alevis religious practices different than Sunni versions. There is an Alevi cultural centre and Cemevi, which is the community's place of gathering and worship (London Alevi Cultural Centre and Cemevi). See. Çoştu, p. 92.

²⁶ The Nur Cemati (society) follows Fetullah Gülen's ideas and teachings. They have become very active in UK. They have some associations in London; 'Anatolian Muslim Society', 'Dialogue Society'. See. Çoştu, pp. 96-97.

²⁷ This organization linked to the Islamic Community Milli Görüş in Germany-based. They have political-Islamic discourse. There is a foundation in relation to this organization in London. (Islamic Community Milli Görüş U.K.). See. Çoştu, pp. 93-94.

²⁸ This group linked to nationalist political discourse in Turkey. They have mainly conservative religious-political discourse. There is an association in London in relation to this group (London Islamic Turkish Association). Çoştu, pp. 85-86.

²⁹ This foundation is legal religious organization in relation to the Presidency of Religious Affairs of the Republic of Turkey in London. (Turkish Religious Foundation UK). See. Çoştu, pp. 94-96.

³⁰ See. www.statistics.gov.uk/focuson/ethnicity/ (accessed 03.03.2011).

UK are the reformist Deobandis³¹, the revivalist Tablighi Jamaat³², the conservative and a Sufi order Barelvi³³, the islamist Jamaat-e Islami³⁴, a religious movement the Ahl-e-Hadith³⁵. These broad schools of thought have their institutional embodiments in the Pakistani Muslim community in the UK. They carry out several activities in the social, cultural and religious fields. Also, they shape the character and identity of the Pakistani immigrants in the host country.

In the early years of migration, the religious life of the immigrants seems to be very little organized. We can only see some individual endeavours. In these years the individuals are said to have performed Islamic practices which were limited to the daily prayers. But with increasing migration waves, an institutional restructuring in the religious field was needed. While the first generation yielded primarily to build masjids to perform basic religious duties, the second and third generation tended to construct institutional complexes that become integrated with the surrounding parts.³⁶

The end of the 1980s saw a major change in the way in which Muslim organizations conducted themselves in public life. The Muslim immigrants living in the UK have established a number of non-governmental organizations working in cultural, social, educational and religious fields within the framework of the legal rights granted to them by the hosting country. They became much more visible in the public sphere and more robust in their representation of wider Muslim interests. So that, the Muslim immigrants, through these organizations, have tried to solve their problems coming out during the integration process, and kept their integrity, and ensure the continuity of their

³¹ Associated with the Indo/Pakistani reformist movement centred in the Darul Uloom of Deoband are known by the name Deobandis. Deobandis are considered to be within the confines of Sunni Islam. They follow the Ash'ari and Maturidi schools of aqidah (creed). They maintain a predominant position in the supplementary school and mosque sectors in the UK (like Dārul-'ulum-Islamic Seminaries). See. Gilliat-Ray, pp. 85-88.

³² Indian reform movement is founded by Mawlana Muhammad Ilyas in 1927 in Delhi. Tablighi Jamaat came forth as an offshoot of the Deobandi movement. They have the largest mosque (in West Ham/London) and some religious and educational centers (like Jamiat Talimul Islam- Institute of Islamic Education) in the UK. See. Gilliat-Ray, pp. 89-92.

³³ Barelvi sufi order founded in northern India in 1880s, based on the writings of Mawlana Ahmad Reza Khan Barelvi. His followers the movement is known as Ahle Sunnat wal Jama'at (People of the traditions of Muhammad and the broad community). They have some organizations (the Sufi Muslim Council, the British Muslim Forum, etc.) in the UK. See. Gilliat-Ray, pp. 92-98.

³⁴ Pakistani Islamic revivalist party founded by Mawlana Abu al-Ala Mawdudi in 1941 in Pakistan. They have some activities in Britain. (the UK Islamis Mission, the Islamic Foundation, Markfield Institute of Higher Education, the Islamic Society of Britain). See. Gilliat-Ray, pp. 98-103.

³⁵ This Islamic reform movement originates in the Indian sub-continent. The term Ahl al-Hadith is often used interchangeably with the term Salafi. See. Gilliat-Ray, pp.104-105.

³⁶ Yakup Çoştu & Süleyman Turan, "İngiltere'deki Türk Camileri ve Entegrasyon Sürecine Sosyo-Kültürel Katkıları" (Turkish Mosques in England and Their Socio-Cultural Contributions to Integration Process), *Dinbilimleri Akademik Araştırma Dergisi*, 9/4, (2009), pp. 35-52.

community. One type of these civil organizations is religious organizations which aim to protect religious and national identity, to transfer cultural values to the second and third generation, and to contribute the process of integration in the host country. The Muslim communities believe that the vital function of the religious and cultural values is to preserve their national identities. The national and Islamic values are taught by those religious organization's services. Immigrants have perceived them as a shelter.³⁷

When I look at religious structure within the Turkish and Pakistani communities in the UK, it seems that Pakistanis have more intensive activities than Turks. For example, as far as I have detected, there are about 18 Turkish mosques (places of worship) in the UK³⁸, whereas Pakistanis have approximately 350 mosques in the UK.³⁹ In addition, looking at the numbers of the foundations/associations that have been established around these mosques, there are similar differences. Undoubtedly, this is directly related to the rate of the population of both communities in the UK. To have a dense population of Pakistanis, it can be said that they have an intensive structuring in the religious field as well as social and cultural fields.

Faith-based organizations and mosques play a central role as community hubs and venues. In these religious places, a large scale of religious undertakings has been performed. In addition to this, religious organizations provide a wide range of services including supplementary schools, women's groups, advice centres, organizations specializing in job training, and informal groups which allow people to come together to discuss common problems and community events. The positive effects of these religious activities are also observed in both the integration of the immigrant Muslim communities into Britain's social life and the minimization of the effects of assimilation and hidden and overt Islamophobia that have been faced.

In addition to community specific organisations, there are a number of Muslim umbrella organisations aiming to represent the needs of Muslims as a whole, like the Muslim Council of Britain⁴⁰, the British Muslim Forum⁴¹, and the UK Islamic Mission⁴²,

³⁷ Çoştu, p. 82.

³⁸ Çoştu & Turan, p. 49.

³⁹ See. www.muslimsinbritain.org/resources/masjid_report.pdf (accessed 03.03.2011).

⁴⁰ The MCB is the largest Muslim umbrella organization in the UK with over 500 affiliated national, regional and local organisations, mosques, charities and schools. See. www.mcb.org.uk (accessed 03.03.2011).

⁴¹ The BMF is an organization with over 600 mosques in the UK. See. www.thebmf.org.uk (accessed 03.03.2011).

⁴² The UKIM is a organization with over 45 branches and Islamic Centres across the UK. See. www.ukim.org (accessed 03.03.2011).

etc. According to our researches, among religious organizations belonging to the Turks, almost no one has been determined that a member of these umbrella organizations. However, Pakistanis' many association or foundations carrying out religious activities are members of them and also located in its management.

It can be said that the religious organizations which have been formed by the Muslim communities differ considerably according to the ethnic, ideological and political shape of their mainland, as well as religious diversity. The fact that the Muslim communities do not have a monolithic culture with monolithic practices and beliefs in terms of religion also seems to have some effect in the establishment of different religious organizations in the UK.⁴³

The reality is that within the Turkish and Pakistani communities there are complex groupings based on different religious discourses. These can lead to considerable fragmentation in their religious life. For example, each religious group in both communities has different calendars / schedules determining daily prayer times and public holiday (eid ul-fitr /Ramada Feast and eid al-adha/sacrifice holiday) for their members.⁴⁴ There are significant differences among those tables. Performing common Islamic rituals in different time zones have caused a certain separation among the religious groups in particular and communities in general. Undoubtedly, these and other differences in the rhetoric of the religious groups have functions as a parser and realm of existence. However, performing basic Islamic rituals in the different ways can lead to a differentiation among Muslims. That may cause serious problems experienced in the integration of the host country.

IV. Conclusion

The Muslim communities in the UK have a non-homogeneous structure owing to differences in their life styles, experiences, ideas, feelings, hopes, and expectations. Therefore, those Muslim immigrants are observed to have lived for a long time in the different ethnic, ideological, cultural, and religious communities in the UK.

In this paper, it is focused on the Turkish and Pakistani Muslim immigrants living in the UK. According to both literature about these communities and my observation and investigation on them, I have examined and compared their migration histories, ethnic and language structure, and religion life. Thus, I have reached these following conclusions:

⁴³ Coştu & Turan, p. 40.

⁴⁴ For different calendars / schedules, see. www.mosquedirectory.co.uk (accessed 03.03.2011).

Similarities: Migration from Turkey and Pakistan to the UK is corresponds almost the same dates. The push and pull factors of migration within the two communities are mostly similar. Also, Turks and Pakistani communities have different ethnic groups. There are three ethnic groups (Turkish, Kurdish, and Turkish Cypriot) within the Turkish community, and five ethnic groups (Kashmiri, Pathan, Punjabi, Sindhi, Baluchi) within the Pakistanis. The ethnic diversity can often contribute to religious, cultural and ideological segregations within these communities. In addition, there is a partial similarity in their socio-economic situation in the UK.

Differences: When it is observed and compared religious life of the both communities, it is seen that there are a similar divisions within the each community. Those divisions reflect ethnic, ideological and religious discourses that Turk and Pakistani immigrants have experienced in their countries of origin. All of these diversities have effects on their religious life, cultural status and political structuring in the UK.

In the establishing worship places, foundations/associations and in the religious, cultural and educational services for immigrants, Pakistanis have more intensive activities than Turks. Also, most of Pakistani religious organizations are members of the Muslim umbrella organisations in the UK. But, almost none of the Turkish religious organisations are a member.

As a result, scientific research on religious, social and cultural lives of the Muslim immigrants in the UK is important for making correct resolutions according to their existence in the current and future in host country. Therefore, the studies and researches about Muslim immigrants living foreign countries should be increased.

TOLERANCE IN LEGAL CONTEXT

Sarantuya Dagvadorj

Law School, National University of Mongolia

Ulaanbaatar, Mongolia

ZSSZ_3@yahoo.com

There was time when people talk about tolerance in a slightly narrow context beyond the philosophical aspects of religion and morality.

Today tolerance has been mentioned in a quite wide context including political and legal aspects. In the era of globalization, it is thought nations should become closer in their interrelations, which is followed by the harmony in acts and minds. Of course, every nation reserves its mentality as well as religious beliefs and cultural traditions. It seems to be basis for co-existence in today's extremely complicated pluralistic world.

Tolerance is a central virtue of any democracy. Tolerance is defined as having respect for another's right to express their beliefs while maintaining respect for the person even if you disagree and reject their beliefs. This classical meaning of tolerance is an essential component of a free and open democratic society. People live together in societies, interacting in various ways, and so create rules to regulate those interactions. When the rules are broken, for more serious kinds of rule-breaking there are a range of penalties which in different societies and for different offences can be as varied as fines, prison, excommunication from church, exile, or execution. Nobody would reject and misunderstand that democracy is grounded on good laws. As laws by their nature have imperative character, tolerance in legal context can be discussed in connection to human rights. Laws with no doubt are passed in conformity with the Constitution. When countries proclaim in their basic law, the Constitution, fundamental human rights and freedoms of individuals and groups, the governments also deliberately refrain from or limit some of their power. The wise and clear determination and separation of rights and powers is that balance that supports the stability not only inside every country, but also outside the country harmonizing the friendly neighbourhood.

The very nature of democracy implies "compromise" and "tolerance to others' rights". In Democracy where one of the main principle is the principle of "Rule of Law", the society

would be stable and develop successfully where everyone unanimously agrees that people co-exist under certain rules¹. These rules are set by in the laws, which comply with the moral principles common to civilized community. The primary goal of the Constitution is to protect rights and freedoms of individuals and groups from the state. It is considered that two human factors violate human rights. The first is the human who is lack of respect or love to others and who deliberately infringes one's rights robbing, murdering or violating in other manners. I think, for Mongolians the roots for committing of this kind of actions go deep into the history of civilization. The nomadic lifestyle has been fixed in the behaviour of Mongolians. Living in small groups away from others in the wide steppe, they had been adjusted to act the way that did not directly or seriously breach anyone's rights. Now, in time of rapid changes toward socializing most people that choose urban lifestyle are adapting too slowly. They act uncompromisingly and sometimes rudely which is characterized as intolerance toward others. However, this does not necessarily mean intolerance to law rules. Under the principle of rule of law, everyone who reasonably believes that his rights are breached has the right to apply to court to protect his infringed rights.

The second human factor that violates human rights is the state or public official, who abuses his power. The Constitution of Mongolia of 1992 proclaims to build a human, civil and democratic society. It includes almost all human right provisions that are affirmed as basic human rights and freedoms in the Universal Declaration of Human Rights. The exercising of the basic rights in the community leads to conflict with other objectives and values of the state concern. An individual's right to life confronts with duty of police to maintain public order, the right to be free from intervention to someone's personal property may be violated by the state of emergency when the latter removes or confiscates it. So that it is very important to determine precisely the relationship between such a term of values of the state as the "state security" and the term of basic rights as guarantee for individual freedom. The provision 3 of the article 19 of the Constitution provides "In exercising of his rights and freedoms one shall not infringe the national security, rights and freedoms of others and violate public order". Although there is no ultimate agreement on what are the grounds to limit the basic rights, most proponents of the constitutional law accept that basic rights may be infringed only on legitimate grounds, while the parts of the Constitution that must not be modified remain honoured and the basic principle of rule of law is respected. Whatever the limitation is, the reason for it should be legitimate.

¹ Batsuuri M., Unurbayar Ch. *Rule of Law*. ("Admon" Press. Ulaanbaatar 2010) p.113

Few rights are not to be violated on any grounds in countries that admire the rule of law. In Mongolia, the following rights are not to be violated even in time of the state of emergency:

- The right to personal liberty and safety. No one shall be searched, arrested, detained, persecuted or restricted of liberty except in accordance with procedures and grounds determined by law. No one shall be subjected to torture, inhumane, cruel or degrading treatment. (Article 16.13)
- No person shall be discriminated against on the basis of ethnic origin, language, race, age, sex, social origin and status, property, occupation and position, religion, opinion and education. (Article 14.2)

Tolerance only becomes necessary when there is a disagreement. The Constitution of Mongolia, article 6, provides that the State shall have the right ... to take it [land] over with compensation on the grounds of special public need, or confiscate the land if it is used in a manner adverse to the health of the population, the interests of environmental protection and national security. In fact, some public officials manipulate this provision for their personal interest. It should be pointed out the fact occurs not in time the state of emergency. There are common cases to re-sale the confiscated land to others. And those with no due knowledge of law simply admit the decision of the public official because they believe this is the case when they can tolerate.

People disagree on various grounds among which there is a disagreement on sexual distinction. Human rights instruments as well as the Constitution of Mongolia provide for equality. The Constitution guarantees: all persons lawfully residing within Mongolia are equal before the law and the Court. However, Labour Law specifies that men retire at 60, women at 55 if they wish to. In this context, may distinction in sex be the ground for different treatment? For some people engaged in philanthropic work this cannot be fair in contrast with those involved in the work that requires stronger physical potency. It seems inappropriate, people tolerate, and thus they express disagreement. Another example, there is no capital punishment for women in the Penal Code of Mongolia. Advocates of this provision argue that this kind of treatment complies with the principles of humanity². True tolerance entails a respect for the dignity of human beings regardless of their qualities. Nevertheless, taking away men from this principle seems to more cruel. Equality and justice, or more precisely

² Ibid. p. 61

fairness, are the two sides of the same coin. Hence, principles of equality should not put in the position of conflict with principles of freedom. In practice, they should be inalienable part of the freedom.

On the other hand, the state tolerates in response to the citizens' intolerance regarding strict punishments for grave criminal offences. Lawmakers pass by-laws or amendments to mitigate sentences with the due adoption thereof in the Parliament. The state represented by the President tolerates when it grants pardon or excuse to offenders accused for serious crimes against community and sentenced to the capital punishment or the lawmakers pass amnesty law for release from long term of imprisonment. The President of Mongolia, being believed that Mongolia has been developing as a democratic country, put moratorium on capital punishment according to which if the accused agrees to have life imprisonment instead of the capital punishment. The sentence may be changed.

From the definitions of tolerance in dictionaries, the following can be related in legal context:

- a. fair, objective, and permissive attitude toward those whose opinions, practices, race, religion, nationality, etc., differ from one's own; freedom from bigotry.
- b. interest in and concern for ideas, opinions, practices, etc., foreign to one's own; a liberal, un-dogmatic viewpoint.

As for the first definition, in Mongolia, there is no race or religion or nationality differences, though there are representatives of many ethnic groups, many Christian churches, not few Muslims. No this is a question in issue. Here there is no need to talk about tolerance. Although transparency is one of the principles of democracy, transparency in press seems to be reviewed. In expressions and critics of the press and media against the decisions of the government and Parliament, we clearly see the influence of the leading two parties in Mongolia. Because of this fact, many ordinary citizens tolerate false and misleading information about the government activities.

Proponents of liberalism argue that in a democratic society, people should be open-minded, this means evaluating the facts and acting appropriately, toward viewpoints, but the actions themselves. A jury must be open-minded about the character of the accused, and whether or not he is guilty of the crime with which he is accused, but the jury cannot be open-minded about the crime. A society might tolerate a sharp rise in murder, but it cannot be open-minded about murder. We can tolerate injustice, poor education, a corrupt government, an

incompetent police, the decline of democracy, the sufferings of others, but we cannot be open-minded about injustice, poor education, a corrupt government, an incompetent police, the reject of democracy, or the sufferings of others.

References:

1. Constitution of Mongolia (Ulaanbatar, Mongolia. 1992)
1. www.wendy-brown-on-tolerance.html.
2. <http://dictionary.reference.com/browse/tolerance> Unabridged (v 1.1). Random House, Inc.
3. <http://www.jamaica-gleaner.com>. Ian Boyne. Published: Sunday | October 3, 2010
4. <http://www.philosophynews.com/> The Philosophy on Tolerance/ "Law, Tolerance and Society" by Rick Lewis. Philosophy Now magazine. 2010
5. <http://www.brusselsjournal.com/node/3751> A. Millar. Close-Minded Tolerance, and the Corruption of Law. UK

Japanese Developmental Success and Social Structure of Japan: A Comparative Area Study on Some Characters of Japanese Society

Idiris Danismaz. Ph.D
Doshisha University, Lecturer (Kyoto)

Contents:

Introduction	188
1. Japanese People as Knowledge Seekers:.....	188
2. Ability of Improvement Things	190
3. Group Mentality and Team Work	191
4. Mutual Trust	192
5. Having "shy culture"	195
Conclusion	195

Introduction

The aim of this presentation is suggesting an idea about Japan's development, so called "Japanese miracle" by having a look on some social features of Japan that might be thought as a shifting power of growth of the country.

Japan, compared with other economic and politic countries of the west, does not have natural resources and has not been the leading country diplomatically. What are the key reasons of Japanese progress then?

Initially, one might think that, it is because of organizational structures of Japanese administration systems only. But, for me who has been staying in Japan and observing the society for more than ten years, to answer the question above cannot be found out by doing an examination or observation only on Japan's organizational structure of companies and public administration offices. Because, there is not such a big difference between Japan and other developed countries in terms of systems. What you will find out from Japan's case, you could learn the same thing by examining case of any other developed countries from the West. Studying Japanese case might suggest more different things. Therefore, this presentation will try to find out reasons of Japan's progress or developments in Japan's cultural richness and ethic values such as hard work, patience, self-discipline, sensitivity, to serve others, being humble etc. which we are familiar with as we have same things generally in Asian cultures rather than having specific organizational structure, business model, policy programs, and so on.

The method which is implied in this study is "area studies" which can be defined as "practical and interdisciplinary approach to a specific cultural region". As the method implies, without being limited within borders of an academic discipline, I will present selected aspects of the Japanese society which are being knowledge seekers, ability of improvement things, group mentality and team work, mutual trust, having "shy culture" based on my personal observation over ten years. There will be also some comparative approaches on cultures of Japan and Islamic culture and some academic subjects that researchers might be interested in.

1. Japanese People as Knowledge Seekers:

Knowledge in general is one of the most important foundations of growth in countries as the well known description of "age of knowledge" for 21st century implies. Needless to say that in order to get knowledge there must be at least imparting side and a learning side. In this age, since having knowledge and using it makes a change in knowledge holders which don't easily give or share their knowledge. Therefore, learning activity has been more important.

In fact, Japanese people are very aware of importance of knowledge, and they recognize well the necessity of being open mentally and physiologically to learn things. Therefore, Japanese people have been regarded as good students in the academic world. Not

only formal way, they do constant learning activity whether in education institutions or outside, individually or in-group, officially or privately, off-duty or on-duty, while travelling or staying, inside their country or abroad etc. They take every opportunity to learn things, to gather information wherever they be, whomever they meet with, and whatever they have. They gather information from streets, books; people directly, academic meetings, sport activities, and these days from internet.

They go travel to seek knowledge and invite people to get information. They go abroad to learn things. I just want to share my impression on Japanese tourists. They travel to seek knowledge and get information.

It is possible that anyone who has seen Japanese tourists somewhere might agree with the description above. For many people, identification of very typical Japanese tourist is this: They are holding a camera in one hand and notebook in another hand, taking pictures, writing down whatever they see. Have you ever met with or saw any in your county or air plane flying back to Japan? I saw this scene several times especially when I return back to my country. I saw many of them writing down things, putting pictures they took on their notebooks with little notes written in different colors. Actually, every year 20 million Japanese go abroad to look for little hints of new ideas might be apply at home or work. Imagining that every year at least 20 million people go abroad to learn things, how amazing amount of information and knowledge they could collect from abroad. Not only individually but public institutions and the government also send experts and groups throughout the world to meet people who have information that Japanese people need or one day might be need. Seeking knowledge is not just one way. Along with going abroad Japanese institutions invite people to take their knowledge. When a foreign visitor comes to Japan, most of Japanese people think that "what can I learn from him?" and set up meetings, symposiums etc.

There should be some techniques to be able to collect knowledge. As far as I concern I can list up next points:

(1) Being humble:

Most of Japanese people regard themselves as students. They don't hesitate to learn things even foreign students whom they accepted to teach. They do this because of profiting from others examples, knowledge and experience. I experienced this when I was student. People who have had more knowledge than me, even my supervisor, would ask me to learn things as if he doesn't know. I would speak and reply those questions with an air of importance.

(2) Life Long Learning:

Study is a social activity continues everywhere; all ages. Therefore, everyone is expected to be student, and at any age you can be good student throughout the life. Learning activity continues even after graduation, taking certification of certain training, and attaining to a work.

(3) Group Study:

Study is not only an individual habit, but it is also a kind of social ability. Anyone who graduated at least from a high school shares this ability and knows how to study within a group.

When you attend in a conference or workshop in Japan held by Japanese people, you will recognize that Japanese people are well trained and educated to study or work together. Rules are firm and well established roles of each person are well assigned and distributed. Everyone, from chair person to receptionist, from audience to person who holds microphone and waits if there is a person who wants to ask a question he will bring soon the microphone to that person knows in detail what they should do.

Having knowledge only is not enough sometimes. It is also crucially important to select appropriate knowledge and how to use it.

2. Ability of Improvement Things

Japanese people when they go abroad to collect knowledge they carefully examine all traditional instructions of target entity in specific region, and pick up the most appropriate on the basis of Japan's needs and social realities.

For this purpose, Japanese people especially elites have been going to many countries since 19th century¹. They even went to Ottomans to understand why they had been big power and find out hints for profiting with.

Ottoman Turkey also sent elite students to the West almost in the same period. But almost all of Ottoman elites concentrated on one side of the West. They mainly studied on humanities, social sciences, philosophies and arts instead of being interested in science at the same time. Moreover, they had felt a kind of complex about their own culture. They had tended to be fascinated by splendid and luxury costumes of the West than its technical improvement. They spent their most productive ages by enjoying leisure. When they came back to their country, they brought just some costumes, habits that didn't help the empire at all. They also introduced some political and philosophical arguments that had been done continuously in the west such as conflicts between republicans and imperials, arguments of reform and renaissance between scientists and the church that had nothing to do with Muslim society and there was no point to paying effort on those issues. Especially, those elites began to impart their opinions open people after World War I. For those elites, the Ottoman became an "invader (occupier)" and an obstacle to progress. However, until that time, just 5 or 6 years before the war, Muslims under the rule of the Ottoman called themselves "the Ottoman" and the Ottoman was regarded as the leader of Muslim world. In each part of the Ottoman Territory of Postwar period, some people had appeared simultaneously in different places who were claiming that each nation should have their own states; to be able to put this new idea on a firm foundation they would need an

¹ Japan's study on abroad began in 1868 which is called "Meiji Restoration [Meiji Ishin]". Meiji Ishin was a series of changes in Japan's government system to education systems which had been done by Japanese elites came back from their studies on the West at that time.

ideology which is nationalism. They tried to establish nationalism within a certain region such as Turkish nationalism in Little Asia, Arab nationalism in Middle East, Albanian Nationalism in Albania and so on. If you do a small research on the founder fathers of the idea of nation state and nationalism you will see that almost all of them had had an idea of westernization.

Actually, in the West at that time, while people were doing these arguments between them, they knew that each part was important for them. So that, many western countries kept having religious and scientific institutions together; parliamentary system and imperial system alongside each other like England, Holland etc, while Muslims chose throwing their unity and being divided into small pieces so that bigger powers can easily swallow. Thus, what the people had was a collapsed empire and small societies. In coming years, Turkey could establish The Republic of Turkey while many Muslim societies would wait to get their independence after experiencing the colonialism process.

Nowadays, things have been changing in Muslim countries. As we are just passing this process I may not be able to give a comprehensive explanation why people of Islamic world started recover its historical, geographical and diplomatic importance that used to have. Though, I may claim that, this is because of general consciousness that we should take only good things from the west that we lack now such as human rights, social equality, democratic rights, science, technique, social relief etc; and revival things that only we had before such as respect for religion and religious matters. This could be regarded as a better model for the Muslim society for now. But it needs to modify. So that, Japan's case is worthy studying to find out how to select best institution for each fields for a targeted country, and how to make some additional improvement on it, and adopt it as a new and different version.

3. Group Mentality and Team Work

Japanese people have a kind of "group mentality (group psychology)" and they tend to follow orders regardless of being right or wrong. They definitely obey to what the leaders say no matter whether an order or purpose is really acceptable or non-acceptable. I see this instinctive tendency in the streets sometimes. While people are standing at a red light and waiting for a green light, if someone crosses the street against the red light many people would be following this person.

One may think this behavior is not admirable. In fact, there are demerits of this character. For instance, if bad people come into power, all people would follow them automatically. A typical example of this nature had been seen before the World War II. Japanese society as a whole, including good and bad people, religious and secular people, joined to invade countries around Japan.

This is true, not only for the Japanese society; but it is also true for other societies as well. I can say same thing about the Western societies too. Actually, there is no difference between the Japanese society and other societies in terms of obeying bad rulers. Taking the

example of recent case, was there any protest from Native Americans against The USA when they attacked Afghanistan to take so called revenge of 9.11 and caused many lost of lives of innocents? That is to say that, it is not only Japanese society's feature to follow bad leaders.

However, there are merits of being an obedient to the country though. The advantage is as people tend to obey orders easily it is very easy to introduce a system into society. This can help too much for leaders especially. Because the leaders do not have to do so much effort in order to enroot a new idea or system into the society as people easily accept ideas and orders as they are obedient. Having this social tendency or character is not harmful as long as the leaders are being good mannered people.

Being an obedient within a society cannot be established easily. It needs mutual trust among the society.

4. Mutual Trust

In rural area of Japan, there is still a relationship between individuals relying on mutual trust. I would like to share two personal observations about this matter.

Once I went to a small town called Kushimoto in Wakayama prefecture². During my visit to there, I saw small packages of mandarin oranges were put on a table with price tags. There was also a small box seemed be a box to put money in. there might be some money in it. But there was not anybody around. It seemed owner of the stall (this small shop) had expected costumers to put money in the box if they had picked up a package, and had never thought that people would take mandarins, and go away without paying its price or money too. This is really amazing thing. Actually, as a manner, or theoretically, it is not a strange thing for Muslim society as we had this experience in the history, but now we cannot put anything out of our sight as we worry that someone would come and steal it.

Also, common information about Japanese people is what, if they find a wallet or money dropped on road would not pick it up or would take it to nearest police station without taking anything from inside. But, very rarely, in some cases, money might be taken, but this is not general.

How they could establish such a mutual reliance that people don't steal things, or, don't pick up dropped or lost items of somebody else?

Mutual reliance is seen mainly in rural area. If you go urban area you would see very strong security on buildings. So then, why does this difference between rural and urban area come out. I think this occurs because of difference of types of social relations between rural and urban areas. Life in rural areas is based on individual relations and mutual aid between the individuals, as the nature surrounding you is strong, and to be able to prevent lives people have

² As you might know, there is a memorial commemorating sinking of Otomman Ship in 1899. In this happening around 500 people including captain died and been buried there. Actually, I aimed to visit this memorial hall and the victims.

to help each other. As long as you think that if you are in a trouble your neighbor or relatives will come to help you, you might have a kind of trust to those people vise a versa. You also will rush to give your hand to people in trouble. So then you got that mutual reliance which is based on individual relations and mutual help.

However, in urban areas, daily life is based on systems and rules. People trust in systems, rules, and officials rather than individuals. Human actions are done through professional institutions. For instance, if you are sick or ill you might go to a nearest hospital without telling anything to your neighbor. People know that rules are very important and should be protected. Because that rule will help you some day if it still exists.

Let me rethink the example of "returning lost money" to its owner from this perspective again. I think people do this because of two main reasons:

Firstly, if you return wallet to police station you will be given a certain percentage of found amounts. Secondly, people do a kind of empathy, by putting themselves to the position of the person who lost the money.

Using the case of that person whose money was found, what would you think if you were that person's state? Of course, you would desire to be given back the money to you. So, you have to return back what you have found on the road, so that one day if you lost things you might be given your lost items as you were about to do now. In other words, if you obey the rule today and return back the money to the police station, your attitude likely will help you tomorrow when you dropped yourself a thing.

Let us compare this with the Islamic culture by raising the question of "does a person in Muslim countries if finds money on the road will return back it to its owner?"

For me, if that person is pious or richer to the extent that he doesn't need that money, they probably will give it back or don't take it at all. Actually, the rule of lost-found items in Islam is clear and firmly established. If you find anything there are two options: Whether you take it as long as you think that you could find its owner and hand over it to him you can pick it up; or leave it as it is, so that owner might remember where he put or dropped and come to take it.

If the finder is pious he will do either of these two ways. If he is not pious, and doesn't care about the religious codes, he will may take and go away. Although non-Muslims whose religion doesn't mention about it why do Muslims take? I can offer an explanation like this: Intra-human affairs in Muslim Society are not based only horizontal relationship which means a relationship between equals, but people behave or adjust their behaviors based on vertical relationship which means a relationship between superiors who is Allah and lower level which is human's level. In other words, people of Muslim society interchange activities in accordance their relationship with each other and with Allah who is the all knowing, hearing, and seeing.

If a person believes well that even anyone cannot see him when he takes dropped money which doesn't belong to him, Allah is always seeing him, and in hereafter he definitely

will be questioned by Allah about this act and will meet the owner that money if the money wouldn't given back. Besides this, Muslims don't care too much other people when they want to do things.

Why do have Muslims such confidence?

Actually Muslims get this confidence from their faith (iman). Regardless of having strong faith or weak iman is only true and proved feeling that can be felt in one's heart. Iman is really very real and strong feeling only a believer can have it. As long as they hold iman in their hearts they would not feel any gratitude or indebtedness to anyone. He doesn't care too much about institutions or rules that established by humans like him. Because he believes that all given things are given by Allah and every lost thing is taken back by Allah. So, you will need anyone. This confidence may cause good results and bad results at the same time.

Good result is, if this person has a strong iman and practice his iman in a good way, since he thinks that Allah always sees him he will fear Allah's anger and his punishment. And if he could stop desires of his nafs (soul which invites person to do bad things) he will never cause any danger or damage to others. Moreover, to get Allah's satisfaction to him (riza-I ilahi) he might do good things to get other people benefited from. In Ottoman Istanbul, there was "sadaka stones" a kind of corner made from stones. Rich people would put money and go away. Poor people would come and take just the amount they needed.

But, if this person is not pious although has iman in his heart, will never care about other people and will capture everything that he wants to have.

However, the case is different in non-Muslim societies. As they don't believe God mainly, they think that everything comes from inter-human activities. According to them, if you work you get money, if you don't you will have nothing. If you take other people's care they will do same thing to you. So, you have to be careful how to deal with other people whom you are expecting things. Individuals feel themselves weak as they don't have any true and real feeling in their hearts.

Therefore, they have to help each other. Then, they can easily establish common consensus and every one will keep it. To use again the story of "finding money", to get the money back to yourself you need other people. In the case of non-Muslims is that they rely on human relations, and try to strengthen bonds among them and other by protecting social rules. So that, if they find money will give it back. Case of Muslims is that they rely on faith and human relations. If a person has strong faith he will give the money back. If a person has a kind of iman but doesn't care too much rules, he would take the money and go away.

Whatever the reason of mutual trust in Japan is, there is still a common and universal moral codes within the Japanese society orienting people's behaviors. Along with mutual trust there is another aspect of this social ethic that is worth mentioning which is called "shy culture".

5. Having "shy culture"

I think most of Japanese people are shy. It is one of the cultural differences with other countries. "shy" means here basically a collective action. This is different from what we say "shy".

More comprehensive definition is this. Shy culture is a kind of a social pressure onto individuals to make them to behave in accordance to some social expectations. Shy culture is especially affective in the collective cultures in which every individual is expected to play a certain role in through the society to maintain order of the society. Individuals have to prevent social codes and honor of the society. Individuals can protect their honors too as long as they conserve honor of the society. No matter of your personal values. You can keep having self-respect, respect of others to you by doing what the society wants to be done. "Good" and "bad" is been decided by the society. Your personal evaluation of things doesn't have any affect.

Sight of the society is everything. You might be lettered by this common sight as "a good person" or "a bad person". If you commit a behavior which is regarded as "sin" by the society and the society will know that you did it, and then you are a bad man. Therefore, you should show your regret and sorry to the society, sometimes you should punish yourself by yourself. Otherwise, the society will isolate you and you couldn't a find any place to live.

Once the society excommunicates you, there is now way except two options: Whether you leave the society by going abroad or cutting every relation from the society like homelessness; or, kill yourself which is suicide.

Within this kind of society, individual desires have been regarded "bad" like very famous Japanese saying "A nail that sticks out will be pounded down" which might mean as the society should be equal you cannot be selfish. As long as individuals are hard workers, and the conventional wisdom is to be equal the county will be developing as just Japan's case implies.

Conclusion

So far, we have tried to find out reasons of Japan's development by having a comparative look on Japan's social features based on my personal observation through the Japanese society over ten years.

As the social features of the Japanese society I picked up five points which are: continuous knowledge seeking, ability of improvement things, group mentality and team work, mutual trust, having "shy culture".

If a society has an endless and systematic desire to get knowledge; has an ability of using this knowledge based on that society's needs and adopt it, while putting their own model into practice if they work within a feeling of trust to each other, and conventional wisdom of that has been designed to get the society developed we can claim that this society has many conditions to be able to improve just like the Japanese society has been showing the proof.

References:

Vogel, Ezra F. 1999, *Japan As Number One: Lessons for America*, England: toExcel Harvard University Press.

Nursi, Bediuzzaman, *Risale-i Nur Kulliyati*.

ECO-SPIRITUALITY IN ANCIENT BELIEFS OF CENTRAL ASIAN NOMADS

Sholpan Davletova, The International Academy of Business, Almaty, Kazakhstan

sholpan.davletova@iab.kz

Abstract

Every ethnic group has its own source of their ancient spirituality and beliefs that define the culture and identity of a nation. The worldview of the Central Asian nomads evolved based on folk wisdom, spiritual beliefs and the knowledge of the Cosmos. The vast territory from Mongolia to Eastern Europe was inhabited by ancient nomadic tribes whose spiritual beliefs were characterized by great diversity: Zoroastrianism, Tengrianism, Buddhism, Christianity, and Islam. The worship of nature as a universal source of life is one of the most important features of the spiritual nomadic culture. Eco-Spiritual notions can be traced in all world religions and spiritual teachings which consider the nature and the Cosmos as an integral part of God and worship respect for nature and life as sacred.

Today, we are facing environmental challenges such as environmental pollution, deforestation, and disappearance of wildlife because of the anthropogenic effect on the Earth's ecosystems. The ecological crisis is connected to the spiritual crisis of the modern society. Eco-spirituality and eco-consciousness, inherent from our ancient ancestors and rooted deeply in our consciousness should become humanity's path towards sustainable culture and civilization.

Introduction

The worldview of the Central Asian nomads evolved based on folk wisdom, spiritual beliefs and the knowledge of the Cosmos. The vast territory from Mongolia to Eastern Europe was inhabited by ancient nomadic tribes whose spiritual beliefs were characterized by great diversity: Zoroastrianism, Tengrianism, Buddhism, Christianity, and Islam. The worship of nature as a universal source of life is one of the most important features of the spiritual nomadic culture. The earliest well-known forms of religions of Central Asian nomads were Zoroastrianism and Tengrianism, separated by different historical and cultural time periods. The beliefs were based on the natural worldview and man's relationship with the nature. Islam

spread in Central Asian nomadic steppe was adopted in the form of Sufism, which merged elements of traditional pre-Islamic beliefs. Tolerance was the main feature of the natural beliefs of Central Asian nomads, which later transformed in Sufism with its pre-Islamic attitude towards nature.¹

Zoroastrianism of the ancient nomads

The major Ancient beliefs of the original nomadic tribes were based on the worship of nature and deification of the sky, fire and other natural forces. Zoroastrianism was the religion of the ancient East, which spread in Central Asia in the VII-VI BC through the territory of ancient Iran. Zoroastrianism brought up the worship of Ahura Mazda, the highest deity (Ahura means "light" and Mazda – "wisdom", thus meaning "the lord of light and wisdom"). It is a system of religious beliefs, countered by the good and evil, light and dark, which indicates the dualistic source of the religion. It is considered as the oldest of the world religions of revelation².

The presence of Zoroastrian cemeteries in the steppes of Kazakhstan shows that the fire-worshippers lived there³. The Zoroastrian cemetery Tick Turmas shows external details reproducing the typical shape of the yurt and richly decorated with geometric or floral designs similar to the ornaments on the nomads' rugs⁴. The excavations of the ancient site of Baba-Ata in the Karatau Ridge show wide spread Zoroastrianism in the area. The remained Zoroastrian artefacts in the ruins of Kostyube and Krasnorechenskaya in the Semirechye show the existence of local forms of beliefs different from its canonical form, which gave to the belief the local context. Zoroastrianism had visible spiritual closeness to the inhabitants of Kazakhstan for a plain and simple moral of "Avesta", purity of intentions, benevolent attitude towards people, peace and light, goodness, and harmony with all, which had a great significance for nomads. The ancient Zoroastrians were fire-worshippers and their folk traditions expressed the importance of the fire for livestock breeding. The connection to nature and deification of the

¹ R.Sultanova, *From Shamanism to Sufism: Women, Islam and Culture in Central Asia*, p.207

² M. Boyce, *Zoroastrians: Their Religious Beliefs and Practices*, (Moscow, 1987), p. 7.

³ V.V. Bartold, *History of Central Asia*, Works, Vol. 2 (Moscow: Nauka, 1964), p. 285.

⁴ T.N. Senigova, *The Questions of ideology and cult in Semirechye (VI-VIII centuries)*. News in Archaeology of Kazakhstan (Alma-Ata: Nauka, 1968), p.54

fire and water was a natural way of worldview expressed in giving offerings to them. Their offerings to the water consisted of milk, juice and leaves, and to the fire - of dry clean wood, incense, herbs, leaves, and animal fat. Zoroaster introduced the celebration of seasonal work, which was devoted to Ahura - Mazda and six lesser deities. They were called "Mid-Spring", "Celebration of grain harvesting," "Festival of cattle returning home from summer pasture". The feast in honor of the fire - Nauryz (meaning "New Day"), represented the return of good spirits, bearing the warmth and light after cold winter, and the coming of the summer.

Tengrianism – the religion of the ancient Türks

Tengrianism presumably arose at the end of II - early I BC. It is an ancient Türkic worldview, which came through early beliefs and mythological concepts of man's perception associated with the natural environment. It is believed that Tengrianism experienced the Iranian influence (Zoroastrianism)⁵. It is well-known that the language is directly linked to the development of national culture and identity. The Türkic alphabet was used for long time by all ancient Türkic tribes. S.E. Malov stated about the rock inscription monuments in the basins of the Enisei and Talas:

the Türkic languages in the writing monuments of the Türks have been known to us from approximately 5th-6th centuries of our era ...the Türkic languages in their present known to us composition and in the present constitution, existed several centuries before our era, say for five centuries!⁶

Recent findings based on genetic and linguistic studies reveal wide distribution of Türkic alphabet and their carriers in the Western Europe⁷. Numerous archeological monuments inscriptions of Ancient Türkic writings were found on a huge territory from Western Siberia and Mongolia (Orhon and Enisey runes), Central Asia (Talas, Achiktash, Isphara, Fergana), Eastern Turkestan (Turfan) to the Eastern Europe (Don, Kuban) and belong to the 8th-10th

⁵ A.A. Galiev *The traditional worldview of the Kazakhs*, (Almaty: the Eurasia Foundation. 1997), p. 10.

⁶ S.E. Malov, *Ancient and new Türkic languages*, Proceedings of the USSR Department of Language and Literature, 1952, Vol. XI, 2, pp. 135-143.

⁷ A.A. Klyosov, *The principal mystery in the relationship of Indo-European and Türkic linguistic families, and an attempt to solve it with the help of DNA genealogy: reflections of a non-linguist*, J. Russian Academy of DNA Genealogy. 2010, Vol. 3, 1, pp. 3 – 58

centuries. The Euro Asiatic and Asiatic Türkic alphabets, although formed under different conditions, were based on the ancient Semitic alphabets and belonged to the same Türkic family of languages. Both Türkic groups of alphabets coexisted in Southern Siberia, Central Asia and, perhaps, Mongolia⁸.

According to the Türkic and Mongol cosmogony, of the universe is divided into the three spheres: heaven, earth and underground, each of which, in turn, was seen as a visible and invisible⁹. The invisible heavenly world consisted of several horizontal layers, each of which was inhabited by one deity. The highest level belonged to the Great Spirit of the Sky – Tengri. In the Orkhon Stone we read: "In the beginning there was a blue sky above, a dark land below, and human sons in-between." Belief in Tengri is belief in one Creator - Blue Sky, a profound spiritual and philosophical idea of an impersonal and transcendental one God present in everything. Tengri administered earthly affairs and distributed "life spans" among men. The Orkhon Stone contains the following inscription: "All human sons are born to die in time, as determined by Tengri." If Tengri is the progenitor and associates with heaven, his divine consort is Umai, the goddess of childbirth and fertility, is associated with Earth. In the divine couple Tengri - Umai the ancient Turks could see the analogy of existence.

The visible sky or the "nearest sky" was inhabited by the sun and the moon, stars and rainbow. The middle (visible) world was divided into alive and lifeless forms. This world was located on the earth and was a place of the birth, growth and living for all living beings. The main feature of the world is a continuity of life and its constant renewal. Ancient Türks believed that there is no death but a steady and consistent cycle of human life in the universe¹⁰. Therefore, they were not afraid of physical death regarding it as a natural extension of life, but in another existence. Closeness of Turkic people to nature is expressed in a twelve-year animal cycle calendar which is now uniformly accepted all over the world.

The worship of nature as the universal source of life is one of the most significant features of the spiritual nomadic culture. The Türkic people believed that "Water was the initial

⁸ I.L. Kyzlasov, *Writings on Eurasian Steppes*, (Moscow: Eastern Literature, 1994), p. 327.

⁹ R.N. Bezertinov, *Tengrianism - the religion of the Turks and the Mongols*. Ancient Türkic Cosmological Views (Naberezhnye Chelny: Ayaz, 1997), pp. 41-70.

¹⁰ L.P. Potapov, *Altaic Shamanism* (Leningrad: Science, 1991), pp. 27-29.

state of everything in existence, equivalent to primordial chaos. Water was greatly respected, as without it, life on Earth was impossible. The life, fertility and productivity of land depended on the Water deity. Therefore sacrifices were made to Earth and Water at river sources and lakes, asking for a good harvest, increase in cattle and welfare. The Türks believed that the Air deity supervised life between the Sky and Earth. Air, as well as all other deities, was subordinate to Tengri. Without Air, life on the Earth is impossible. Fire was a grandson of Tengri and the Sun. The Türks associated Fire with birth, growth, development, and life, in general. Another representation of Fire was Ut-Ana (Mother Fire). Ut-Ana was believed to be the mother of mankind. Fire was associated with a clan and a family shrine. Fire was a patron of dwellings and a home's sanctuary¹¹. Family prayers and sacrifices were performed to Ut-Ana in order to ask for the family's health and fortune.

The Sun was the son of Tengri and the Earth deity. Türkic people worshipped the Sun because Tengri supervised the creation of the world by the Sun's rays, which are strings linking the spirits of plants to the Sun. Solar rays were considered a medium for transmitting the life force sent by Tengri to an infant (Umai deity). Winged horses as symbols of the Sun were widely used in the cosmological myths of Türkic and Mongol peoples. In addition to horses and birds, other animals (rams, deer, bulls) were also connected with the Sun. Large numbers of domestic artifacts decorated with solar symbols are found throughout Eurasia and testify to the wide distribution of the Sun cult amongst the Türkic people. Water deity was greatly respected and worshiped, as without water life on Earth is impossible. In general, the ancient Türkic worldview was the world in constant dynamics and renewal. All the rituals, ceremonies, celebrations - directly or indirectly - were extension of existence, which was consistent with the natural rhythms (seasonal changes and the movements of celestial bodies) on the basis of work related to livestock, the worship of deified forces of nature and worship of their ancestors.

Islamic belief of the Central Asian nomads

¹¹ Chokan Valikhanov, *Traces of Shamanism in Kyrgyz*, Ethnographic heritage of Kazakhs (Astana: Altyn kitap, 2007), Vol.1, pp. 68-108.

Islam spread in the Central Asia overcoming strong resistance of local beliefs. The major role in spreading of Islam among the nomadic Türkic peoples played the ideas of Sufism which seamlessly merged elements of traditional pre-Islamic beliefs. Since Sufism was tolerant to other religions, the Islam slowly spread in the nomadic steppe in the end of 10th century and was officially established by the 14th century.¹² The belief in the Blue sky – Tengri was replaced by the Islamic belief in Khudai, mixed with local elements of shamanism, worship of fire and the souls of their ancestors (Aruah), sacrifices on the tombs of Muslim saints, became one faith for Türkic people of Central Asia¹³. The Kazakhs characterized by tolerance toward other religions and by the absence of rigid strictness in the observance of ritual and laws of Sharia. Ecospirituality of the Islamic view towards all living beings is reflected in the words of Allah, "There is not an animal in the earth, nor a creature flying on two wings, but they are nations like you."¹⁴ These beings deserve their own respect as partners to man in existence. Islam has placed restrictions for the preservation of the environment, planting and cultivation of vegetation. For water is a secret of life, warships the preservation of water for mankind, animal life, birdlife, and vegetation and forbids contamination of water bodies. Similar notions can be traced in all world religions and spiritual teachings which consider the nature and the Cosmos as an integral part of God and nature and life as sacred. All living beings must be treated with respect and compassion.

Cultural heritage of nations comprises of their language, spiritual and cultural identity. The replacement of the ancient Türkic beliefs has weakened the natural worldview and connection to the nature of the nomadic people. The ancient Türkic alphabet, which developed over centuries and expanded on a waste territory of Eurasia, was replaced in the 11th century by the Arabic alphabet. V.V. Bartold, who studied the Türkic linguistics, wrote:

The Alphabet (Orhon-Enisei) has been excellently adapted to the Türkic language, is especial to the law of sinharmonism and in this respect suited much more perfectly, than the Uigur and Arabic alphabets, which have replaced it.¹⁵

¹² Shah Abdul Hannan, *Islam in Russia and Central Asia*,

http://www.alghurabaa.org/books/reports/Islam_central_asia.pdf

¹³ Chokan Valikhanov, *Selected Works* (MoscowL Nauka, 1986), pp. 265-293.

¹⁴ *The Holy Qur'an*, Verse (6:38).

¹⁵ V.V. Bartold, *History of Türko-Mongolian peoples*, Abstract of Lecture, Tashkent, 1928, p. 6.

Development of national and cultural identity of Turkic tribes that inhabited the territory of modern Kazakhstan suffered from cultural, religious and linguistic shifts caused by external intervention. The acceptance of the Islamic religion and the Arabic alphabet tear off Türkic people from the knowledge and wisdom of their ancestors. The Unified Turkic alphabet was established in the Central Asian republics of the USSR in 1927 and, then, was forcefully switched to a Cyrillic script under Stalin's regime in 1940. These political, cultural and linguistic shifts, imposed to the Turkic nations over relatively short period of time in the 20th century caused enormous negative affects on cultural and spiritual development and national identification of Central Asian nations.

Conclusion

Today, we are facing environmental challenges such as environmental pollution, deforestation and disappearance of wildlife because of the anthropogenic effect on the Earth's ecosystems. The modern environmental situation in Central Asian region is far from favorable because of the former USSR economic policy, which lacked a sense of ownership and responsibility, pursuing rapid advances, and of the current Kazakhstan's economy based on extraction of natural non-renewable resources. The Great Steppe, once a home of nomadic civilization, has become a place of industrial pollution and a tasting site for nuclear explosions. One of the biggest environmental problems of modern Kazakhstan is the Aral Sea tragedy caused by mismanagement of irrigation projects that has resulted in improper use of water resources. The Aral Sea tragedy is both environmental crisis and a tragedy of the people living nearby as well as of the world, as a whole. It is obvious the ecological crisis is connected to the spiritual crisis of the modern society. The leaders of new movements for environmental protections appeared among cultural workers and intellectuals. The Comity on the Aral Sea and ecological problems of Kazakhstan was founded in 1987 by a well-known Kazakh writer Mukhtar Shakhanov to raise public awareness on the Aral Sea protection, and was supported by writers, journalists and scientists. The first Soviet anti-nuclear movement "Nevada-Semipalatinsk" was founded in 1989 by a prominent Kazakh poet, writer and public figure Olzhas Suleimenov to stop nuclear weapons testing in the Semipalatinsk, the former USSR nuclear testing site. Eventually, after

Kazakhstan gained its independence, the Semipalatinsk test site was closed on August 29, 1991 by the decree of the President Nursultan Nazarbayev. The United Nations has proclaimed August 29 as the International Day against nuclear testing. This day marks a great achievement of humanity against the political and military confrontation in the world. Today, green parties (Tabigat, Rukhaniyat) and green movements have appeared in Kazakhstan, supported by entrepreneurs, workers in the field of education, health, science and culture and students, indicating some progress in ecological consciousness and culture of the country. Although unwelcomed by the governmental structures, the new green parties receive support from international environmental community.

Ecological awareness and consciousness are connected to the personal and societal culture and an active citizen's position. Since the beginning of technological progress, the modern civilization disturbed the balance with natural ecosystems. Indigenous people have preserved their Eco-spiritual worldview and culture by keeping their natural lifestyle and less dependence on technology. Spiritual awakening has developed into spiritual ecology, ecospirituality and other concepts. The Declaration of Ecospirituality elaborated by Ecospirituality Foundation with members of various nations including Native Americans states:

We propose study of ancient traditions to familiarize and maintain contact with the cultural roots of humanity, which can give a sense of continuity and universal values to every individual.¹⁶

The traditional beliefs of indigenous people have been declared in the Law of the Right of Mother Earth elaborated by the Bolivian government, which is headed by the first indigenous president Evo Morales.¹⁷ The Law gives the same rights to Mother Earth as to humans. It states humans have caused "severe destruction...that is offensive to the many faiths, wisdom traditions and indigenous cultures for whom Mother Earth is sacred." It is still uncertain whether the Mother Earth Right treaty will be recognized by the United Nation. However, the well-known sustainable development program elaborated by the World Commission on Environment and Development (the Brundtland Commission) in 1987 has been accepted by many governments.

¹⁶ Declaration of Ecospirituality. <http://www.eco-spirituality.org/e-dclr.htm>

¹⁷ John Vidal, *Bolivia enshrines natural world's rights with equal status for Mother Earth*, Guardian, 10 April, 2011, <http://www.guardian.co.uk/environment/2011/apr/10/bolivia-enshrines-natural-worlds-rights>

The Brundtland Commission refers to sustainable development as “development that meets the needs of the present generation without compromising the ability of future generations to meet their own needs.”¹⁸

Awakening towards our connection to nature and respect for our Mother Earth have developed in ecological movements of people from different nations. Indigenous people in different parts of the world try to preserve their worldview that one cannot exist for long beyond the boundaries of the natural world. Eco-spirituality and eco-consciousness, inherent from our ancient ancestors and rooted deeply in our consciousness should become humanity’s path towards sustainable culture and civilization.

¹⁸ World Commission on Environment and Development (WCED). *Our common future*. Oxford: Oxford University Press, 1987 p. 43.

SOCRATİK METOD: EĞİTİMİN FELSEFESİ Mİ YOKSA FELSEFENİN EĞİTİMİ Mİ?¹

THE SOCRATIC METHOD

PHILOSOPHY OF EDUCATION OR EDUCATION OF PHILOSOPHY?

Murat Demirkan, Marmara University, Turkey

A qualified language teaching can be realized by developing Socratic thinking skills. That's why in foreign language teaching we have to give opportunities to our students for constructing their general philosophy of life. In learning processes, methods and activities concerning language skills have to be in conformity with the main principles of dialectical thinking. Dialectical thinking skills can be developed by means of questioning methods based on the Socratic Method. Improvement of our students' critical thinking skills depends directly on the conformity of the content of foreign language curriculum and of the learning environment with the Socratic Method. Language and all the concepts produced by language form the basis of thinking. According to Delacroix, language is both the result and condition of logical thinking.

Compared to the traditional method, students taught in the Socratic Method class report more opportunity to practice critical thinking. They can develop more opportunity to practice problem solving skills; thus, they can suggest various solutions facing different problems. In accordance with the values of critical thinking, a student who is able to think dialogically can use his decision making skills thanks to his/her questioning and reasoning skills. Finally, we have to keep in mind that the language acquisition process goes hand in hand with the cognitive development one. The dialectical thinking process is stimulated while analyzing critically literary texts in which language and thought possibilities are used at their peak level. There is no doubt that the existence of such a powerful relation between thought and language renders the dialectical method more essential in foreign language teaching.

Öğrenci merkezli eğitim yaklaşımını esas alan başlıca yöntemler hangileridir?

1-Psikodrama yöntemi 2-buluş yöntemi 3-ironi yöntemi 4-tartışma yöntemi 5-araştırma yöntemi 6-gösteri yöntemi 7-gezi, gözlem ve inceleme yöntemi 8-deney yöntemi 9-soru-cevap yöntemi 10-beyin fırtınası

¹ Prof. Dr. Murat Demirkan Marmara Üniversitesi Atatürk Eğitim Fakültesi, İstanbul, Türkiye.

Yukarda saydığımız öğrenci merkezli yöntemlerin hemen hepsini doğrudan veya dolaylı olarak içine alan sokratik yöntemi bu çalışmamızda ele almayı hedefliyoruz.

Gabriel gohau'ya göre öğretim teknikleri iki ana başlık altında toplanabilir: "méthodes expositives » sergileyici klasik yöntemler ve "méthodes interrogatives" sorgulayıcı yöntemler. Dogmatik denen birinci yöntem ders kitaplarında, sunumlarda ve konferanslarda kullanılır. İkinci yöntem deneylere ve diyalektik eleştirel yönetime dayalıdır. Bizim sokratik dediğimiz metot da bu kategoride yer alır.

Yedinci 5 yıllık kalkınma planında: Türk toplumunun 21. Yy. İnsan profili şöyle tasvir etmektedir:

"düşünme, algılama ve problem çözme yeteneği gelişmiş, bilgiyi yaratıcı bir şekilde kullanabilen, bilgi çağı kimliğine uygun, bilim ve teknoloji üretimine yatkın, kendini tanımaktan ve açıklamaktan korkmayan bireyler yetiştirmektir".

Peki bütün bunları hangi yöntemle gerçekleştirebiliriz?

Bizce bunun cevabı : "sokratik metod"dur.

Sokratik yöntem nedir ve tarihçesi?

Sokrates felsefesinin ana temalarını ele alan başlıca kaynak "*sokrates'in savunması* adlı diyalog"dur. Bu eser sokrates hakkında açılan dava sonrasında platon tarafından kaleme alınmıştır.

Sokrates' in kişiliği üzerine birbirine karşı görüşler ortaya atılmıştır. Platon'a göre dengeli bir kişidir. Fakat Sokrates'e karşı en önemli eleştiriyi Aristophanes'in (m.ö. 423) yapar. Bu yazara göre Sokrates, sözcüklerle oynayan, getirdiği öğretileri ile ahlakı ve devleti baltalayan gençleri babalarıyla, devletin otoritesini sorgulamaya yönelten tehlikeli birisidir. Kant ise Sokrates'i, "akılın ideali" diye tanımlar ve Hegel ise "bir insanlık kahramanı, felsefesini yazmayan ama yaşayan gerçek bir filozof" olarak tasvir eder.

Diyalektik sözü, doğrudan doğruya Yunancadan gelir: dialegein-tartışmak: karşıt fikirlerin savaşımını ifade eder. Descartes'da da en parlak diyalektik mantığın örneklerini görebiliriz. Ama, diyalektik yöntemi ilk kez, dahice ifadece edecek olan, büyük alman filozofu Hegel'dir: "*her dönüşümü oluşturan şey karşıtların savaşımıdır*"².

Günümüzde sokratik yöntemin tanımını şu şekilde yapmak mümkündür: *soru-cevap tekniği başta olmak üzere ileride ele alacağımız bazı diyalektik tekniklere başvurularak, öğrencinin yeni bilgilere ulaşmasına yardımcı olan, öğretmen ve öğrencinin ortaklaşa gerçekleştirdiği, öğrenme motivasyonunu artırmaya yönelik aktif öğrenme yöntemidir.*

Copleston göre sokratik yöntem eleştirel bir diyalektik metottur: "*hatırlama ve hatırlatma kuram'ına dayanan bu öğretim yönteminin esas çatısını, karşılıklı konuşma ya da soru-cevap yöntemi oluşturur*"³.

² Georges Politzer, "tarihsel oluşumu", *Felsefenin Temel İlkeleri*.

³ F. Copleston, *A History of Philosophy*, New York: Doubleday, 1962, s. 127.

Bilindiği gibi “diyalektik”, dilsel açıdan, karşılıklı konuşma sanatı anlamına gelir ve üzerinde konuşulan şeyi aydınlatmayı, netice olarak, kimi genel sonuçlar çıkarmayı amaçlar.

Sokrates metodu, öğretme yaklaşımlarında “keşfetme ve keşfettirme yoluyla öğretme yöntemi” içerisinde yer alan bir yöntemdir. Sokrates yöntemi; önceden düzenlenmiş bir takım sorularla öğrencilerin bildiklerinden hareket ederek ona yeni bilgiler buldurma temeline dayanan bir öğretim metodudur.

Eğitim tarihinde sokratik yöntemin önemi nedir?

Aristote’un önemli ilkelerinden birisine göre « *insan en iyi öğrenmeyi kendi yaptığı şeylerle öğrenir*” der.

Ortaçağın dogmatik eğitim yönlerini Rönesans şiddetle eleştirmiştir. Edebiyatçıların bildiği gibi buna en somut örnek Rabelais’in Gargantua eseridir. Gargantua’nın ilk öğretmeni olan Thubal Holoferne dogmatik klasik yöntemi kullanır. Rabelais “bu sofist zihniyetli “büyük eğitim” doktoru ona alfabeyi öyle mükemmel ezberletmişti ki o alfabeyi ezberinden tersinden bile tekrar edebiliyordu” diyerek bu eğitim anlayışı ile alay etmektedir. İkinci öğretmeni olan Ponocrates ise sokratik yöntem kullanır zira ona sorular sorar ve deneyler yaptırıp yeni şeyleri görmesini ve keşfetmesini sağlar.

17. Yüzyıl filozofu Malebranche sokratik düşünmenin önemini şu cümleleriyle vurgulamaktadır: “*ruhun iâşesini kazanmak için düşünme sistemini çalıştırmak lazımdır. Ruhun gıdasını alınlarının teriyle kazanmayanlar asla bunun ne gibi lezzetlere haiz olduğunu bilemezler.*”

18. Yüzyılda eleştirel felsefenin babası olan Kant, sokratik yöntemi eğitim kriterinin merkezine yerleştirir: “*şayet bir çocuk gramer kuralını uygulayamıyor ise onu ezbere tekrar etmesinin ne anlamı var: çünkü o bunu henüz bilmiyor. Buna karşın ezberlememiş olan ama yanılmadan bu kuralı uygulamaya koyan çocuk ise grameri biliyor.*” Verimli eğitimin ancak bu yöntemle sağlanabileceğini belirtiyor.

Henri Marion⁴ 1880 yılında sokratik yöntemi aktif metot olarak tekrar gündeme getirir hatta diyalektik yöntemin uygulanış ve yorumlanışındaki hataları eleştirir ve gerçek bir sokratik yöntem ortaya koyduğunu iddia eder.1948 yılında orta öğretimin sorumlu başmüfettiş Charles Brunhold sokratik metodu gündeme getirir ve bu yönteme keşif yöntemi (**pédagogie de la découverte**) ismini verir. Özellikle bilimsel ve teknik konularda kariyer yapacakların formasyonu için bu yöntemin gerekliliğini belirtir. 1966’lı yıllara kadar uygulanan bu metotla birlikte ders işleme sistemi tamamen değişir. Önceden deneyler sadece dersin sonunda dersi açıklamak için verilirken deneyler ders planının başına konulmaya başlanır. Klasik sistem tamamen tersinden işletilir. Derslerin bir yaratma ve deney yapma sürecine dönüştürülmesi istenir.

Bu yöntemin Fransa’daki bugünkü temsilcisi Paris felsefe uygulama enstitüsünün de kurucusu olan felsefe doktoru Oscar Brénifier’dur. Ayrıca ilkökul öğretmeni olan ve felsefe konusunda yüksek

⁴ Henri Marion, *la méthode active*, 1888.

lisans yapmış olan anne Lalanne da bu yöntemin Fransa'da uygulanmasına 1998 yılından beri katkıda bulunmaktadır.

Sokratik metot ne zaman edinilmeye başlar?

Çocukların dil edinimiyle ilgilenen Kanadalı⁵ uzmanlar sokratik yöntemin 15-36 ayları arasında başladığını belirtiyorlar. Anne-baba tarafından uygulanacak okuma yönteminin karşılıklı etkileşime dayalı ve diyalogsal olması gerekiyor. Soru-cevap yöntemi bu yaşlarda kullanılmaya başlanıyor ancak soruyu soran da cevaplayan da anne-babadır. Böylece çocuk hem kelime dağarcığını genişletir hem de sözcükleri imgelerle birleştirmeyi ve doğru telaffuz etmeyi öğreniyor. 3-5 yaşları arasında daha soyut kavramlar öğretilirken soru sormaya yarayan sözcükler de öğretiliyor. "ali programları" adı verilen bu okuma yöntemine diyalogal veya karşılıklı etkileşim okuma yöntemi adı verilmektedir.

Dil sınıfında niçin sokratik yöntem başvurmaliyiz?

Win Wenger⁶ makalesinde sokratik metodu XXI. Yüzyılın en önemli fikirlerinden birisi olarak sunar ve çağımızdaki modern kullanımını anlatır. Önce eğitime getirebileceği katkılardan söz ettikten sonra "*sokrat yöntemi şirketinize neler kazandırabilir?*"⁷ sorusunu cevaplandırmaya çalışır. Antik Yunan ve Rönesans döneminde olduğu gibi yeni dahilerin yetişebilmesi ve rutin düşüncelerden kurtulabilmek ve kurumunuzun büyük bir atılım yapabilmesi için tek çarenin sokratik yöntemi uygulamak olduğunu söylüyor. Okulların sadece "*enseigner*" ettiklerini ve "*éduquer*" etmediklerini belirtiyor ve bunun büyük bir hata ve eksiklik olduğunu belirtiyor. Günümüzdeki her türlü teknolojik imkanlara ve didaktik yöntemlere rağmen eski Yunan medeniyetinin yetiştirdiği dehaların bugün yetiştirilememesini sokratik metodun uygulanmamasına bağlıyor.

Diyalogik öğretim sistemlerinde ise, öğretmenin işlevi tamamen değişmiştir. Öğrenme sürecinin merkezine öğrenci yerleştirilir. Öğretmen sadece, öğrencinin öğrenmesini teşvik eden, organize eden ve bu sürecin gerçekleşmesinde saline düzenleyicilik görevi yapan, yardım eden, kolaylaştırıcılık rolünü yerine getiren birisidir. Öğrenciyi güdümlenmekle ve derse katılımını sağlayıcı motive edicilik görevini yerine getirir. Kısacası öğrencinin öğrenme sürecinde başrol oynamasını ve bizzat bu süreci yaşamasını sağlar.

İçinde bulunduğumuz döneme "*bilgi çağı*" adı verilmektedir. Milyonlarca bilgi dijital veri tabanlarıyla elektronik ortamda depolanabilmektedir. Bu nedenle bilgiden çok bilginin uygulanması ve kullanılabilir olması gündemdedir. Ezbercilikten çok bilgileri kavrama ve yeni alanlara transfer

⁵ Martine Verreault, Andrée Pomerleau, Gérard Malcuit, *Nouvelles tentatives à l'égard de la petite enfance*, Impact de programmes d'Activités de lecture interactives sur le développement cognitif et langagier d'enfants âgés de 0 à 5 ans : les programmes ALI, Université du Québec à Montréal, Québec.

⁶ Win Wenger, Ph.D. Traduit par Richard Cummings rcummings@videotron.ca. "La méthode sokratique: l'une des grandes idées du XXe siècle".

⁷ A.y. s.4.

edebilme ve uyarlayabilme önem kazanmıştır. Sabri Büyükdüvenci nitelikli eğitim sorununu ele alırken, anlamının ve diyalektik yöntemin önemini şu satırlarıyla vurgulamaktadır:

*"nitelikli öğretim, temelde anlamının olduğu bilginin kazandırılmasıyla mümkün olabilir. Bunun sonucunda kazanılan bilginin temellendirilmesi, (ezberlenmesi değil), açıklanabilmesi, yeni bilgiler üretilebilmesi mümkün olabilecektir. Başka bir kişinin otoritesine dayanılarak kabul edilen bir şey olmayıp, öğrencinin kendisi tarafından ulaşılan, kendine mal ettiği, sorgulanmasıyla kendinin kıldığı, kendine dayanarak kabul ettiği bilgi olacaktır."*⁸

Çağdaş eğitim modeli oluşturmak ve çağın ihtiyaç duyduğu yurttaşları yetiştirmek istiyorsak diyalektik yöntemi uygulamaya geçirmemiz gerekmektedir. Zira sokratik yöntem bilgiyi depolayan, ezberleyen değil; bilgiyi üreten, yorumlayan, kullanabilen, kontrol edebilen ve sorgulayabilen öğrenci profiline önem verir.

Humboldt'a bu paralelliğe şöyle işaret ediyor: *"dil insanlığın tinsel gelişmesiyle sıkı sıkıya bağlıdır; bu gelişmenin her basamağında dil vardır"*⁹. Şu halde bir dilin doğru ve zengin biçimde kullanılabilmesi, öğrencinin düşünme yeteneği ile doğru orantılıdır.

Aybek'in de belirttiği gibi *"bir öğrenci bilgiyi ezberleyerek, çok yüksek notlar alarak mezun olabilir; ancak bu durumda kalıcı ve anlamlı bir öğrenme olmadığı için bu öğrencinin çok nitelikli bir kişi olarak mezun olduğu söylenemez"*¹⁰. dil öğreniminde de öğrenme sözcük depolamadan ziyade, düşünme becerisi kazanma yeteneğine bağlıdır.

Bu yöntem sayesinde öğrencilerimiz okuduklarından, dinlediklerinden, konuşulan ve yazılanlardan sonuçlar çıkarıp değerlendirme becerisine de kavuşurlar. Sokrat yöntemini özümsemiş öğrenciler, kullanmalık bir metinde yazarın kendisine aktardığı bilginin gerçek hayattaki karşılığını aramaya, bulmaya çalışırlar. Okuduklarını anladıktan sonra onu değerlendirmeye tabi tutmayı, yorumlamayı ve eleştirmeyi öğrenirler.

Sokratik yöntemin soru-cevap yönteminden farkı nedir?

Sokrates yönteminde amaç; insanların bildiklerinden hareketle, önceden hazırlanmış bir dizi mantıkî sorularla yeni bilgilerin öğretilmesidir. Soru-cevap yöntemi ile sokrates metodu arasında ne gibi benzerlikler vardır? Acaba aralarındaki benzemeyen yönler nelerdir? Zira çoğu kez bu metotlar aynıymış gibi algılanmakta ve kesin olarak farklılıkları bilinmemektedir.

Her ne kadar soru-cevap yöntemi, sokrates'in felsefi tartışmalarda uyguladığı metoda benzese de bu iki yöntemin amaç bakımından taban tabana zıt olduğunu görüyoruz. Soru-cevap yönteminde bilgi depolamak hedef alınırken diyalektik olan Sokrates metodunda eleştirel ve yaratıcı düşünme, sorgulama ve şüphecilik birinci plandadır. Şu halde sokratik yöntem, soru-cevap yöntemi ile aynı

⁸ Sabri Büyükdüvenci, "Nitelikli Eğitim Sorunu" Özel Kültür Okulları Eğitim Araştırma Geliştirme Merkezi, Eğitimde Arayışlar 1. Sempozyumu, Eğitimde Nitelik Geliştirme (İst., 1992) s.32.

⁹ Akt. Akarsu, s.45, 1998.

¹⁰ B. Aybek, B. "Eleştirel Düşünmenin Öğretiminde Öğretmenin Rolü", Bilim, Eğitim ve Düşünce Dergisi, cilt: VII, sayı: 2, 2007, s.23.

değildir. Zira soru-cevap yöntemi sadece sokrates'in felsefede uyguladığı yöntemle sınırlanamaz. Bilindiği gibi, soru çok değişik maksatlarla, çok değişik alanlarda kullanılabilir. Sokratik yöntemde soru-cevap tekniği ağırlıklı olarak kullanılsa bile, problem çözme, beyin fırtınası, örnek olay incelemesi, "çürütme" (*elenchos*) yöntemi, *diyalogsal düşünme (a-yazılı diyaloglar b- grup diyalogu)*, sokratik dinleme gibi diğer yöntemler de kullanılabilir. Netice itibarıyla soru-cevap tekniği sokratik yöntemlerden sadece birisidir.

Bu nedenle sokratik yöntemi sadece soru-cevap tekniğine indirgemek doğru olmaz.

Soru-cevap¹¹ yöntemi aydına göre değişik kaynaklarda şu isimlerle anılmaktadır: "*isticvab metodu*"¹², "*soru cevap metodu*"¹³, "*soru-cevap yöntemi*"¹⁴, "*soru cevap tekniği*"¹⁵, "*soru cevap usûlü*"¹⁶, "*teşvîfî usûlü*"¹⁷, "*katehetik metot*"¹⁸, "*ilmihal usûlü*".¹⁹

Bilindiği gibi klasik soru-cevap yöntemi Avrupa'da hristiyanlığı öğretmek için kullanılmaya başlamıştır. Hz. İsa'nın getirdiği ilkeleri öğretmek için "*katehet*" adı verilen din dersi öğretmenleri çocuklara, gençlere ve yetişkinlere bu metotla dini öğretmeye çalışırlardı. Zamanla bu yöntem diğer öğreticilerce de benimsenip kullanılmaya başlanmıştır.

İslam coğrafyasında da soru-cevap tekniği medrese eğitiminde, camilerde, "mahalle" ve "sübyan mektepleri"nde dinî ilkeleri öğretmek için kullanılmaya başlanmıştır. Dini kuralları ezberletmek amacıyla başvurulan bu metodun yaygın adı "ilmihal usûlü" idi.²⁰

Tümüyle ezberciliğe dayanan bu yöntem daha 19.yüzyıldan itibaren şiddetle eleştirilmeye başlanmış olsa dahi hala günümüzde etkilerini göstermeye devam etmektedir.

Günümüz soru-cevap yöntemi tamamen değişmiş ve yeni bir işlev kazanmıştır. Sorular, sadece öğrencilere düşünme ve düşündüklerini söyleme ortamı sağlamak için bir araç olarak kullanılmaktadır. Michel Minder²¹, yeni soru-cevap yönteminin şu faydalarını belirtmektedir: 1-ilgi uyandırmak 2-özendirmek 3- analitik düşünmeyi ve sistemleştirmeyi sağlamak 4-rehberlik etmek 5-düşünceleri bir planla düzenlemek 6- dikkati artırmak 7- düşünmeye yönlendirmek gibi bazı faydaları olabileceğini söylüyor.

Böylece öğrencinin hem dil öğrenme motivasyonu hem de düşünme yeteneğinin geliştirilmesi sağlanmış olur.

¹¹ Doç.Dr. Mehmet Zeki Aydın, *aktif öğretim yöntemlerinden buldurma (Sokrates) yöntemi*.

¹² M. Faruk Bayraktar, *İslam Eğitiminde Öğretmen Öğrenci Münasebetleri*, s. 204, İst. 1984.

¹³ Osman Pazarlı, *Din Eğitimi ve Öğretiminde Genel Metotları*, (İst. 1967) s. 120; Eğitim Ansiklopedisi, Ansiklopedi Yayınevi s. 648, Ank. 1966.

¹⁴ Beyza Bilgin ve Mualla Selçuk, *Din Öğretimi Özel Öğretim Yöntemleri*, Ankara, 1991, s. 120.

¹⁵ Mürüvvet Bilen, *Plândan Uygulamaya Öğretim*, Ankara, 1990, s. 67.

¹⁶ Nesson L Bossing, *Orta Dereceli Okullarda Öğretim I-II*, (Çev. Necmi Sarı), M.E.Basımevi, İstanbul, 1955, s. 153.

¹⁷ Osman Pazarlı, *Din Eğitimi ve Öğretiminde Genel Metotları*, İstanbul. 1967, s. 32.

¹⁸ Oğuzkan, Orta s. 63.

¹⁹ A.y. s. 63.

²⁰ A.y. s. 63-64.

²¹ Michel Minder, *Didactique Fonctionnelle, Objectifs, Strategies, Evaluation Education*, Bruxelles 1991, s. 122-123.

Soru-cevap tekniđi dıřında hangi bařka teknikler sokratik yntem iinde kullanılabilir?

1-sokrates'in "rtme" (*elenchos*) veya yanlış savları ayıklamak yntemi

Eski yunancada "*elenchos*" szcđ "sınamadan geirmek" ya da "rtme" anlamına geliyordu. Karřılıklı konuřmalarda konuřmacıların sylediklerinde bulunan tutarsızlıklar ve eliřkileri ortaya ıkarmayı bařarız ve bu yntemle yzeyssel bilgilerin, dođru diye bilinen yanılıcı sanıların terk edilmesini sađlamıř oluruz.

2-Sokratik soru sorma veya sorgulama tekniđi (*questionnement socratique*) :

Fransızcası "ducation" olan eđitimin Latincesi «educatio"dur. Fransızcada «action de faire sortir» "ıkarttırma, buldurma" anlamına gelir. Trkesi ise bulup ıkartmak manasına gelir.

Diyalektik yntemde yanıt arayan hemen btn sorular, "gzel nedir?", "bilgi nedir?", "zaman nedir?" gibi ne?-lik bildiren bir Őeyin zn ya da dođasını bilmeye ynelik ana soru yapısından trerler. ok sayıda soru sormayı bařarabiliyorsak daha iyi đrenmeye bařladıđımızı greceđiz.

3-Diyalogsal dřnme. đrenme uđrařı verirken diđer insanlar ile srekli diyalog iinde olmamız bize đrenme srecinde olumlu katkılar sađlayabilir. Bylece belirtilen iyi grřlerle kendi grřlerimizi eleřtirel bir biimde karřılařtırma fırsatı yakalıyoruz. Bu nedenle sokratik yntemin bir diđer nemli tekniđi de diyalogsal dřnme biimidir.

A- Yazılı diyaloglar

Robertson ve Rane-Szost²² sokratik dřnme becerilerinin kullanılmasına ve yararlı tartıřmaların yapılabilmesine imkan veren iki tr diyalog trnden sz etmektedir. Bunlardan ilkini yazılı diyaloglar oluřturur.

Yazılı diyaloglar analiz edilmek zere pekala đrencilere verilebilir. đrenciler kitik gruplara blnebilir ve diyaloglarda yer verilen farklı grřleri bulmaları ve belirtmeleri istenebilir.

Bu yntem; yorum yapma ve karar verme yeteneđini de geliřtirir. Sebep-sonu iliřkisini kurabilme, verilen bilgilerin dođruluđunu sorgulama, analiz ve sentez yapma, deđerlendirme, anlamlandırma, varsayımda bulunma gibi diđer yetenekleri de geliřtirmeyi sađlayabilir. Dinleme, konuřma, sorgulama, diyaloga geme, eleřtirel okuma gibi temel dil becerilerine ait yeteneklerin gerekleřtirilebilmesini de yine bu yntemle sađlayabiliriz.

B. Grup diyalogu: Robertson ve Rane-Szostak ikinci tr diyalogları "grup diyalogları" diye adlandırmaktadır.

Bu yntemde tartıřmayı yneten bir "lider kiři", grřlerini aıklayan bir "konuřmacı", bir "dinleyici" ve bir de belirtilen grřlerle aynı grřte olmayan "muhalif kiři" seeriz. Sınıftaki diđer đrencilere ise bu rollerin simulationlarını yapan kiřilerin mantık ve dřnme hatalarını bulmaları grevini verebiliriz. Tartıřmacıların ifadelerinde ve davranıřlarında yer alan her trl yanlı tutumları deđerlendirmelerini ve incelemelerini de isteriz.

4- Sokratik dinleme

²² Robertson ve Rane-Szostak, 1996, ss. 552-556.

Konuşma eyleminin tersine dinleme işi daha karmaşık bir süreçtir. Bir başkasının sözcüklerini duymamız yetmez, aynı zamanda bunları anlamlı düşünce biçimine tercüme etmemiz gerekir. Başkalarının söylediklerini kendi düşüncelerimiz ile bütünleştirmemiz zor olduğunu için çoğu kez yanlış anlamalara neden olabiliyoruz.

Sokratik dinleme tekniğine sessiz diyalog sanatı da denebilir. Sokratik düşünenler dinlemenin “*edilgen*” ve “*etkili*” olmak üzere iki türünün olduğunu bilincindedir. Mutlaka birisini dinlerken söylenenleri başkasına tekrar edip edemeyeceğimizi ve açıklayıp açıklayamayacağımızı kendi kendimize sormamız gerekir.

Bu teknik, bize dikkatli bir dinleyici olup olmadığımızı anlamamıza yardımcı olacaktır. Bir konuşmacının düşünce dünyasının içine girebilmek işi ancak onunla etkili iletişim içinde bulunmakla gerçekleşebilir. Bütün bunlar, etkili ve kritik bir dinleme sanatı olan sokratik dinlemenin, diyalektik yöntemin gerçekleşmesinde ne kadar önemli bir rol oynadığını açıkça ortaya koymaktadır.

İbrahim topacık “*ergenlerle sokratik yöntemlerle konuşun*” yazısında sokratik dinlemenin ne kadar önemli olduğunu şu terimlerle vurguluyor: “*ebeveynler, sadece kendi fikirlerini söyledikleri zaman, ergenlerdeki düşünme yetisi duracaktır. Sokratik teknikle, tam tersine ‘düşünme’ aktif edilir. Sokrates yöntem, ilgi göstermek, sorgulamak ve aynı zamanda anlatmaktan çok aktif dinlemek demektir. Bazı konularda ergenler yetişkinlerden daha bilinçlidir. Ergenlere açık uçlu sorular sorulmalıdır, böylece onların düşüncelerini artırmak mümkündür*”.

Yazar ailelere, Sokrates gibi soru sorarak çocukların doğruyu bulmasını sağlamayı öneriyor. Ergenlere, Sokrates’in yaptığı gibi bilgiyi sımayarak öğretmemizi yani doğru sorular sormamızı salık veriyor. Ancak bu teknikle ergenler bağımsız düşünmeyi geliştirebilirler ve sahip oldukları entellektüel kapasiteyi kullanabilirler.

Hangi metaforlar aracılığıyla sokratik yöntem tasvir edilmektedir?

1-Ebe-hemşire benzetmesi

Bu yöntemle doğurtma (maieutic) ya da ebelik yöntemi de denilmektedir. Socrates Theaetetus’a²³, ‘benim bir ebenin oğlu olduğumu duymadın mı’ diye sorduğunda aslında ebe-hemşire benzetmesiyle şüpheye yer vermeyecek şekilde bu yöntemi açıkça ortaya koymaktadır. Esasında Socrates’in annesinin gerçekten ebelik mesleğini yapıp yapmadığı bilinmemektedir. Teheetetus’a da “*tanrı beni bir ebe olarak hizmet etmeye zorlamaktadır*”²⁴ dediğinde açıkça ebelik sanatıyla kendi sanatını özdeşleştirmektedir. “*ebenin yetkisi benimkinin yanında eksik kalır*”²⁵ dediğinde ise zihinsel doğurtmanın ne kadar zor bir sanat olduğunu vurgular.

2-İri sığır sineği (taon)

²³ Teheetetus, 46a.

²⁴ Teheetetus, 150e; 151a.

²⁵ Teheetetus, 150a.

Sokrates kendisini iri bir sinek olarak niteliyordu. Bu sineğin esas işlevi dikkatli ve uyanık olmayı sağlamaktır. Bu sineğin vazifesi sadece ısırarak değil aynı zamanda tahrik etmek ve uyarıdır. Özgürce düşünme becerisi kazandırmak zor iştir. Sebat ister ve dikkatini bir noktaya yoğunlaştırmayı gerektirir. Sofist yöntemin tersine sinek metaforu ile temsil edilen sokratik yöntem sürekli şu soruları sorar: “biz kimiz, nereye gidiyoruz, aradığımız şey nedir?” Bu sorularla insanı sürekli rahatsız eder, tedirgin eder, onu adeta hırpalar.

2-Elektrik yayan kedi balığı

Bu balık ise kendisine dokunana uyuşturur, adeta felç ediyor ve bayıltıyor. Tıpkı bu balık misali Sokrates de bir kriz durumu ortaya çıkarıyor. Sorduğu sorularla etki ve tepki yaratıp, bir etkileşim süreci başlatıyor ve böylece eleştirel düşünmeyi insanlara öğretiyor.

3-Rüzgar

Tıpkı esen bir rüzgar misali Sokrates, kendisiyle konuştuğu kişiyi sorularıyla uyarır, harekete geçirir ve onu fırtınaya yakalanmış birisi gibi titretir: “şimdi düşünce rüzgarı seni uykundan çekip çıkardı ve seni bütünüyle uyanık duruma getirdi ve hayata döndürdü”.

4-Zanaatçılar sınıfı (dülger, duvarcı ustası...vb)

Sokrates kendisini özellikle dülger, duvarcı ustası gibi zanaatları yapan kişilere benzetir; çünkü özellikle beynin sol kısmını kullanıyor ve muhatabının da bu kısmı kullanması için teşvik ediyor. Zira mantık ve fikir yürütme beynin bu kısmıyla yapılıyor.

5- Mağara²⁶ ve zindan metaforu

Eflatun'un *devlet*'inin yedinci kitabında Sokrates, “mağara” alegorisinde iki tür ışıktan bahseder: mağarada yanan odunlardan çıkan alevlerin ışığı ve mağaranın dışında olup içeriye ışınları sızan, ama sadece mağara dışındaki insanların tam olarak görebildiği güneşin ışığı.

Bu benzetmede mağara imgesi aslında bilgisizlik ve cehalet zindanını temsil ediyor. Platon'a göre, insanın içinde bulunduğu cehalet ortamını, bu mağara alegorisinden daha iyi ne temsil edebilir ki. Biz hepimiz bu ayakları ve boyunları zincirli birbirine bağlanmış mahkumlara benzeriz; çünkü sık sık içinde yaşadığımız hakikatin var olan en yüksek hakikat olduğunu hatasına düşeriz. Platon'a göre, duyularımıza hitap eden hakikat zannettiğimiz şeyler, daha yüksek bir hakikat düzeyinin, basit ve yanıltıcı gölgelerinden ibarettir. Eşyanın hakikat ve realite evreni ise bu dünyanın ötesinde ve üstündedir. Bu sebeple mağaradaki mahkumlar iki türlü mahkumiyeti iç içe yaşamaktadırlar: bedensel mahkumiyet mağaradaki hapsedilmeye ilgilidir. Daha vahimi ise onlar aynı zamanda ruhsal bir mahkumiyet de yaşamaktadırlar; çünkü kımıldayan gölgeleri tek gerçek zannetmektedirler, güneşin aydınlığını göremeyecek kadar körleşmişler ve koca evreni sadece mağaraya ve mağara duvarında

²⁶ Platon, *devlet*, “mağara miti”, kitap VII, ss.514-518.

gördükleri gölgelere indirgemektedirler. Bu da onları zihinsel zindana yani cehalete mahkum etmektedir ve onların ne kadar dar bir mantıkla dar bir dünyaya hapsedildiklerini vurgulamaktadır.

Rubin Carter'ın dediği gibi *"insan için hapisneden daha kötü olan şey, bir zihin hapisanesidir. İçinde olduğunu bilmez, bu yüzden de kaçma isteği duymazsınız."* Necmettin şahinler ise bu zindanı ve kurtulma yolunu şöyle tarif eder: *"en büyük zindan insanın "kendi zindanı"dır. İnsanoğlunu hakikatten uzaklaştıran şey dışındaki engellerden çok kendi ürettiği ve sonunda da gerçekmiş gibi inandığı endişeler, vesveseler, kuruntular, vehimlerdir. Bu nedenle insanın kendini aşma yolunda verdiği içsel savaş savaşların en kutsalı, en erdemlisi ve en büyüğüdür. Kendini aşmanın yolu da şüphesiz bilgiden geçer²⁷.*

Şu halde sokratik yöntem insanları hem bedensel hem de ruhsal mahkumiyetten kurtarma, bir uyanma, uyandırma ve aydınlanma, aydınlatma sürecidir.

Matrix filminde neo tıpkı Platon'un mahkumu gibi zincirlendiğini öğrenir. Oğuz atay'ın, *tutunamayanlar* öyküsündeki karakterinin ismini tesadüfen Selim Işık koymadığı kanısındayız. Tasavvuf edebiyatında ayna metaforunun çok miktarda kullanılması boşuna değildir. Özellikle Rönesans'a birlikte resim sanatında bol miktarda ışık ve gölge tekniklerinin kullanılması manidardır. Dini mabetlerde ışığın içeri girmesine önem verilmesi boşuna bir çaba olmasa gerekir.

Sokratik yöntem nasıl ve hangi şartlarda uygulanabilir?

Kullanacağımız yöntem tümevarım yöntemine uygun olmalıdır. Çünkü sorgulamaya dayalı doğurtma (maieutique) yöntemiyle az mükemmelden daha mükemmele, kuşkulu olandan açık olana tikelden tümele, özelden genele, kolaydan zora, olaydan sonuca somuttan soyuta giderek gerçek keşfedilmeye çalışılır. Yani mantık sanatı olan uslamlamayı diğer bir ifade ile muhakeme etme, akıl yürütme maharetine sahip olmamız gerekir.

Şayet öğrenci sayımız fazla ise bu yöntemi kullanmakta zorlanabiliriz. Bu yöntemi uygulamada ideal sayı 20 ile 30 arasındadır. Eğer sayı fazla olursa hem öğretmeni yorar hem de karşılıklı diyalog zorlaşır hem de zaman yetmediği için dersi yapmak ve programı uygulamak mümkün olmayabilir.

Ayrıca öğrencilerin bu yöntemi bilmeleri, benimsemeleri ve bu metoda alışık olmaları gerekir. Eğer bu yöntem için istekli ve hazır değilse, derse katılmazlarsa, dinleme ve dikkat sorunları yaşarlarsa bu yöntemin uygulanması imkansızlaşır. Evvela öğrencilerin mutlaka derse karşı ilgisi uyandırılmalı, işbirliği yapmaları ve derse katılmaları sağlanmalıdır.

Ayrıca öğrencilerimizin kendi düşüncelerini rahatça ortaya koyabilmelerine imkan da tanınmalıdır. Fikir özgürlüğü bu yöntemin olmazsa olmaz şartlarından birisidir.

²⁷ Necmeddin Şahinler, *Aynasını Arayan Adam*, 2. Bs., İstanbul: İnsan, 2002, s. 79.

Öğrencilerimizin sınıftaki yerleşme biçimlerini de sokratik yönleme uygun hale getirmemiz gerekir. "u" ya da hilal şeklinde oturmaları en ideal yerleşme biçimidir. Aksi takdirde öğrenciler birbirini iyi göremez, duyamaz ve rahatça diyaloga geçemezler.

Sonuç olarak sokratik yöntemin uygulanışı ancak ince ve titiz hazırlanmış bir plan, program çerçevesinde gerçekleştirilebilir. Görüldüğü gibi sokrat yönteminin uygulanması sırasında hem öğretmene hem de öğrenciye büyük görevler düşmektedir.

Sokratik yöntemin avantajları nelerdir?

Sokratik-diyalektik yöntemin öğretmenlere ve öğrencilere kazandırabileceği başlıca avantaj ve yetileri şu ana başlıklar altında sıralayabiliriz:

1-Dikkat çekme. Sağlanan "dikkat, öğrencinin derse kendisini daha iyi vermesini ve daha iyi odaklanmasını" sağlar.²⁸ sonuç olarak dersin daha canlı ve hareketli olmasını sağlar.

2-Uygulama yapma 3-Bilgilerde transferi ve kalıcılığı sağlama 4-Motivasyonu artırma. Günümüzde öğrenme süreçlerinde motivasyon yöntemlerinin ne büyük roller oynadığı herkesçe bilinmektedir.²⁹ 5-Derse katılımı artırma

Onlara söz alma, soru sorma ve sorgulama cesareti kazandırır. İletişim kurma ve tartışma sanatının zevklerini tattırır. 6- Dili kullanma becerisi 7- Bağımsız düşünme. 8-Düşünsel cesareti geliştirme. 9- Saygı ve hoşgörü. Farklı görüş, düşünce, inanç ve ideolojilere saygı duymayı ve hoşgörülü olmayı öğretir. Sokratik düşünme "ben merkezilik" ve "toplum merkezilik" hastalığından korur. a-Ben merkezilik (égocentricité) : bireyin kendine ve kendi yaptıklarına aşırı derecede düşkün olma eğilimidir. Öğrencilerimize eleştirel düşünme yöntemi olan sokratik düşünmeyi öğretirken, daha az ben merkezci olmayı da öğretiriz. b-Toplum merkezilik (sociocentricité) : şayet bir grup ya da topluluk kendini daha üstün görmeye başlarsa, o zaman sadece kendi grubuna ait olan görüşlerin doğru ve tarafsız olduğunu düşünebilir. Öğrencilerimize diyalektik metotla düşüncelerindeki toplum merkezci kusurları fark ettirebiliriz.

10- Zihinsel alçak gönüllülük (humilité intellectuelle) 11- Zihinsel dürüstlüğü ve iyi niyeti geliştirme (intégrité intellectuelle) 12-Kelimeleri ve kavramları daha anlaşılır hale getirme 13- Eleştirel okuma becerisi

Sokratik düşünen öğrenciler kullanmalık veya kurgulayıcı metinleri güçlü bir şüphecilikle okurlar. Yazarlar dahil herkesin hata yapabileceğinin bilincindedirler. 14- Diyalektik mantık yürütmeyi öğretir 15- Kanıtları ve iddiaları değerlendirme becerisi

1-Zaman yetersizliği sorunu 2-Konu uyuşmazlığı sorunu 3- Öğrencinin soru soramama sorunu 4- Sorulardaki kalite sorunu 5-Gürültü ve kargaşa sorunu 6-Derse katılım sorunu. Bu yöntemin dinamik formatta uygulanması için Win Wenger³⁰'nin «cps yöntemlerini» kullanmak gerekiyor.

²⁸ J. Berbaum, *L'Action Pédagogique Dans L'Enseignement Du Second Degré*, Paris, 1971, s.112.

²⁹ A.y. s.114.

³⁰ Win Wenger, "la rubrique «Dynamic Format» de la section «CPS Techniques» du site Web, www.winwenger.com.

7- Güven sorunu 8- Sokratik yöntemi soru-cevap tekniğine indirgeme sorunu 9-Ehliyet ve tecrübe sorunu. Sokrates'e göre ebe-hemşirelik becerisi deneysel açıdan bir zorunluluk oluşturur; çünkü hiç kimse deneyim sahibi olmadığı şeyle ilgili doğru bir şey söyleyemez ve yapamaz³¹.

Öğretmenler de tıpkı tecrübeli ebeler gibi hazırladıkları sorularla ve örneklerle, bilgi doğurma sancılarını "belirgin kılabilir ya da gerek duyarlarsa, sancıları yatıştırıp, azaltabilirler³²". Böylelikle zorlu bir işi oldukça kolay bir iş haline getirebilirler.

Eğer öğretmen tartışacağı konuyu iyi bilmiyorsa bu konuda ehliyetli kişi değilse, yönetime başvurması sakınca doğurabilir. Çünkü o zaman yeterlik sorunu ortaya çıkacak ve uygun soru sormakta zorlanacaktır. Böylece düşündürmeye, araştırmaya ve keşfetmeye dayalı sokratik yöntemi uygulamakta zorlanacaktır.

Sonuç: netice itibarıyla gördük ki sokratik yöntem basit bir soru-cevap tekniği değildir. Sadece sofist tarzında konuşurma ve diyalog tekniği de değildir. Henri Marion'nun belirttiği gibi bu aktif yöntem öğrenciye sadece konuşma becerisi öğretmekle yetinmez aynı zamanda düşünmeyi, yazmayı, soru sormayı, olaylar karşısında harekete geçmeyi ve yaratıcılığını kullanmayı da öğretir.

By saying that the art of midwifery can be achieved only by someone who is experienced in childbirth, Socrates, indicates how experience is important in the method to deliver information by the art of metaphor. Therefore, the privilege of making midwifery once belonged to women who gave birth to children. According to Socrates, midwife-nursing skills create an obligation in terms of experiences, as anyone can neither say nor do anything about the thing that s/he has no experience.

Teachers -just as experienced midwife- can "make the pain of giving birth to knowledge evident or can appease and reduce pains if necessary". Thus, they can render a difficult job easier.

If the teacher does not know well the topic that s/he is going to discuss, and also if s/he is not the qualified enough for the issue, this may be disadvantageous for her/him to adopt this method. The reason is that the problem of competence will emerge immediately and the teacher will have difficulties to ask the appropriate questions. Hence the teacher will have difficulty in Socratic Method which is based on research, exploration and thinking.

We saw that the Socratic Method is not a simple "question-answer technique". It is not also a Sophist-Style Speech and Dialogue Technique.

As Henri Marion mentioned, not only this active method does teach students speaking skills but also thinking, writing, asking questions, acting in the right way while facing different events and using the creativity at the same time.

³¹ Teheactetus, 149bc.

³² Teheactetus, 149d.

ISLAMIC CULTURAL PLURALISM IN ASIAN SOCITIES: ABBASI MODEL

Şahin DOĞAN, Çankırı Karatekin University, Çankırı, Turkey

PRELUDE

Islam sets free the individuals with regard to belief and adopts as a principle that no pressure or whatsoever can be put on people (2/256). In Quran preachings, the fact that the duty of the Prophet Mohammed is to promote the religion in the best way possible is described as follows: *"And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind, until they become believers"* (10/99-100) Pluralist nature such as variant religion, culture, language and nation is the social system Islam projects. Islam regards the existence of different kinds of race, belief and culture as a cultural wealth so as to live in a peaceful environment. *"And had Allah willed, He could have made you (all) one nation. But that (He) may test you in what He has given you. So strive as in a race in good deeds"* (5/48) Striving in a race and in good deeds as specified in the verse is not an occasion to conflict and despise different race and cultures but it is an occasion for us to understand the cultural blending and living along with those differences in a peaceful environment.

The first time when the Muslims ran into the Christians dates back to the time of their Hijra to Abyssinia whereas they came across with Jews for the first time during their Hijra to Medina. A pluralist type of religion including Arabs, Jews and Christians was prevailing in the city during the Hijra time (622) of the Prophet Mohammed and his followers from Mecca to Medina. There were around 6000 polytheist Arabs, 4000 Jews and 50 Christians in Medina during the Hijra (Hamidullah, 1998:95) Conflicts between the people of the city with different kinds of belief led to some bloodshed now and then. There was no unity or order in the city in terms of religious or social matters. Following his arrival to Medina, the Prophet Mohammed first sought for the ways to develop a legal system with a view to make people with different religion and ethnicity come together and he began to set to work. He came up with a written constitution covering all the residents of the city and consisting of 47 articles and that was the first known written constitution of the world. This constitution assured to protect the right to life of Jews, Christians and

polytheist Arabs according to their own beliefs. In addition, the allies of Jews inside and outside of Medina were entitled to the same rights. The basic points of this constitution covered up the mutual respect of the people with different religions, the common defence of Medina against the enemies, default of people of Medina in co-operating with a group of enemies in the event that the Muslims or others battle some people outside of Medina, equality before the law and respect to rules of law. This constitution paved way for the people with different religion and ethnicity to live in a peaceful environment. Medina period is the first instance where the cultural pluralism in Islam came to the surface. These rules remained in force even following the death of the Prophet Mohammed

Najran was the area with the most Christian population in Hejaz region. The part of letter of agreement that the Prophet Mohammed made with them is as follows:

“Their goods, lives, lands, domiciles, attendants and non-attendants, tribes, religions, trades and everything more or less are in the debit of Allah and his Messenger. None of their priests, religious men and prophets can be replaced. There is neither an interest nor a blood feud inherited from ignorance times on them. All of these were abrogated. They shall not be charged for tithe with regard to their farm animals and cattle they feed for their milk and meat as they were not called up to the war. No occupation or invasion of a foreign military to their homes shall ever be allowed. One who claims that the Jizya is too much to pay and that he cannot afford it shall be excused for the half of the Jizya provided that he is neither a tyrant nor a downtrodden” (Ebu Yusuf:1973:127).

The Christians in Najran came to the first Caliph, Abu Bakr following the death of the Prophet Mohammed and he inscribed the following pact for them:

“In the name of God, Most Gracious, Most Merciful! This is an epistle inscribed by Abdullah Abu Bakr, the caliph of Allah, to the people of Najran. Abu Bakr – on behalf of Allah and his Messenger – safeguards (sticking to the epistle enscribed for them by Allah) the lives, goods, lands, religions, dependants, prayers, attendants and non-attendants, priests, monks, trades and everything within their reach as they shall be exposed to no damage or trouble and none of their priests and monks shall be replaced. What’s inscribed in this epistle shall be in debit of Allah’s Messenger. Their obligation is to pay attention to the preachings and come to the reason, act in good will, correct themselves, fulfil their duties and comply with the rights” (Ebu Yusuf:1973:128).

The Christians in Najran came during the caliphates of Umar, Uthman, Ali and they were entitled to the rights that the Prophet Mohammed and Abu Bakr bestowed. We do not include the other letters of agreement in order to save space.

The same tolerance had lasted in the periods of Umayyads, Abbasi, Al-Andalus, Seljuks and Ottomans following the footprints of the Prophet Mohammed and Rashidun. Arnold Toynbe, the famous British historian, described the respect of the Muslims to the

various religions as follows: "The Christians were not ordered other than to preach and train. They, however, eradicated non-Christians with iron and fire since the very early times...Make no mistake, if the Christians in the West had ruled over Asia instead of the Arabs and Turks then we would not be able to chance upon any remnants of Byzantine church. The Christians in the West never had the same kind of tolerance that the Islam had towards the Christianity" (Toynbe, 2008:208)

This is an emannâme, a certificate handed to the enemy in Islamic states to notify that they are safe and which was inscribed during the time surrender of Jerusalem to Umar:

"In the name of God, Most Gracious, Most Merciful! This is an AMANNAME by Umar, a vassal of Allah and the command to believers, to the people around here. The command to believers, ill or not and in good or bad shape, assures that the life and property will be protected He safeguards that there will be no intervention to their prayer rooms, crosses and religions. We will neither wreck churches of the people nor make them residences. The rights they used to be entitled to will be intact. Neither their properties will be injured nor will there be a pressure on them with regard to their religious sects. None by no means will suffer" (Arnold:1982:70).

Umar as a caliph was always merciful to the followers of other religions and it's rumoured that he ordered for a financial and victual aid to the Christians suffering from leprosy. Umar also prohibited the pressure on dhimmis who did not pay their jizyas and he said this, in his preachings prior to his death, with regard to the protection of the rights of dhimmis: "... I, in compliance with the pacts and specifications to the my successor of caliph, preach for the absolute rehabilitation of the rights to the dhimmis of Allah, battle if necessary for the sake of their life and property and no overburden on their shoulders" (Ebu Yusuf,1973. 203-204). He, in the light of these preachings, is in favor of maximum observance of the rights to the dhimmis and battling if necessary for the sake of security of their life and property.

The Muslim soldiers were always kind to the civilians during the conquests. Umar Ibn Abdulaziz says in his letter to Mansur Ibn Galib who he sent to the war front: "Do not interfere with the ones who do not violate the pacts but stay away from them. The ones on road to the campaign shall not walk into their markets and communities. However, one may walk into the marketplaces with a view to meet his needs unless there will be no harm to them and yourselves. Do not ever oppress them. You are being tested in terms of being friendly to them. I assure you that you do not need them. I brought everything you need. Put your faith in Allah; the power and will belong to Him" (Ağırakça, 2006:97)

Hourani describes the Abbasi period as the prime in terms of both political power and cultural "Renaissance" as he defines the latter periods as a political dissolution and cultural stagnation (Hourani, 2001:266).

The Abbasi period stands out as a period when different kinds of religions and communities lived together in harmony. Umayyad period is referred as a period when the Arabs mainly dominate and possess a perception looking down on other communities. Such attitudes of theirs had a negative impact on various religions and cultures. The acceptance of Islam for the Turks was not in groups but on individual level or in small groups. The Abbasi period is a fundamental change not only in caliphate but also in state policy. Relations between Turks and Arabs were settled in the Abbasi period. Spread of Islam among the Turks gained momentum. It would be a requisite to say that the second caliph Cafer Al-Mansur and his son Mahdi were amongst the ones who positively contributed to the process of acceptance of Islam for the Turks. The acceptance of Islam for the Turks began to accelerate as of 9th century and some Muslim states, whose people were Turkish, began to emerge as of 10th century. The 10th century in which the Turks adopted the Islam is an era when the Islamic civilization hit the top and then began to stagnate. The borders of the Islamic state expanded extensively but the controlling of this geography had become more and more challenging. The Arabs and Persians substantially lost their energy. Just adopting the Islam, the Turks took charge in deeds such as the security and other services that the Islam is in need of. The Turks had been assigned to major duties. It can be even said that the army at the time predominantly consisted of the Turks. The Turks provided major services in politics, administration and science as well as in military (Yazıcı, 2002:57-69).

It is in this period clear to see a picture of Islamic world consisting of various people such as the Arabs, the Persians and the Turks. The Muslims both kept the different cultures amongst them together and paved way for a life in which different cultures such as the Jews, the Christians, the Mandaics, the Majuses and the Gnostics live together within the frame of tolerance and rules of law.

FREEDOM of RELIGION and RELIGIOUS EDUCATION

Islam basically adopts the fact that there could be different beliefs and preaches for the requisite to respect these beliefs. Accordingly, we all know that the Prophet

Mohammed was – to the utmost - always been respectful to the followers of different religions. We can observe his exemplary behaviours to the non-Muslims outside of Mecca and Medina, not only in Medina period but also in latter periods, both in pacts and his practices in daily life. Other than the pact he agreed upon with the Christians in Najran, he points out in his letter to Muaz B. Cebel that "the Jews will not be converted from Judaism". Hagar and Yemeni Majuses accordingly were put into the same practice and there was no pressure or interception on account of their beliefs. The inhabited people in the region were charged only for Jizya which was known as a protection tax. The Prophet Mohammed preached to Muaz b. Cebel only for the proper narration of the basic rules of the religion (Belazuri, 1987:103-104,115). There was no pressure on people with different religious beliefs to adopt Islam as well as no objection to their converting to other religions.

Khalid ibn al-Walid says in his letter to the people of Damascus: "This is an epistle by Khalid ibn al-Walid to the people of Damascus. I guarantee for their lives, properties and churches" (Ebu Ubeyd, 1981:241).

The basic principle, as mentioned above, of the Islam is the fact that there can be no pressure when it comes to the religion. In addition to the pacts mentioned above, it is recorded that he preached as a will – prior to his death - for the good behaviour to the Dhimmis. The hadith of the Prophet Mohammed in which he says "those who are unkind to the Dhimmi will take a stand against me" is a good example to disclose his attitude with regard to good behavior to the Dhimmis. When looked at the sites of the followers of other regions outside of the Muslims during the period of the Prophet Mohammed, there were Jews in Khaybar, Vadilkura, Fedek, Makna, Teyma and the Christians in Eyle, Ezruh, Dümetülcendel, Najran and partly the Majuses in Hagar and Bahrain. Non-Muslims were assured to be entitled to their rights to live their own religion and culture by the courtesy of the these pacts. In addition, there was never a policy of cultural assimilation that put into practice. (Sarıçam ve Erşahin, 2008:69). We observe that there was always a care about the protection of religious and cultural liberties in Rashidun period.

Religious Education: The abbeys were the bodies where the basic religious education was put into practice in Christianity. Some abbeys even raised religious officials. The religious education continued even in the period they were under the safeguard of the Muslims and religious officials were raised. There had been no restraint on education. They carried out their religious education in their own bodies as there had been no restraint on their prayers.

Communities with different religions and tribes used their own language in their religious education and prayers. The Arabic was the language of bureaucracy in Abbasi period as they carried out their prayers in Syriac, Aramica, Persian and Coptic. Various languages, in addition, continued to be used in daily life as well (Öztürk, 2005:45).

Temples: During the ongoing Islamic conquests following the death of the Prophet Mohammed, most sites were conquered by means of peace. Some pacts were made with the local people whose lands were conquered. There was an article in the pacts with regard to protection of the prayer rooms. The Muslims kept intact the prayer sites such as the synagogues, churches, fire temples and Buddhist temples and even had the old and demolished house of prayers repaired. The pact between Khalid ibn al-Walid and the Anat city ruler is only one of these instances. This pact assures not to tear down the churches. The right to life, property and other rights were guaranteed in the pact made with the people of Gaza, Sebastiyeh and Nablus conquered by Amr b. As at the time of Abu Bakr. It was guaranteed, in the pact made with the people of Tiberia conquered by Şurahbil b. Hasane by means of peace, that the churches would remain intact.(Ozturk,1995:86-87).

The freedom of picking up a name is one of subjects we need to stress on in terms of religious freedom. There is no restraint on non-Muslims to pick up their children's name in Islamic world. The names have always been of vital importance since they are regarded – in numerous cultures - as the symbol of beliefs and cultural identity in history and present. The names does not only reflect the culture but also play a role to pass the culture on to next generations. The fact that there are even today policies in some countries where a change in the name is quite difficult for the people and the follower of different cultures and that there are reactions to these practices point out how the freedom of picking up a name is of importance. One needs to recall the policy of Bulgarian government that is implemented on Turks with regard to change of name.

LEGAL PLURALISM: LEGAL STATUS of NON-MUSLIMS

The term of dhimmi is none available in Quran. However, it is possible to come across with them in the practices of the Prohpet Mohammed. It is a name given to the People of the Book with whom a pact was made. This was based on the verse of jizya. The Prophet Mohammed asked the People of the Book to choose either war or jizya and made "debit" with the People of the Book who agreed to a pact. The term of dhimmi began to

be used as of then and reached to the present. (Öztürk, 1995:161), (Hadduri,1999:177-178).

Tolerant practices in the period of the Prophet Mohammed continued as well in the period of Rashidun. The local people, whose lands were conquered in the period of the Prophet Umar, were never exposed to slavery like the ones captured in war and given a status of dhimmi as an indicator of great humanity. The local people, whose lands were captured in war or in pact, were rewarded with the status of dhimmi by the courtest of the practices (Öztürk,1995:161).

What the status of dhimmi meant was to pay a sum of taxes called "jizya" and acknowledge the Islamic dominance. The word Jizya was a proper name for all kinds of taxes that the non-Muslims paid to the Muslims. It was thereafter called as the tax each individual is entitled to pay following the new regulations of the statesmen with regard to the finance. Only men were obligated to pay the Jizya. Women and kids were exempt. It looks like an easy task when compared to the mandatory military service burdened only on the Muslims. Non-Muslims were obligated to pay only jizya. The Muslims, on the other hand, were responsible for both military service and zakat (Arnold, 1982: 72).

Those who paid jizya and acknowledged the Islamic dominance acquired a legal status (Hadduri, 1999:177). The ones with this status were entitled to security of life and property, freedom of thought and faith, exempt from military service, refund of jizya if necessary, practicing their own laws and appropriation from the state treasury. The Muslims, in return, were charged of less tax. The Jizya, as some people point out, was not a penalty to the Christians since they did not adopt the Islam. The jizya was a tax for their protection, not for suppressing them. It is the protection tax again the Dhimmis were obliged to pay since they, as mentioned above, were exempt from the military service. Following their agreement on the payment of the jizya, the people of Hîre said "we do pay this tax provided that the Muslims and and their leaders will protect us against the attacks we might be exposed to by the Muslims or another state " (Arnold:1982:74).

The dhimmis were assured to be protected in exchange for the taxes. It is known that the Muslims returned the taxes on the ground of their fear about inability to protect the local people against the Byzantines during the movements of conquest and those local people were extremely impressed with this act of the Muslims (Öztürk, 1995:161-162).

Should the need arises for the instances in addition to the preachings of the Prophet Muhammed mentioned above with regard to protection of the Dhimmis: " Whoever

unjustly kills a dhimmi (the person with a pact) can not catch a whiff of the heaven from forty year range" and "whoever bullies or overburdens him is my foe." (el-Buhari Cizye,5)

One of the utterances best reflecting Islamic perspective with regard to dhimmis belongs to the Prophet Ali: "It is contracted that their properties of contractual debits shall be our property as their blood shall be our blood." The dhimmis, according to the Islamic law, can not be murdered but protected if they resort to the castles of the ones (harbi) in war with the Muslims and if the dhimmis can be recognized when the castle is captured.

An appropriation is provided to the elder dhimmis as a rule of the Islamic law and taken under protection. As an example of the treatment to the Dhimmis who are under the rule of Muslims, we can point out one from the practices of the Prophet Umar. He said " it is unacceptable to charge you for jizya when you were young and leave you alone when you got old." It is also known that the Prophet Umar made an appropriation to the leprous Christians in Cabiye allocating a share from zakat (Öztürk, 1995:161-162).

Following the footprints of the instances and similar practices mentioned above, wise men of Hanafi regarded the non-Muslims as the citizens with a pact.

The Dhimmis easily benefited from public rights in social life all the time. There were some restraints on the statute law on the ground of the political issues between the Muslims and the Christians at the time but they were never implemented in practice.

LEGAL ISSUES and PROVISIONS of FIQH to the DHIMMIS

It is a basic principle of Islam for the communities within the Islamic administration to rule their own legal issues according to their religious rules and follow these rules. However, the Islamic law would make the decision if the Muslims ask to be judged according to the legal rules of the Muslims (Hadduri, 1999:177).

The Christians had their own court to deal with their own legal issues and then these courts practiced canon laws. The Patriarchs gave a fatwa over daily legal issues. There are reports in the sources about their fatwa in various subjects of that time such as heritage, mahr, debts of the dead, emancipation of slaves and theft. It is noteworthy that the non-Muslims extremely resorted to the Islamic courts in time. The underlying reason for that is the fact that the Islamic courts were more fair. The church did not like this trend of non-Muslims. Timasavus, the Nestorian Patriarch, issued a notice in 9th century condemning this case. The notice questioned the demand for the non-Christian courts in

order to avoid the orders and laws of Sharia and their sincerity with regard to the Christianity.

A judgment for each crime within the Islamic soils was traditionally institutionalized according to the Islamic law. The Islamic jurists had various opinions with regard to the practices to the dhimmis as they agree upon not disciplining the habits, which are halal to the dhimmis, such as pork meat and alcohol (Öztürk, 1995:164).

Breach: The pact used to remain in force as long as a dhimmi pays his jizya but the articles to breach the pact were short in number. These articles, however, increased in latter periods. These are specified shortly as follows:

1. Helping those in fight against the Muslims.
2. Killing the Muslims
3. Blocking roads
4. Hiding the polytheist spies
5. Inscribing state secrets to the polytheists
6. Missionary activities
7. Getting married to a Muslim woman
8. Adultery with a Muslim woman (Öztürk,1995:170)

BUREAUCRATIC PLURALISM

The assignment of non-Muslims within the state staff dates back to the period of Umayyads. Portraying the period of Muawiyah I, Bernard Lewis says " it asserts itself as a caliph to the Sassanid and Byzantine Empire rather than Arabic character and the administrative organization along with the staff remained intact" (Öztürk,1995:322).

Some policies, in the period of Umayyads, were implemented with a view to benefit from the experience of some statesmen and especially take the Christian Arabs to their side and reinforce their regime. The number and power of especially the Christian Arabs within the state bureaucracy increased in consequence of these attitudes by the state. Non-Muslims, with a position of supervisor to the Muslims in many levels, were entitled to assign any officer they wish. Non-Muslims naturally were influential on their caliphs in such a circumstance. The authorities did not pay attention to the reactions of the Muslims and Ulama who were complaining about the privileged status of Non-Muslims.

The practices in the period of Abbasi with regard to the Non-Muslims were sequels to the ones in the period of Umayyads. Non-Muslims took charges within the state staff as

of the period of Caliph As-Saffah and their duties even increased within the staff in this period. There were some among whom were promoted even to the duty of vizier. The Umayyads were heavily under the influence of the Byzantines as the Abbasi were influenced by the Sassanid Empire. They opted to maintain the ongoing system and staff rather than developing a system based on their own culture in the state organization. The Muslim people had different expectations in the early times of the Abbasi but these expectations could not be realized. The number of complaints about non-Muslims increased as of the period of Al-Mansur on the grounds of negative or sometimes even cruel acts by the non-Muslims bureaucrats, promoted to the higher positions in the state, to the people. They would not pay attention to the complaints of the people but non-Muslims sometimes were relieved of their duties as a consequence of their betrayal to the caliph, as in the example of insurgency of the Christians in Baghdad when the Caliph Al-Ma'mun was in Egypt (Öztürk, 1995:323).

In short, non-Muslims and especially the Christians in this period took charge in positions such as vizier, taxman, clerk and officers. And they were never restrained in science and they took charge in major positions especially in medicine. There were even some non-Muslim doctors taking charge in the Palace.

PLURALISM IN SOCIAL LIFE and CELEBRATION of the HOLIDAYS

There is not much of an insight till the period of Abbasi with regard to the celebration of the holidays for Christians who lived in Islamic soils. Some bards told about the holidays such as Hamisu'l Fish, Şeanin and Baus at the time of ignorance but no detailed information is available with regard to how they celebrated these holidays. The holidays of Şeanin and Baus are referred in the pacts made with the Christians in the period of the Prophet Umar. The detailed insight with regard to their celebration of holidays dates back to the sources of Abbasi and latter periods. It is rumoured that wanton Muslims commuted to the churches and abbeys in their regions in the period of Abbasi and even stayed overnight for days. The Muslims commuting to these sites let us shed some light on their celebration of holidays since they participated in the celebrations every now and then. These celebrations are referred in the poems. One, however, can come across with the most detailed information over this subject in the work of El Birûni called "Asaül Bakiye Anil Gürün Haline" and in the work of eş-Şabuşti that focused on the research of Islamic geography (Öztürk, 1995:139-140).

Ibn Kayyim says with regard to the emergence of the holidays for the Christians that they emerged three centuries after Jesus and the motive for this emergence was "the religious instructions, blurred with many philosophical concepts and contradicted with pure intelligence, being the focal point of the hatred by the people with common sense. The men of the cloth tried to compensate this dissolution in the society with decorations and holidays focusing on culture and art. Thus, Lots of holidays, which did not exist in the period of Jesus, had emerged and these were achieved with the celebration of saints and special days (Öztürk, 1995: 142-143)

B. Ali Şeybani, a wise man, a bard and a commuter to the abbeys of the Christians, in his poems names the celebrations he witnessed as follows: Şem'un, Es-Salib, El-Fitr, Eş-Şeanin, Mar Mari, Yevmel Hamis, El-Milad, El-Fışh. He gives us a little information with regard to some of them. For instance, he says that Şemun holiday was celebrated with oil and palm branches as Şa'ya holiday was celebrated with fumes around the statues. Another poet constantly commuting to the abbeys alludes holidays such as Abu Nuwas, Dihn, Baus, Üşmuni, ve'Seb, Fışh, Maret, Meryem (Öztürk,1995:143).

As far as we could analyse the information with regard to the celebrations in the poems of both poets, not everyone would take part in the celebrations but there were an amalgamation and brotherhood to a certain extent.

Geographer Al-Mukaddesi says that the Muslims named the holidays the Christians celebrated, in Damascus and in 10th century, depending on the seasons. These are: El Fışh: Spring El-Ansara: Summer El-Milad: Winter Barbara: Autumn (Öztürk, 1995:144).

The Christians were not collectively celebrating the holidays in the period of Abbasi with all the communions. The celebration of the holidays varied on regions with both their names and the way of celebration. The Christians in Baghdad, according to Eş-Şabuşti, were celebrating the holidays in abbeys. "The first day of the holiday for fasting (sawm) was celebrated in the abbey of el-Havat where the nuns stayed. Each one taking part in the celebrations would enjoy the holiday. They would organize a festivity called el-Maşuş to which everyone would attend in the evening of this holiday. People would do anything they wish later at night and stay up all night in the abbey" (Öztürk, 1995:144).

The holiday of fasting (sawm), lasting for fifty days, would be celebrated every Sunday in various abbeys. Participants to these celebrations would stay here for days and everyone fond of having fun would join these holidays. This abbey was also an entertainment center at the same time. This kind of entertaining celebrations would be

held in various centers in Baghdad. The Christians would wear their prettiest clothes, put their cross on their neck, hymn with thuribles in their hands in a glittering picture and create a stirring atmosphere. Most of the Muslims would attend to these celebrations. It is concluded from the beauty of the Seanin holiday celebrated in the abbey of A'la in Mosul that the celebrations are quite fun and attendance is tremendous. It is rumoured that people stay here, have fun and get some drinks for days. The statesmen and even the caliphs would attend to these celebrations of holiday now and then (Öztürk, 1995:144).

El-Mukaddesi, introducing Shiraz where he stopped by late in 10th century, points out that the neighbourhood, even bazaars and streets of the Muslims were adorned for the holidays of non-Muslims and there was no interference and even Muslims adorned their stores as well (Öztürk, 1995:155).

There was no interference to these celebrations of the Christians at first. Once the conquests flourished and the Muslims began to live with Christians in the same cities then they were able to be closely acquainted with customs of the Christians. They witnessed how the holidays diverged from their religious identity and became a sort of entertainment. They decided to hold these celebrations upstate since they became a moral issue that would bother the Muslims. The upstate abbeys began to be trapped within the cities as a result of expansion of the cities in the course of the time. Most of the Muslims began to join the holidays of the Christians to have fun since the population became more and more cosmopolitan and the Christians came to the fore in some aspects of the social life and the cultural interaction increased (Öztürk, 1995:144).

CONCLUSION

The Islam, as a principle, adopts the individual freedom and responsibility and does not interfere with the belief and choice of the subject under no circumstances. It is preached many times in Quran that people should drive themselves to the good and the beautiful using their head. It is implied to the Prophet Mohammed that his mission is only to express the Islam in the finest way possible. The Quran itself states that it is natural for people to vary on beliefs. Division into different tribes and their differentiation in their languages are regarded as a cultural wealth in Islam and the point of these differences is a better amalgamation and living in peace.

We can observe that the law guaranteed for the co-existence of different religions and cultures in the period of Medina and the first example of the multiculturalism was there

when the Prophet Mohammed was alive. It is proven in the sources that issues such as the security of life, property, belief, individual rights and liberties were legally guaranteed as a result of the pacts with the followers of other religions. It is recorded both in the Islamic and western researchers' resources that there was an atmosphere of tolerance based on cultural differences in the period of Rashidun and latter ones just like in the period of the Prophet Mohammed. Moreover, the fact that the Christians said that they had not seen anything like the justice and the tolerance of the Muslims from their own coreligionist leaders, is a case reiterated in different periods such as the Abbasi's and the Ottoman's. The basic element for the spread of the Islam to an immense geography is the rule of the Muslims based on justice and tolerance. Although there might be exceptions or personal mistakes as it can be in any subject, the differences have fundamentally always been regarded as a cultural wealth in Islamic history and civilization and no one has been hard done due to his belief and ethnicity, except for cases such as the breach of the pacts and insurgencies. The regime based on cultural wealth and tolerance has reached to the present as a tradition in force since the period of Medina as well as the Rashidun, Abbasi, Seljuk, Al-Andalusian and Ottoman periods.

E-mail: sahindoganogretmen@gmail.com

REFERENCES

- Ağrakça, Ahmet, (2006), Reconstruction of Islamic Society: Ömer İbn Abdülaziz, İstanbul: Fide Publications
- Arnold, Tom, (1982), Preaching of Islam: A History of the Propagation of the Muslim Faith , Translator: Hasan Gündüzler, Ankara: Akçağ Publications
- Ebu Ubeyd, (1981), Kitâb-ül Emvâl, Translator: Celaleddin Saylık, İstanbul: Düşünce Publications
- Ebu Ubeyd, (1973), Kitâb-ül Emvâl, Translator: Ali Özek, İstanbul: Hisar Press.
- El-Belazuri.(1987) Futuh'ul-Buldan, Translator: Mustafa Fayda, Ankara: Press of Turkish Historical Society, Publications of the Ministry of Culture/107
- Hadduri, Macid,(1999), War and Peace in the Law of Islam, İstanbul: Yöneliş Publications.
- Hamidullah, Muhammed,(1988), Islamic Constitutional Law, Ed. Vecdi Akyüz, İstanbul: Beyan Publications

Quran and Its Tafsir, Süleyman Ateş, Ankara, Kılıç Bookstore Publications and Distribution

Öztürk, Levent , (2005), “Müslüman Toplumlarında Birlikte Yaşama Tecrübeleri (Abbasi Modeli)”, *İslam and Democracy Symposium*, Edited: Ömer Turan, Ankara: Publications of Turkish Religious Foundation

Öztürk, Levent, (1995), Müslüman Toplumlarında Birlikte Yaşama Tecrübesi, İstanbul, İnsan Publications

Sarıçam ve Erşahin,(2008), Ankara: Publication, Printing and Commercial Enterprise of Turkish Religious Foundation

Toynbee, Arnold.(2008). *An Historian's Approach to Religion*, Translator: İbrahim Canan, İstanbul: Ufuk Publications

Yazıcı, Nesimi, (2002), İlk Türk-İslam Devletleri Tarihi, Second Edition, Ankara: Publications of Turkish Religious Foundation

CORPORATE SOCIAL RESPONSIBILITY AND EAST ASIAN PHILOSOPHICAL IDENTITY

DAMON DRUMMOND

College of International Management, Ritsumeikan Asia Pacific University
drummond@apu.ac.jp

YUJI YASHIMA

Faculty of Economics, Kyushu Kyoritsu University
yashima@kyukyo-u.ac.jp

JI-HYANG LEE

Faculty of Economics, Kyushu Kyoritsu University
lee@kyukyo-u.ac.jp

KENJI HOSONO

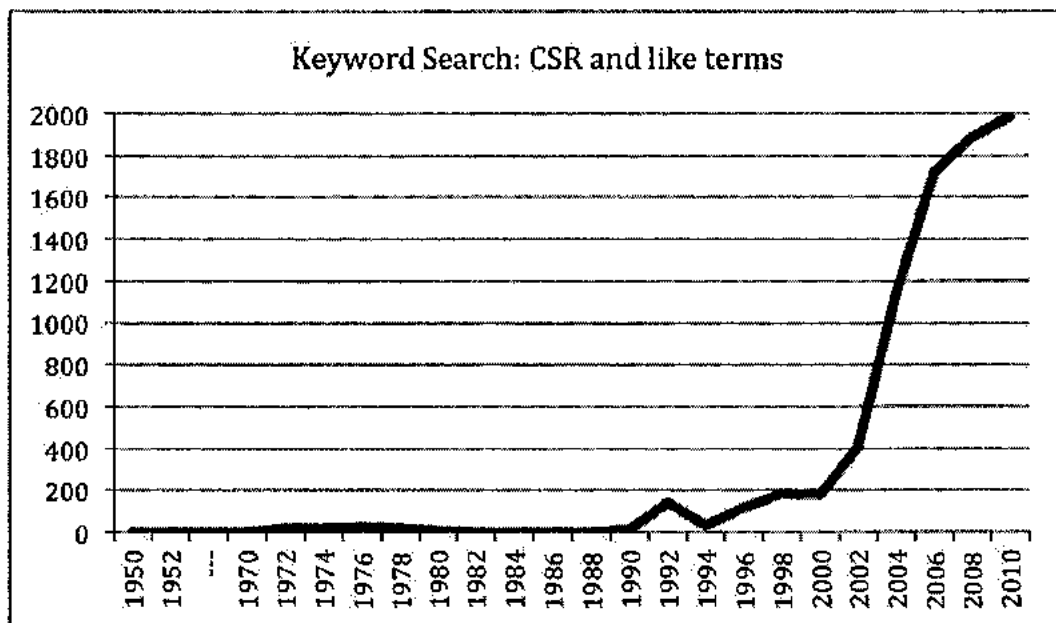
Graduate School of Biosphere Science, Hiroshima University
kjhosono@hiroshima-u.ac.jp

Corporate Social Responsibility (CSR) from the early 1990s emerged as a fashionable corporate key phrase as a result of the numerous Western broader social calls for firms to be more accountable for the impact they were having on both society and the environment. In the West, this meant many firms had to radically reframe and develop new corporate goals and strategies to meet the newly hyped CSR needs and expectations. Accordingly, as business partners, East Asian boardrooms mirrored this trend however, as this paper shows, CSR was not something particularly new nor revolutionary in East Asia and to a large extent already sub-existed in the national psyche of East Asian countries as a community moral expectation. This paper is an exploratory explanation of the historical philosophical starting point for East Asian CSR and introduces some contemporary examples for Japan, South Korea and China based on field studies and research. It shows how CSR is a demonstrated enterprise core value that is strongly embedded in community stakeholder societal values and traditions.

Keywords: Corporate Social Responsibility, East Asia

Evidence of Corporate Social Responsibility (CSR) emerged in East Asia early in the 1990s as both American and then European companies began to apply a set of principles to their operations and relationships with their Asian suppliers and business partners. Since that time, CSR has grown as a new management theme that has been enthusiastically embraced by corporations, governments and society in general. This growth is aptly demonstrated for Japan by observing the sudden increase usage of the CSR and its other common use terminology since the early 1990s in the social science research databases. As shown here in Figure 1 it has exponentially grown especially in the last decade.

Figure 1: Japan's CSR Interest since 1950s



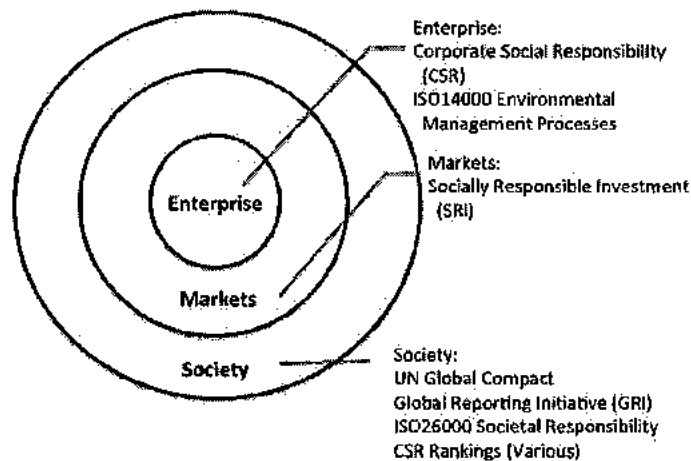
Resource: National Research Database, 2011

CSR has emerged from corporate governance initiatives that focused on principles to achieve firm internal transparency, accountability, responsibility and fairness in management stewardship. These were often enshrined in financial regulations and policy. However, in recent years CSR has attained prominence and is more concerned with the relationship between the firm and its internal and immediate societal stakeholders and the environment.

CSR is used to define enterprise social responsible activities that create and

maintain an internal fit to external stakeholders and the environment and hence future sustainability. Early CSR activities were crudely associated with the 1990s rush of process accreditation activities of enterprise level ISO 14000 environmental management system guidelines. Although related, these are certainly distinct from the more recent introduction of Social Responsible Investment (SRI) guidelines¹ that are focused on enterprise external market investment activities. Further, enterprise CSR does not explain nor is it directly related to broader societal or environmental goals that are defined by the United Nations as “Global Compact” (2011), the Amsterdam based “Global Reporting Initiative” (GRI, 2011), and societal level non-certifiable ISO26000 guidelines for social responsibility. Nevertheless, there is no doubt that large corporate firms do earnestly seek guidance and reflect on the inter-relationship between these levels in their discussions in developing sustainable internal enterprise level CSR behaviors that are driven by needs and those of recognized immediate stakeholders. The separation of these three levels is illustrated here in Figure 2.

Figure 2: The Enterprise, Markets and Societal Responsibility Levels and Relevant Applications



Adapted from Sera, 2011

As with anything external adopted into a culture, CSR has been interpreted in various pragmatic ways by each country. Needless to say, it is shaped in its form by various elements such as demographic and physical size, religious values,

¹ See <http://ussif.org/resources/sriguide/srifacts.cfm>

cultural ideologies, political disposition and national economic maturity level, amongst other factors. In an Asian Forum CSR Survey (2005) 63% of companies participating indicated that they believe CSR goes beyond compliance with rules and regulations. Based upon our research we suggest that philosophically for East Asia CSR is linked to an underlying common historical and traditional value systems that places the good of the family and larger society ahead that of the individual. In addition, East Asian core values of faith and trust are extended from a history of Buddhism and Confucianism and for Japan, in part, Shintoism. (Martinsons & Drummond, 1999, 6)

Far East CSR Engagement

From our field interviews and research we have found that for East Asia most major international corporations began their CSR activities early in the 1990s with ad hoc maintenance systems in response to European and American business requests for CSR standards to be met. Documentation of individual firm CSR activities increasingly became a necessary condition of normal business to business contractual obligations.

Japanese CSR. For Japanese companies, while documenting CSR practices this was certainly an added burden it did not require any substantial change in position as most companies were already engaged in various CSR like activities.

Since the 1850s Meiji restoration period and the creation of the new generation of business entrepreneurs many came from former Samurai class families who had always served with discipline, diligence, honour and as a service to the nation (Hirschmeier & Yui, 1975, 162-200). These attitudes largely underpinned the corporate culture of many of the larger corporations as important values for all Japanese companies, that is, to demonstrate benevolent responsibility towards national enrichment and growth (Ishikawa, 2006, 274). Hence, practices such as providing for employees welfare, involvement in local community projects, and commitment to contributing to national societal goals existed and was pursued as a part of corporate culture. Added to this Japanese government policy also played an important role in leading these endeavors up until the late 1980s as the

societal goals of the nation state, corporate business and society were considered as being as one in the interests of the nation and its recovery from the Second World War. Then in the 1990s as the State and Japanese firms had become financially secure the need for any mutual dependency diminished. Hence firms become more independent, diversified and began to pursue their own business goals. This coincidentally occurred just as the new CSR doctrine began to emerge onto the Global stage. Therefore, it was relatively unsurprising that Japanese corporations found the transition to adopt the new CSR schema imposed upon them as quite straightforward. It was mostly a matter of repackaging and documenting practices that had already been set in place for many years.

In 1991, the leading car manufacturer Toyota introduced its "All-Toyota Environmental Management Committee" and held a "Global Environment Month" while adopting the slogan "One Person, One Tree" campaign initiated to reduce waste of paper resources (Toyota, 2001). Electronics maker Sony Corporation marked its activities by publishing its first Environmental Report in 1994 (Sony Corporation, 1994).

Since that time CSR activities have been adopted widely across a broad spectrum of firms. Our current research has found that the same philosophical theme persists. That CSR is about matching the enterprise with its stakeholders and one recent strengthening theme has been particularly matching with the stakeholder communities with which the firm relates. In evidence has been the growing number of enterprises that have begun external community projects working in stakeholder interests areas such as local worker or in some cases business partner, or even consumer community areas.

Across Japan there are many examples but one area our team visited in mid 2011 was in Wakayama Prefecture where many regional communities have been in steady decline as young people move to the urban cities for employment and farming areas are being abandoned. Nearby located enterprises such Osaka Gas in 2007), ANA in 2007, Sumitomo Metals in 2008 are amongst a list of over 60 firms have all created relationships with Wakayama forest regions and associated regional villages in the last 5 years. These firms then sponsor and conduct activities in support the revitalization of both the area forest habitat, farming viability and associated communities creating positive immediate and long-term

benefits for both the enterprise and the regions concerned. As an example, the growth of local green tourism and its promotion has been an evident positive spin off from this effort in Wakayama (Hashimoto et al, 2011; Fujita, 2011). This same model has been recreated in more than 27 prefectures across Japan and many leading enterprises are participating as an example of the firms CSR activities at a local level (Forest Supporters, 2009, 7). From the corporate viewpoint this has contributed to both the internal motivation of enterprise stakeholders and also contributing to external community stakeholders enhancing the Japanese psychological goal of national service, enrichment and growth.

South Korean CSR. South Korean CSR practice began in the early 1990s at about the same time as Japan and for similar reasons was regarded as a natural next step in its economic development. Ever since 1945 when South Korea was created by the division with its Northern neighbor it has been in a state of mental preparation for national resistance against a possible further conflict. Therefore, the important role of the state is the consideration of national security interests and it remains critically important for the country to be unified and strong. In addition, one of the founding philosophies is that Korean society should be one that, “Benefits and considers all mankind (*Hongik-Ingan*).”

Supporting these goals Civil Society Organisations (CSOs) exist across South Korea and have played an important role in achieving South Korean democratization and since the early 1990s have been focused on economic, social, environmental and transparency issues between government and business.

Throughout the Korean government often signals to corporations what they believe to be societal goals where their assistance is expected and correspondingly, in cooperation with industry associations and business community leadership, enterprises actively do respond.

As Western styled CSR gradually arose in the international arena the Federation of Korean Industries (FKI) created an industry “Mécénat” CSR related study group in 1993 based on the French equivalent with the aim of jointly studying and sharing information on enterprises interested in shaping their CSR activities (FKI, 2009, 57). Anh (2011, 92-93) has researched how from 1994

onward CSR documents started to appear in many shareholder reports. He also states how from 2002 the CSR environmental aspect were stressed by the South Korean Ministry of Environment as an expected apart of annual reporting of all publically listed firms.

During the 1997 Asian financial crisis and the 2008 Global financial crisis the South Korean government, the business community and society repeatedly worked together to reverse economic recession into strong positive growth and simultaneously resolving social issues. Significantly this has been also fostered by the direct support from large enterprises hence creating a win-win situation for all parties. For example, during the recent primary industry recession caused by Korea's entry into the Trans Pacific Pact (TPP) unemployed local farm village youth were provided opportunities to participate in enterprise activities in an endeavor to support local farm villages as they adapt.

In our recent field investigations of South Korean major enterprises we visited many who are pursuing (*Gong Dong-Che*) corporate community programs in support of local *Maeuls* (villages) under the banner theme of, "one company - one village" (OCOV).² This is highly valued across Korean society as an example of positive enterprise social engagement and mostly voluntary including, families, business partners, customers and local non-profit organisations. For example, there is a partnership between Samsung Electronics and a local village South of Seoul called *Oulgenee-Maueul* in the *Chungcheng-Do* region. Samsung supports the village by providing young employee volunteers for local harvests and the direct purchase of the *Maeuls* products for internal and market distribution. This generates a large amount of goodwill between partners to the program and importantly from wider society about the Samsung's contributions. In another program hosted by an Asiana Airlines subsidiary - Asiana IDT, its employees and family members participate in homestays in *Maeuls* as guests hence enhancing learning about village life. When an employee's family stays with a partner program *Maueul* in this manner, locals and Korean society attributes a high social value on the efforts made.

These types of unique programs began in 2006 and have been expanded to

² Borrowing from the original widely known and globally used Japanese local product theme of "One Village One Product (OVOP)"

include several thousand OCOV partnerships right across South Korea. Very early there was a rush of enterprises joining the OCOV program by partnerships with *Maeuls* and organizing volunteers. As such it has become a recognizable spin-off of the South Korea CSR activity. It also demonstrates the dynamism of the South Korean society and their Korean identity.

In short, South Korea enterprises are not always focused on Western approaches to CSR but it is evident that it naturally already exists in its existing societal fabric. The normal understanding is that both enterprises and society need to jointly adopt self-preserving community strategies especially during negative, or near zero, economic growth periods. Social orientated policies, such as OCOV, are a further financial burden and risk for firms but the outcomes have a strong net positive effect on broader society and communities involved. Interestingly, the major management consulting group Accenture (2001) found in their South Korean industry surveys that their CEO's rank social responsibility issues as being extremely low in importance in respective of corporate goals. However, as evidenced here, their actual corporate level community engagement in CSR activities is extremely high, not as a goal but as a social moor.

From another perspective, South Korean enterprise engagement in CSR activities at a minimum can also be interpreted as a political conflict risk aversion insurance when we consider the known strength and vitality of the historical political confrontation between government and its citizens. In this context the need for governments to foster direct distribution of economic support is directed through businesses to the communities and can be said to be a uniquely South Korean characteristic.

Chinese CSR. In China, the implementation of CSR orientated strategies adopted by many top firms is reflected in their management systems and historical cultural heritage. China philosophically has observed the concept of societal harmony with a Confucian work ethic and holistic thinking (Martinsons & Drummond, 1999). Since joining the World Trade Organization (WTO) in 2001 there has been a significant a change in Chinese corporate attitudes brought about by external pressure from the government, the financial markets and trade partners. As China has economically emerged it has been exposed more to criticism and

become more concerned with its economic, social and environmental impact. This has brought CSR issues into the spotlight. The state owned enterprise (SOE), State Grid Corporation of China published its first CSR report in 2006 and since then CSR and Sustainability reporting in China has exponentially grown. In 2008 the State Owned Asset Supervision and Administration Commission (SASAC, 2003) published company regulations requiring CSR styled activities to be a responsibility of SOEs and this has been influential. Subsequently in 2010, the number of enterprises publishing sustainability reports reached 703 firms. In terms of company ownership, the SOEs which first took the initiative in CSR reporting remain leaders representing 78% of the total reports and 73% of the reports are from listed companies (An et al, 2011). Nonetheless, there are a number of noted exceptions, such as global consumer products manufacturer Haier Electronics³ amongst others.

As an example of leading CSR enterprises from 2008 to 2011, China Mobile has been the sole Chinese firm listed on the Dow Jones Sustainability Indexes (DJSI),⁴ and from 2010 was included in the new Hang Seng Corporate Sustainability Index Series.⁵ China Mobile is active in recycling its products in China and active in working with community projects. Wang (2011), the Chairman of China Mobile says that, “we strive to be a good corporate citizen and continue to play an important role in building a harmonious society through our support for education, poverty alleviation, employment promotion, and community development.”

Curiously, for leading Chinese companies such as Haier Electronics, they have not yet felt they need to comply with any CSR guidelines for global recognition or acceptance. We believe this is true because for firms like Haier Electronics their relative size, importance to growth markets around Asia and their predominant focus on relationships with other developing economies keeps them insulated for the need for clear CSR practices. Nevertheless, for China the normally expected enterprise internal factors such as, tradition values, brand name, community harmony and so on, create a natural environment for CSR nurturing.

An alternative method for assessing the initiation of enterprise CSR type

³ See <http://www.haier.com/index.html>

⁴ See <http://www.sustainability-index.com>

⁵ See <http://www.hsi.com.hk/HSI-Net/HSI-Net>

policies is to review the Chinese adoption levels of ISO 14001, the environmental performance management certification. In 2007 the number of enterprises employing ISO14001 standard in China increased dramatically to 39,195 users and was the highest number of users internationally with exponential growth predicted even surpassing Japan at 35,573 users. (Nielson ISO Survey, 2008, 27) As can be interpreted from these figures CSR values are clearly sprouting in China and as Chinese companies strive to internationalize they will increasingly focus on satisfying social and environmental standards and become more aware of CSR multi-stakeholder expectations.

Overview

This exploratory paper reviews Corporate Social Responsibility beginnings and philosophical application in three East Asian economies. It has examined how East Asia has heeded the social demand for firms to be more accountable for their impact on both society and the environment. The theme we would like to highlight is that in East Asian enterprises the Confucius work ethic and harmonious social fit with their communities permeates CSR methods. It is noted that to date, there are very few East Asian stakeholder calls for comprehensive SRI or GRI stage enterprise accountability or transparency, that is, the higher social stage social responsibility levels as modeled by Aras and Crowther (2009, 26).

While corporate boardrooms appeared to follow and respond in part the Western trends, this paper has demonstrated the East Asian approach adhering to global principles and practical implementation that reflects local community approaches and solutions in implementation.

Finally we observe that as East Asian national firms continue to globalize, engage and adapt they have been apt at pursuing and documenting their CSR activities, achievements and as a result have received high appraisals from their own societal groups and international organizations in their efforts.

References

- Aras, G., & Crowther (Eds) 2009. *Global Perspectives on Corporate Governance and CSR*. Gower Publishing.
- An, J., Guo P., Zhang H., Chen Y., Li W, Anna-Sterre N., Zhang J., Gong J., 2011. *A Journey To Discover Values 2010 - A Study of Sustainability Reporting in China*, Syntao Research Institute
- Ahn, Y., 2011, *Strategic Corporate Social Responsibility*, Philnac, South Korea. (In Korean)
- Aoki, M. 1988. *Information, Incentives and Bargaining in the Japanese Economy*, Cambridge University Press (『日本経済の制度分析』) (In Japanese)
- Asian Business Council. 2008. Corporate Social Responsibility. *Business Solutions to Global Challenges Forum*. Accessed 2 October 2011, <http://www.asiabusinesscouncil.org/docs/BSR.pdf>
- Asian Forum on Corporate Social Responsibility* (2005), CSR Survey, Accessed 5 March 2011, <http://www.asianforumcsr.com>.
- Blacks B., Jang H., & Kim, W. 2002a. "Does Corporate Governance Matter?" *KDI School of Public Policy and Management*.
- Blacks B., Jang H., & Kim, W. 2002b. "Does Corporate Governance Affect Firm Value?" *KDI School of Public Policy and Management Working Paper*
- Blacks B., Jang H., & Kim, W. 2006 "Does Corporate Governance Predict Firms' Market Values? Evidence from Korea," *Journal of Law, Economics, & Organization*, 22, 2, 366-413, Fall
- Castro, K.M., & Ellisen, E.P. 1996, ISO 14000: Origin, Structure, and Potential Barriers to Implementation, *International Journal of Occupational and Environmental Health*, 2, 2.
- Federation of Korean Industries (FKI)*, 2011. Activities Data, Accessed at 28 July 2011, <http://www.fki.or.kr/en/>
- Federation of Korean Industries (FKI)*, 2009. Corporate Community Relations White Book, 社会貢献白書. (In Korean)
- Forest Supporters, 2009, *Enterprise Forest Creation Examples (企業の森づくり事例集)*, Forest Supporters General Office, Tokyo. (In Japanese)

- Fujii, T., & Shintani, D. 2008. Asian CSR and Japanese CSR、Nikkagiren, 2008.
 (『アジアのCSRと日本のCSR』日科技連) (In Japanese)
- Fujita, T., 2011. *Cities and Rural Mountain Villages Association Ability in Regeneration – Enterprise CSR Activity Examples*, Etou Hospitality Promotion Foundation Research Conference Proceedings (In Japanese)
- Hart, O. & Moore J. 1995. Debt and Seniority: An Analysis of the Role of Hard Claims in Constraining Management, " *American Economic Review*, 85, 567-858.
- Hashimoto, T., Yamada, Y., Fujita, T., & Onishi T. 2011. *Cities and Rural Villages – Toward Exchange and Cooperation*, Nihon Keizai Hyoronsha.
- Hirschmeier, J., Yui, T., 1975. *The Development of Japanese Buiness 1600-1973*, George Allen & Unwin.
- Ishikawa, A., 2006. Changing Patterns of Social Responsibility, 273-281. In, Sznell, G. (Ed) *Corporate Social Responsibility in the EU & Japan*, Peter Lang.
- Kagono, T. 2000. Competitive Advantage through the Governance System, *Hitotsubashi Business Review*, Sum-Aut, 48-1 (In Japanese)
- Kagono, T. 2005. *Corporate Governance and Competition*, Yuhikaku Publishing, 2005.12 (『企業とガバナンス』有斐閣) (In Japanese)
- Kato, T. 2001. The End of 'Lifetime Employment' in Japan?: Evidence from National Surveys and Field Research, *Journal of the Japanese and International Economies*.
- Jensen, M. C. 1986, "Agency Costs of Free Cash Flow, Corporate Finance, and Takeover", *American Economic Review*, 76, 323-329.
- Lang, L., Ofek, E., & Stulz R. M., 1996. Leverage, Investment, and Firm Growth, *Journal of Financial Economics*, 40, 3-29
- La Porta, R., Lopez-de-Silanes, F., Schleifer, A., & Vishny, R. 1998. Law and Finance, *Journal of Political Economy*, 106: 1113-1155.L.
- Lawrence, M., Bernstein J., & Schmitt J. 2001. *The State of Working America 2000-2001*, Ithaca, NY, Cornell University Press.
- Martinsons, M.G., & Drummond, D.L. 1999. Re-engineering in East Asia: an examination of Chinese and Japanese business applications, *Innovation: Management, Policy & Practice*, 2, 2-3, 3-18

- McConnell, J. J. and Servaes, H. 1995. "Equity Ownership and the Two Faces of Debt", *Journal of Financial Economics*, 39, 131-157.
- Mehran, H. 1995. "Executive Compensation Structure, Ownership, and Firm Performance", *Journal of Financial Economics*, 38, 319-349
- Ministry of Environment, 2006, *Annual Report on the Environment in Japan*, Gyosei Corporation
- Ministry of Environment, 2010, Basic Environmental Plan
- Nakamura, M. 2005. "Business Ethics and Corporate Governance of Japan", *Business Ethics and Corporate Governance*, Bunshindo, 2005. (『企業倫理と企業統治』文真堂)
- National Institute of Informatics – CiNii Research Database, 2011, Accessed 1 October 2011 at <http://ci.nii.ac.jp/>
- Nielson ISO Survey, 2008. The ISO Survey of Certifications, The Nielsen Company
- State Owned Asset Supervision and Administration Commission – PRC (SASAC), 2003. Regulations on Supervision and Management of State-owned Assets of Enterprises, Accessed 1 October 2011, <http://www.sasac.gov.cn>
- Sera, M. 2011. Examination of Enterprise Societal Strategy, *Japan Management Association Conference Proceedings*, October.
- Shleifer, A. and Vishney, R. (1986), "Large Shareholders and Corporate Control", *Journal of Political Economy*, 94(3), 461-488
- Sznell, G. (Ed) 2006. *Corporate Social Responsibility in the EU & Japan*, Peter Lang.
- Sony Corporation, 1994. Environment Report (Part of Annual Report).
- Stulz, R.M. 1990. Managerial Discretion and Optimal Financing Policies, *Journal of Financial Economics* 26, 3-27.
- Toyota Corporation, 2001. Environmental Report, Accessed 10 October 2011 at <http://www.toyota-global.com/sustainability/report/sr/01/>
- Xanthakis T.M., 2002. *Can corporate governance be rated? Ideas based on the Greek experience*, University of Athens Center of Financial Studies
- Wang, J., 2011. *Sustainability Report – China Mobile*, Retrieved 1 October 2011, <http://www.chinamobileltd.com>

Yermack, D. 1996. Higher Market Valuation of Companies with a Small Board
Directors, *Journal of Financial Economics*, 40.

Al-Afghani and Namik Kemal's replies to Ernest Renan: two anti-Westernist works in the formative stages of Islamist Thought

Michelangelo Guida, Ph.D.

Department of Political Science and Public Administration

Fatih University

Istanbul, Turkey

In the nineteenth-century intellectuals in the Ottoman Empire were deeply influenced by Western political thought and technology. On the other hand, the West represented not only a military threat but also a cultural threat. Imperialism was indeed advancing in Muslim lands carrying with itself and legitimated by a strong belief in its civilization's supremacy. This European attitude generated anti-Westernist reactions in the Ottoman Empire as well as in many other non-European societies, such as Japan. In the Muslim world, however, anti-Westernist reactions and attempts to rewrite a glorious Muslim history were at the base of Islamist thought. My paper intends to analyze the responses of two notable early Islamist writers of the Ottoman Empire (Namik Kemal's and Jamal ad-Din al-Afghani's) to a cultural aggression to Islamic civilization by the French philosopher Ernest Renan. On 29 March 1883, Renan delivered a lecture at Sorbonne University by the title *Islam and Science* doubting on the compatibility between Islamic values and modern sciences. Namik Kemal's and al-Afghani's responses (respectively 'Renan Müdafaaamesi' and 'Réponse à Renan') strongly contrast Renan's views and are particularly interesting because they give an insight into their perceptions of Imperialism's cultural menace to Islam and their attempt to give a new rational image of religion. Fear of European cultural/military threats and a rational image of Islam will, indeed, be the first component of the ideology that later will constitute the backbones of Muslim political ideas in the twentieth-century.

ASYA ÜLKELERİNDE VE TÜRKİYE'DE YENİ YÜZYILDA EĞİTİM PROBLEMLERİ

Ahmet GUL, Dr.

Foundation for Formal and Life Learning Education

Abstract

EDUCATIONAL PROBLEMS FACING ASIAN COMMUNITIES IN THE NEW MILLENNIUM

The most significant problems facing Asian communities in the new Millennium are undoubtedly educational. It is not possible to enumerate all of these problems in a paper which has a limited scope. I shall select the most significant ones in this presentation and try to evaluate these problems in order to find solutions for them. In my abstract let me just cite a few problems and the way they will be treated in my paper.

- Pre school education is not free if there is any in most Asian countries. Moreover, this education is not compulsory and because of this participation is very low. There is also a shortage of expert teachers in this area.
- Elementary schools usually have a huge number of classes which reduces the quality of teaching. Physical conditions in these schools are not satisfactory and educational instruments and technologies are not adequate and these poor conditions lead to unreliability.
- In high school education one striking feature is the existence of a huge number of different professional schools especially in countries like Turkey. This requires a big number of teachers qualified in many different areas.
- The lack of educational guiding which is the result of a small number of expert personnel in this area.
- Educational policies are not developed on the basis of an educational philosophy, if there is any.

I shall argue that all these problems can be solved with a double approach. In the first place there is a need for an effective organization based on a philosophy of education yielding effective policies. In the second place there is a need for committed and able personnel to achieve these educational goals.

A. PROBLEMS

1. The lack of classrooms and hardware, the failure of expected success in pre-school education,
2. Families not showing interest and importance to children's educations
3. Low quality of education
4. The negative consequences of being multiple-headed in pre-school education (SHÇEK, private and public kindergartens, day care centers, pre-school, etc.), in terms of education and supervision
5. The lack of reliable data on the attendance to any pre-school institution of children of ages between 0-6, the abundance of families that are unofficially married, as well as late registration of IDs for the children
6. The insufficiency of other services such as logistics, maintenance,

security, etc.

7. Low level of schooling in pre-school education in that area, private kindergartens dependent to the Ministry of National Education being used as the "caring units" by the working parents
8. The incompatibility of pre-school students in elementary and secondary schools with the other students in terms of individual development
9. Because, the skills and behaviors that were supposed to be gained during the first grade of elementary school, are taught in the pre-school applications, ignoring the levels of the students in some institutions, and ignoring the activities according to the pre-school curriculum, and when they get started to the first grade, everything will be kind of repetition for such students that in turn will result in dislike of the learning by the students
10. Not having the (expected) efficient outcome due to inappropriate payments and insufficient education of the so-called teachers (or master trainers/teachers)
11. The insufficiency of infrastructure of training teachers and academic studies, not having personnel educated on sufficient level, therefore, using so-called teachers instead.

B. SOLUTIONS

1. The school lands and buildings should be utilized sufficiently
2. The local management should provide appropriate place/area considering the population and geography of the region
3. The support of the private sector should be enhanced
4. Independent houses with gardens should be gained via purchasing, donation, and rent for the sake of pre-school education
5. Schools at the city centers/downtowns should be sold (if they do not have any historic value) and should be built more campus-like schools, instead
6. Projects should be applied and implemented in order to get funds and support from The Scientific and Technological Research Council of Turkey (TÜBİTAK), European Union, and World Bank
7. Because the elementary schools' physical conditions are not appropriate for pre-school education, pre-schools should be built independent from such elementary schools
8. Even though education for disabled children are compulsory, due to the insufficient amount of numbers of pre-schools in the cities, and also the lack of such pre-school education, the disabled cannot attend to school, therefore solutions should be found to those problems
9. For the disabled children (deaf) to have better and healthier education, the physical places should be adjusted and the necessary tools and materials should be provided accordingly
10. Pre-school education on places that attracts more immigrants should be given more importance
11. Okul öncesi eğitimin zorunlu olması ve kademeli olarak 60-72 aylar, 48-72 aylar ve 36-72 aylar arasına çıkarılmalıdır.

12. Ailelerin destek vermesi için bazı teşvik edici düzenlemeler hayata geçirilmelidir (Sivil toplum kuruluşlarınca maddi olanaklar yaratılmalı, Haydi Kızlar Okul'a kampanyası benzeri düzenlemeler yapılmalı).
13. Okul öncesi eğitimi ailelerin gereksiz görmesi, çocuklarını okula göndermek istememesi, özellikle kırsal kesimdeki ailelerin bu eğitime inanmamaları ve maddi imkânsızlıkların olması gibi önemli sorunları aşmak için ailelere eğitim katkısı olarak yardımda bulunulmalı, ailelerin çocuklarını okul öncesi eğitime göndermeleri konusunda eğitim verilmeli, TV yayınları yapılmalı, halk eğitim merkezleri okul öncesi eğitime destek vererek anne babaların eğitimine önem vermelidir.
14. Aile planlaması çalışmalarına devam edilmelidir.
15. Türkçe bilmeyen anne babalara Türkçe öğretilmelidir.
16. Okul öncesi eğitim kurumları MEB'e bağlanarak düzenlenmeli ve yönetilmelidir.
17. Sağlık ocakları, il sağlık müdürlükleri, nüfus il müdürlükleri, MEB'e bağlı olmayan fakat okul öncesi eğitim hizmeti veren diğer kurumlarla koordinasyon sağlanarak gerekli sayısal veriler çıkarılmalıdır.
18. Okul öncesi eğitimde doğrudan destek hizmetlerinin yardımcı hizmet olarak satın alınması yoluna gidilmelidir.
19. Okul ve öğretmen sayısı artırılmalıdır.
20. Okul öncesi zihinsel engelli çocuklar için rehabilitasyon merkezleri devlet tarafından yaygınlaştırılmalıdır.
21. Okul öncesi eğitim müfredatı yeniden gözden geçirilmelidir.
22. Ekonomik açıdan yetersiz olan, sosyal ve ekonomik güvencesi olmayan ailelere devlet tarafından katkı sağlanmalıdır.
23. Okul öncesi eğitimde üniversitelerin eğitim fakültelerinde akademik danışmanlık hizmeti verilmelidir.
24. Okul öncesi eğitimde kullanılacak malzemelere getirilen standartların yükseltilmesi, kalitesinin artırılarak daha dayanıklı malzemelerden üretilmesi sağlanmalıdır (Bu konu ile ilgili olarak endüstri meslek liselerinde "oyuncak, oyun parkı ve eğitim materyali" ile ilgili bölümler açılabilir).
25. "Zorunlu eğitim parasızdır" ilkesiyle özel eğitime muhtaç çocuklar da zorunlu eğitim kapsamında değerlendirilmeli ve bu çocukların da okul öncesi eğitim kurumlarından ücretsiz yararlanmaları sağlanmalıdır.
26. Yerel yönetimlerin imar planlarında okul öncesi eğitim kurumlarına Madde 18 uygulaması dışında yer tahsisi yapılmalı ve destek vermeleri sağlanmalıdır.
27. Belirli sayıda personel çalıştıran kuruluşlara ana sınıfı ya da kreş açma zorunluluğu getirilmelidir.

İLKÖĞRETİM

A. DÜNYADAKİ GELİŞMELER

Çeşitli AB ülkelerindeki yönlendirme sistemleri incelendiğinde, sürecin ilköğretimin 4. sınıfından itibaren başladığı, özellikle 5.ve 6. sınıfın yönlendirme basamağı olduğu görülmüştür. Örneğin: Almanya'da yöneltme kademesinin görevi; gözlem, destekleme ve deneme yoluyla, ortaöğretim birinci kademesindeki okul türlerine yöneltme işini kolaylaştırmaktır. Bu uygulama bazı eyaletlerde ortaöğretim birinci kademesindeki okul türlerine bağlı olarak, bazı eyaletlerde bağımsız olarak, bazı eyaletlerde ise her iki biçimde gerçekleşmektedir.

İlköğretimden sonra öğrenci hakkında verilen kararın doğru olup olmadığının denendiği bu devrede, öğrencinin ilköğretimden tamamen farklı olan yeni okul dönemine uyum sağlaması ve ilköğretimde kazandığı bilgi, beceri ve yeteneklerini kullanması ve geliştirmesi amaçlanır. Bunun için bu sınıflardaki eğitim çalışmaları başlangıçta ilköğretimin bir devamı olarak yürütülmüştür ve yavaş yavaş söz konusu okulun amaçlarına ve çalışma biçimlerine uyulanır.

Yöneltme kademesinin bir diğer özelliği, öğrencilerin yalnızca derslerdeki başarılarının değerlendirilmeyip, her bir öğrenci için "Gözlem Dosyası" tutulmasıdır. Öğrencinin uyum, gelişim ve başarı durumu sınıf öğretmeni ve ders öğretmenleri tarafından sürekli gözlenir ve dosyaya işlenir, işte bu dosyalar öğretmenlere ve öğretmenler kuruluna öğrenciler hakkında çok yönlü bilgi sağlar. Karar, veliye yazılı olarak bildirilir; veli, okulun belirlediği karara uymama hakkına sahiptir.

Yönlendirmeye yönelik çalışmalar ilkokulun son sınıfında, ortaöğretim 1. dönemi (6. sınıf) kabul komisyonunun kararıyla başlar. Bu ülkede ortaöğretim 1. ve 2. devre olmak üzere iki aşamadır: 1. devre dört yıl, 2. devre üç yıldır. Dört yıl süren 1. devre zorunlu eğitim kapsamındadır ve 1. devre eğitimi ikişer yıllık gözlem ve yönlendirme dönemi olarak iki döneme ayrılır. Bu devrenin iki temel görevi; genel ortaöğretimi sağlamak ve gelecekteki eğitim ve mesleki tercihler için yardım etmektir.

Gözlem dönemi, ilkokuldan sonra 5. ve 7. sınıfları kapsar. Bu dönemde öğrencilerin okula uyumları amaçlanır. Yönlendirme dönemi (8. ve 9. sınıflar) içerisinde zorunlu seçmeli dersler aracılığıyla öğrencilerin eğitim ve yeteneklerini gözlemleyerek eğitim alanına hazırlık yapılır.

B. PROBLEMS

1. Most of the state schools (physical opportunities, number of students, teacher quality, tools, materials, behaviors of teachers and students etc.) have had conditions and this problem is getting worse. As a consequence, an inconvenience/distrust to the state schools existed in the society
2. The lack of specialization on the grades of 4 and 5 in elementary schools
3. The joint use of common areas such as canteen, WC, garden, etc. in the elementary schools by the students that have huge age difference
4. The presence of problems of educational success, discipline, and school attendance in elementary schools
5. Due to remote school places, there are transportation problems of the students
6. The insufficiency of places and buildings for social and cultural activities of students such as recreation areas, library, lab, playground
7. Due to the lack of concentration and focusing of the second category students on the exam process, they are not able to learn essential knowledge and behaviors
8. Birleştirilmiş sınıf uygulaması nedeniyle öğrencilerin sağlıklı bir şekilde ilgi ve yeteneklerinin tespitinin yapılamaması
9. Taşınabilir eğitim uygulaması yapan okullara devam eden öğrenciler ders dışı zamanlarındaki sosyal etkinliklere katılamamalarından dolayı ilgi ve yeteneklerinin belirlenip geliştirilmesinde olumsuzlukların yaşanması
10. Küçük yerleşim yerlerindeki birleştirilmiş sınıf uygulaması(BSİ) yapılan ilköğretim okullarına aday, sözleşmeli, ücretli ve vekil öğretmenlerin atanması, bu öğretmenlerin mesleki deneyimlerinin sınırlı olması, kendilerine rehberlik edecek tecrübeli öğretmenlerin bulunmaması, hem öğretmenin mesleki gelişimi hem de eğitim öğretim uygulamalarında olumsuzluklara sebep olması
11. ilköğretimde kaynaştırma eğitiminde araç gereç, kaynak, oda yetersizliği ve öğretmenlerin kaynaştırma uygulamalarındaki bilgi sınırlılıklarının olması
12. Özel eğitime muhtaç engelli veya üstün yetenekli öğrenciler için ihtiyaçları karşılayacak yeterli sayıda özel eğitim sınıfı bulunmaması, mevcut özel eğitim sınıflarının fiziki koşullarının yetersiz olması ve alan öğretmenlerinin de sayısal olarak yetersiz olması
13. Yöneltme öneri formunun ilköğretim 4. sınıftan itibaren uygulanmaması

C. SOLUTIONS

1. More support should be given to (especially) female students' professional guidance, and more emphasis should be given on mixed (male-female) education in vocational high schools
2. The supervising methods and application should be designed to improve/develop the teachers
3. In order to implement the counseling services at the school, based on the comprehensive progressive consultation approach, during the determination of quota number of consultative/guiding teachers, at least one quota should be given per 250 students (including 1-5 grades)
4. In order to reach the determined standards of elementary schools, the insufficiencies of the classrooms should be completed, and the general financial percentage reserved for such expenditures should be raised from % 15 to % 30, and rather than local administrations, the general budget should be used.
5. Financial support for educational and instructional preparation should be given according to/considering the number of teachers and students at the schools
6. In order to better implement the guidance services in elementary schools, a new formation and settlement of the inspectorship system is required; because the guidance and supervision in the elementary schools are separated from the ones in the Ministry of National Education, the allocation of the resources are affected negatively in terms of efficiency and effectiveness. Therefore, these two-headed supervision systems should be combined under the name of "educational supervision", and should be able to organize in the regions on their own. Moreover, these superintendents should be specialized either on "guidance and supervision" or "investigation/interrogation"
7. Guidance Research Centers for students that need special education should be supported in terms of both personnel and finance
8. Konargöçer ailelerin çocuklarının okullarda misafir öğrenci statüsünde eğitimlerine devam etmeleri sağlanmalıdır.
9. İlköğretim kurumlarında ders dışı etkinlik alanları sınırlandırılmamalı
10. İlköğretimde yöneltme hizmetlerinde öğrenci kişilik özelliklerinin özel ilgileri ve yetenekleri de dikkate alınarak ana sınıflarından 8. sınıftan sonuna kadar; akademik becerilerin ise, 4. sınıftan başlayarak 8. sınıfın sonuna kadar objektif ölçütlerle her yıl izlenilmeli ve rehberlik hizmetlerinde bu ölçülerden yararlanılmalıdır.
11. illerde yapılan seviye tespit sınavlarının ülke genelinde merkezi sistemle 4. ve 8. sınıflar arasında MEB tarafından ücretsiz yapılmalı, sınavın içeriğinin ilköğretim müfredatındaki temel becerilere dayalı olması ve sınav sonuçlarının yöneltme çalışmalarında, OKS' ye dayalı ortaöğretime yerleştirmelerde birleşik puan hesaplanarak dikkate alınması sağlanmalıdır.
12. İlköğretim okullarında bilgi teknoloji sınıfları ve bilgisayar laboratuvarlarının yanı sıra her sınıfa internete bağlı en az 1 bilgisayar ve projeksiyon cihazı bulunmalı ve böylece sınıf içinde öğrencilerin aktif olarak bilgiye ulaşmasında alt yapı oluşturulmalıdır.
13. Okulların açılış ve kapanış tarihlerinin valiliklerce belirlenmelidir.
14. Belediyeler tarafından okul alanı olarak ayrılan arsaların az hisseli veya belediye alanlarından tercih edilmelidir.
15. Haftalık ders saati sayısının ilköğretim 1 - 5. sınıflarda haftada 25 ders saatini geçmemelidir.
16. Zorunlu eğitimin kesintisiz olarak değil de kademeli olarak 12 yıla çıkarılmalı, (5+3+4 şeklinde); buna bağlı olarak kademeler arası geçişler kolaylaştırılmalı ve öğrencilere seçenek tanınarak hatadan dönme fırsatının verilmelidir.

ORTAÖĞRETİM

A. DÜNYADAKİ GELİŞMELER

Çeşitli AB ülkelerindeki ortaöğretim sisteminde yönlendirme faaliyetleri "eğitimsel yönlendirme servisleri" tarafından yapılır. Bu servisler, genel öğretim yapan okullarla ve öğrenci veli komiteleriyle direkt ilişkili olup, merkezi eyalet ofisleri, bölgesel yönlendirme ofisleri (okulla ilişkili olmayan) ve yerel yönlendirme ofisleri (okulla ilişkili) olmak üzere üçe ayrılır. Eğitimsel Yönlendirme Servisleri, genel anlamda öğrencilerin ortaöğretim ve yükseköğretim boyunca meslekî ve eğitimsel danışmanlık hizmetleri alacakları ofislerdir. Merkezi eyalet ofisleri, yönlendirme faaliyetlerinin koordinasyon ve yönetsel boyutlarıyla ilgilenir. Buna ek olarak metodoloji geliştirme, etkililik kontrolü gibi araştırma ve değerlendirme faaliyetlerini yürütür.

Bölgesel yönlendirme servisleri, o bölgeye ait kasabalardan gelen öğrencilere hizmet verir. Bireylere eğitimsel ve psikolojik danışmanlık vermenin ötesinde ders seçiminde, okul ve öğretmen seçiminde yardımcı olur. Yerel yönlendirme servisleri ise okullarda yer alır. En öncelikli görevleri ders seçiminde öğrencilere yardımcı olmaktır. Psikolojik danışmanlık ikinci derecede önem taşır. Bunların dışında eğitimsel yönlendirme servisleri ayrıca üniversitelerde de öğrencilere danışmanlık hizmeti verir.

Genel öğretim okullarında, meslekler hakkında bilgi verme işi bir meslek seçmesi istenen öğrencilerle mülakat şeklinde yapılmaktadır. Ayrıca, öğrenimlerini bitirecek çocukların ana-babaları için oturumlar, orta ve yükseköğretim öğrencileri için seri konferanslar, meslek sergileri, filmler düzenlenmekte, diyalog (banyo edilmiş fotoğraf filmleri) koleksiyonları gösterilmekte, basında makaleler, radyo ve televizyonda röportajlar yayınlanmakta, öğretmenler ve iktisadi kuruluşlarca konferanslar verilmekte ve bazı kuruluşlara açıklamalı ziyaretler yapılmaktadır.

İngiltere'de yönlendirme, programın değişeceği sınıflarda yani son sınıflarda, 16 yaşına kadar ve daha sonra okulda kalan öğrenciler için yapılmaktadır. Yoğun olarak yönlendirme çalışmalarının yapıldığı ilk aşama ortaöğretime geçiş sırasında yani 11 yaşında (ilköğretimin son yılı) yapılır. Son yılda öğrenciler yapılan sınava girmek zorundadırlar. Bu sınava giren çocuğa zekâ testi uygulanmakta, İngilizce bir kompozisyon yazdırılmakta ve ilköğretimde gördüğü derslerle ilgili olarak "Genel Bilgi Testi" uygulanmaktadır. Aynı zamanda yöneticiler tarafından tutulan raporlardan ve öğretmenlerin görüşlerinden yararlanılmaktadır. Bunlar, mahallî eğitim idaresi tarafından değerlendirilmekte ve veliler, çocuklarını bu eğitim dairesinin vermiş olduğu karara göre uygun ortaöğretim kurumlarına yönlendirilmektedir.

Fransız okullarında eğitim kademelerinin her basamağı sıkı bir yöneltme ile belirlenir. Bu ülkede uygulanan yönlendirme uygulamasının mantığı; bireyleri yeteneklerine uygun dallarda yetiştirmek, kişiliğinin gelişmesine katkıda bulunmak, ekonomik gelişmelere ve ülke ihtiyaçlarına uygun alanların seçilmesine yardımcı olmak gibi temellere dayandırılmaktadır.

Aşağıdaki tablo, ülkemizdeki ve üç ayrı Avrupa ülkesindeki yönlendirme çalışmalarını karşılaştırmalı olarak özetlemektedir.

Ülke	Yönetim Şekli	Zorunlu Eğitim Süresi	Zorunlu Eğitim Yaş Kümesi	Yönlendirmenin Başladığı Yaş ve Sınıflar	Yönlendirme Kuruluşları
ALMANYA	Yerel	12 yıl	6-18	11.Yaş (5, 6. sınıflar yönlendirme sınıfı)	'Ortaöğretim kurumları 'Eğitimsel yönlendirme servisleri 'Merkezi Eyalet Ofisleri 'Bölgesel Yönetim Ofisleri 'Yerel
FRANSA	Merkezi	10 yıl	6-16	11-12 Yaş (5, 6.sınıflar yönlendirme sınıfları)	'Ortaöğretim kurumları 'Bilgi sağlama ve yönlendirme servisi 'Özel sektör kuruluşları
İNGİLTERE	Merkezi	11 yıl	5-16	11 yaş (ö.sınıf)	'Ortaöğretim kurumları 'Kariyer servisleri 'Özel sektör kuruluşları 'Bağımsız okulların kariyer organizasyonu 'Merkez
TÜRKİYE	Merkezi	8 yıl	7-14	14 yaş (8.sınıf 2.yarı)	'Ortaöğretim kurumları 'Okul Rehberlik Hizmetleri

(Kaynak: Millî Eğitim Dergisi, Sayı: 148, Yıl: 2000)

. PROBLEMS

1. The middle school graduates' staying too long unemployed, low level of educational standards in vocational high schools, and the mandatory centralized placement exams
2. University entrance exam, especially after the scoring reform/changes started after 1999, made it harder to guide/direct the students to vocational and technical schools. Because it is getting harder for the graduates of vocational and technical schools to enter their own specialized areas (i.e., a graduate of electricity of vocational high school may not be able to enter electric engineering). And those students are more disadvantaged compared to regular high school students. Even though the vocational and technical high school graduates are closer to the field, and not so different than regular high schools in terms of course credits they get, they are more disadvantaged, which in turn, may also affect the development plan of the country negatively

O SOLUTIONS

1. There should be an institution for the students on adaptation/socialization training, and this should be written on the guidance form explicitly, and also these students should be directed to the job training schools
2. The options on undergraduate/bachelors degree level education for professional and technical high schools should be enhanced based on their foundation, purpose, and duties

3. Current structure should be taken into consideration in two main groups as general middle level education and vocational and technical middle level education, and there should be more varieties of programs in that structure
4. A structure plan for general akademik high schools with the vocational and technical high schools is determined as in the following:
 - **General Academic High School**
 - Hard sciences programs
 - Social sciences programs
 - Foreign language programs
 - **Vocational and Technical Training High Schools**
 - Vocational training programs
 - Technical training programs
5. There should be an optional equal-score courses for the general academic high school graduates and vocational and technical training institution graduates to have the chance of mutual vertical transitions in order to be able to graduate from different programs
6. Yükseköğretime geçişte 10. ve 12. sınıflar sonunda etki oranları farklı olacak şekilde merkezi sınavlara dayalı "aşamalı bir ölçme değerlendirme sistemi" ile "yığılmalı başarı puanı" esas alınmalı, eski mezunların mağduriyetini gidermek için bu sisteme aşamalı olarak geçilmelidir.
7. Özel sektöre (iş yerlerine), çalıştırdıkları öğrenci sayısına göre vergi indirimi, kredi kullanımı vb. kolaylıklar sağlanmalıdır.
8. Meslek liselerinde görevli olup, tanıtım ve yönlendirme dersine giren öğretmenlerin, öğrencilerin alan belirlemesine sebep olan puanlama yapması uygulamadan kaldırılmalıdır.
9. Uzun vadeli kalkınma ve eğitim planları ile toplumun ve ekonominin ihtiyaç duyduğu meslek alanlarının belirlenmesi, Türkiye İstatistik Kurumu ve Millî Eğitim Bakanlığı arasında koordinasyon kurularak, güncel meslek listeleri oluşturulmalı, yönlendirme bu yönde yapılmalı, üniversitelerin bölüm kontenjanlarının ülkemizdeki arz talep dengesi göz önünde bulundurularak yeniden yapılandırılmalıdır.
10. Öğretmenler hizmet içi eğitime alınarak ölçme, değerlendirme ve yönlendirme yönünden geliştirilmelidir.
11. Öğrenci kurulları (okul meclisleri, onur kurulu vb.) tek bir başlık altında toplanmalıdır.
12. -Üniversite giriş sınavında meslek liseleri arasında kat sayı uygulamasında yapılan ayırım adaletsizliğe neden olmaktadır. Kat sayı uygulamasının bütün meslek liselerine aynı şekilde uygulanması (Anadolu öğretmen liselerinde olduğu gibi), genel liseler ile meslek liseleri arasında uygulanmakta olan kat sayı uygulaması, meslek liselerine öğrenci yönelmesini azalttığından yeniden düzenlenmeli, öğrencilerin mezun oldukları okullar değil de, başarıları dikkate alınmalı ve gitmek istediği fakültenin sınavını kazanmaktan başka kriter aranmalıdır.
13. Özel sektörün öncelikli olarak mesleki ve teknik eğitim olmak üzere ortaöğretim alanına yatırım yapmasına yönelik teşvik edici düzenlemeler yapılmalıdır.
14. 3308 sayılı Kanun kapsamında sigortalanan öğrencilerin sağlık sigortası, genel sigorta kapsamına alınmalıdır.
15. Yeşil kart verilirken aile mensuplarına öğrencilerinin okula devam ettiğine dair belge istenmeli, bu durumdaki ailelerin çocuklarının okul ihtiyaçları sosyal yardımlaşma ve dayanışma vakıfları tarafından karşılanmalıdır.

TURKISH NATIONAL EDUCATION SYSTEM IN THE
PROCESS OF GLOBALIZATION AND EUROPEAN
UNION

LIFELONG LEARNING

A. PROBLEMS

1. The inefficiencies of schoolization rates on every level, the increasing trends of unemployment rates, the vertical and horizontal limitations on education, the inefficiencies of professional standards and certification services as well as presence of domestic immigration in the region
2. In the school environment, low level of theoretical knowledge, skills, and behaviors are provided on education process, rather than high level ones
3. Lack of effective, sufficient, and efficient guiding services both at the schools and in the families
4. Insufficient advertisement and announcement of courses of public training centers and municipalities, and the limited number of courses or remotely organized courses that result in low participation; due to insufficient labor force analysis for the market, low level of interest by the people, or no contribution for employment; and yet public training centers' improper functioning
5. İlköğretim kurumlarında 1. kademedен itibaren öğrencilerden isteyenlerin mesleki eğitim merkezlerine gönderilmelerinin mümkün olamaması
6. Bölgemizde yukarıda da belirtilen iç göç ile doğu ve güneydoğudan gelen vatandaşlarımız için mesleki eğitim merkezlerinde ilköğretim kademesi dışına çıkmış olanlar için de ilköğretimi bitirmiş olma zorunluluğunun bulunması
7. Bilim ve teknolojiadaki gelişmeler sonucu mesleki ve teknik öğretimde bazı programların geçerliklerini yitirmesi
8. Mesleki eğitim merkezleri ile gerçekleştirilecek eğitim programlarının Millî Eğitimin üst kurumları tarafından geçerli ihtiyaç analizleri yapılmadan planlanması
9. Bireylerin kendilerini sürekli olarak yenileyememesi, değişime ve yeniliğe direnç göstermesi
10. İŞKUR'un, istihdamı artırmak üzere hizmeti satın alma yoluyla mesleki kurslar açmaya çalışması ancak; bu hizmeti verebilecek kapasiteye sahip olamaması, diğer taraftan meslek okulları bu hizmeti etkili nitelikte verebilecek olmasına karşın bu konudaki ilgili mevzuattan dolayı ihaleye girememesi
11. Ülkemizde uygulamaya konulan MEGEP projesi öğelerinden olan sanayi sektörü ve meslek okulları arasındaki diyalog ve işbirliğinin sağlanamaması
12. YBÖ'nün temel ögesi olan mesleki eğitimin gelişiminde yerel aktörlerin katılımı son derece önemlidir. Adana'da meslek odalarının, sivil toplum kuruluşlarının, mesleki eğitim veren okullara ve açılacak merkezlere gereken desteği vermemeleri
13. Mesleki eğitim veren okullardaki meslek öğretmenlerinin sanayi tecrübelerinin yeterli olmaması
14. Talebe göre kurs açılmasında, alan araştırmasının yetersiz olması
15. Yaşam boyu eğitim kapsamında açılan kursların program süresi, içeriği ve verilecek belgelerde bir standart bulunmaması
16. Okulların yaşam boyu öğrenme politikasında çevre ile ilişkisinin yeterli olmaması
17. Öğrenimde okul dışı bilgi edinme alışkanlıklarının yeterli olmaması

18. Yetişkinlerin öğreniminde ücret sistemi, sendikal güvenceler ve mesleki yükselme ile eslekî beceriler arasındaki ilişkiler olması
19. Kırsal kesimlerde kadınların eğitimine yeterince önem verilmemesi
20. Turistik yörelerde yaşayan insanların, turizm gelirlerinden yeterince yararlanamaması
21. Kamu sektöründeki kurs merkezlerinde eğitim için gerekli araç ve gereç eksikliği bulunması
22. 20 yaş ve üzeri engelliler, ülkemizde yaşam boyu eğitim imkânlarına sahip değildir. Bu durumun engellileri mağdur etmesi ve ülkemizde de istihdam kaybına neden olması
23. Parçalanmış, göç etmiş, suçlu ve çok fakir ailelere yönelik eğitim ve rehabilitasyon çalışmalarının yetersiz oluşu
24. Toplumun sokak çocukları alanında, basın yayını da kullanarak eğitimlerinin yapılmaması
25. Engelli ailelerine yönelik ciddi eğitim çalışmalarının bulunmaması
26. Toplumun engellilere bakış açısını olumlu yönde değiştirecek önemli projeler ve eğitim çalışmaları bulunmaması
27. Ceza evi ve tutuk evlerinde bulunan tutuklu ve hükümlülerin topluma kazandırılması noktasında, bu vatandaşlarımıza meslek edindirilmesinde aksaklıklar yaşanması
28. Gençlik merkezlerinin oluşturulması ve yaz okullarının yaygınlaştırılmasının da yetersizlik görülmesi
29. Kırsal kesimde okul öncesi eğitim için fiziki şartların yetersiz olması ve bu konuda rehberlik ve danışmanlık hizmetlerinin ihtiyaca cevap veremeyecek düzeyde olması
30. Yaşam boyu öğrenmede özel sektörün, yeterince destek verememesi
31. Bilgi teknolojilerinin her kesim tarafından yeterince kullanılmaması

B. SOLUTIONS

1. In order to help immigrant individuals adapt to their new environment, find jobs and make them living; a serious, continuous, and practical education should be provided; problems caused by domestic immigration can be reduced by lifelong learning (YBÖ) applications
2. Basic knowledge and skills given in the low level should be supported with the lifelong learning (YBÖ) programs and raised to a high level, and they should be made more effective in the individual lives
3. For the ineffective and wrong guidance, lifelong learning (YBÖ) should be offered as a second chance for the students. This should be perceived as the B plan.
4. All the vocational and technical education institutions should be restructured with the lifelong education philosophy in order to supply the needs of the region and market, and activated as the formal and informal educational institutions
5. After the 5th grade of elementary school, students could be sent to the vocational training centers, and should have a three-day of theoretical, and a two-day of practical and vocational knowledge and skills
6. Bölgemizde yukarıda da belirtilen iç göç ile Doğu ve Güneydoğudan gelen vatandaşlarımız için YBÖ' de ilköğretim kademesi dışına çıkmış olanlar için ilköğretimi bitirmiş olma zorunluluğu olmamalıdır. Bu zorunluluk bir açık ilköğretim okulları veya yeterlilik sınavları yapılarak giderilebilmelidir.

7. Mesleki ve teknik öğretimde gelişen teknolojiyi yakalamak için programların değişen teknoloji standartlarına göre yeniden düzenlenmesi, bazı programlarının iptali ve bazı yeni programların eklenmesi gerekir. Bu düzenlemeler yaşam boyu öğrenme merkezlerinde gerçekleştirilmelidir. Bu merkezlerde verilen eğitimler sonucu uluslararası belgeler düzenlenerek toplumumuzun fertlerine "Avrupa vatandaşı" olmalarıyla ilgili ön hazırlıklar sağlanmalıdır.
8. Mesleki ve teknik eğitimde uygulanacak eğitim programları için ihtiyaç sanayiciden/işverenden gelmeli, işletmelerin eğitim birimleri kurması yerine, öğrencilerin eğitimlerini işletmelerde görmeleri tercih edilmelidir.
9. YBÖ konusunda bireyleri bilgilendirici, farkındalık düzeylerini artırıcı etkinlikler yapılmalıdır.
10. YBÖ'ye yönelik etkinliklerin belirlenmesinde mutlaka bilimsel ölçütlerle dayalı ve uzmanlar tarafından yapılan bölgesel ihtiyaç analizleri esas alınmalıdır. Sivil toplum örgütlerinin gelir seviyesi düşük olan kesimlere finansman, proje ve ekipman yönünden katkı sağlanması teşvik edilmelidir.
11. Eğitim düzenli bir istihdam politikası ile desteklenirse ve uygulama toplumun bütün kesimlerini kapsayacak şekilde yapılmalıdır.
12. Toplumumuzda gerek eğitim kurumlarında gerekse usta çırak ilişkisinde öğrenen birçok meslek erbabı bulunmaktadır. Bunların becerilerinin ülke ekonomisine katılması için planlı çalışmalar yapılmalıdır.
13. Döner sermayesi olmayan meslek okullarının da meslek edindirme kurslarının düzenlenmesine yönelik İŞKUR'un hizmet satın alma ihalelerine girebilmesi sağlanmalıdır.

**19. YÜZYILIN SONLARI ile 20. YÜZYILIN BAŞLARINDA OSMANLI
DEVLETİNDE JAPONYA ALGISI ve BİR MÜNEVVERİN KALEMİNDEN
JAPONYA'NIN DÜNÜ, BUGÜNÜ, GELECEĞİ**

**Doç. Dr., Mehmet Gümüşkılıç, Fatih Üniversitesi Fen-Edebiyat Fakültesi Türk Dili ve
Edebiyatı Bölümü, Türkiye, İstanbul.
e-mail: mgumuskilic@fatih.edu.tr**

ABSTRACT

**PERCEPTION OF JAPAN IN THE OTTOMAN EMPIRE AT THE LATE OF THE
19th CENTURY AND THE EARLY OF 20th CENTURY AND JAPAN'S PAST,
PRESENT AND FUTURE FROM THE PEN OF AN INTELLECTUAL**

**Associate Professor Mehmet Gümüşkılıç, Fatih University, Faculty of Arts and Sciences, Department
of Turkish Language and Literature, Turkey, İstanbul.
e-mail: mgumuskilic@fatih.edu.tr**

The strong relationship between Turkey and Japan, one of the biggest countries of today, located at the East of Asia, has commenced from the second half of the 19th Century. After the dominance of Meiji dynasty in 1868, Turks and Japans came to know each other better as a result of Japan's expansion policies towards the Middle East and the Balkans. The connection between Japan and the Ottoman Empire was established by Iwakura committee. First contacts between the two countries were established after the Fukuchi Genichiro's visit to Istanbul, who is one of the secretariats of Prince Iwakura of Japan, during the committee's tour of Europe. Fukuchi wrote a report on his visit which attracted the attention of Japanese authorities.

The most important event that affected Turkish-Japanese relations positively was the visit of Prince Komatsu, the brother of Meiji, and his wife to Istanbul in the 1887 autumn during their tour of Europe. This visit was an opportunity for Sultan Abdulhamid II, who was looking for some ways to develop Turkey's relations with Japan, Asia's rising star of the time. In March 1889, he sent a royal frigate with its crew of 609 soldiers and Osman Pasha to Japan. The frigate arrived at Japan in June 1890. Turks who stayed in Japan for only three months had a great impact upon Japanese people. The frigate set off in September but sank due to a great storm in 16 September 1890. 69 people from the

crew who had survived were sent to Istanbul with a Japanese committee by the Emperor Meiji with his deepest condolences. Japanese committee which set out in October arrived at Istanbul in 2 January in 1891 with their commander Takanosuke. One year later Yamada Torajiro conveyed the donation of condolence of the Japanese people to Bâb-ı Âli. He also stayed in Istanbul for 20 years and became the informal ambassador of Japan. From since then on Turkish-Japanese relations were stagnant. During Turgut Özal's time and thanks to Barış Manço, close relationship between Japan and Turkey was established. Today, both Turkish and Japanese peoples have a deep love and respect for each other.

In this paper, Ottoman Empire's view of Japan, a star of the Asia, which was developing greatly like the Western Powers in the second half of the 19th century and the book of Mehmet Zeki, a lecturer of French in Political Science Faculty (Mekteb-i İdâdî-i Mülkiyye-i Şâhâne) and a translator in Royal Translation Office, called *Japan's Past, Present and Future* will be mentioned. In this work, written in 1888 and published in 1890 in Mahmut Bey Printing House in Istanbul, there are lots of details about Japan. The book is consisted of Preface, Introduction and numerous chapters named as *What is Japan?*, *The Dispersion of the Islands and their Geographical Location*, *Interior of the Islands*, *Diversity of Geographical condition and environment of Japan*, *Who are the Japanese?*, *Administrative Structure and Famous Cities*, *How was Japan and How is it Now?*, *Old Times*, *Middle Ages*, *Present Times*, *Occurrence of Something Expected*, *Special Condition of Japan*, *Family and Society in Japan*, *Feudalism*, *Legislation and Organization in Japan*, *Culture and Folklore of Japan*, *Religion and Education and Conclusion*. The book also includes two maps of Japan.

I hope, thanks to ICAPA, this essay contributes to the friendship and solidarity between the peoples of Asia even if just a bit.

Giriş

Japonya'da Türk algısının 16. yüzyılın sonlarında başladığı tahmin edilmektedir. Portekizli tüccarlar tarafından Japonya'ya getirildiği tahmin edilen "İnebahtı Savaşı Resmî" adlı tabloda Türkler Hristiyanlığı tehdit eden düşmanlar olarak resmedilmiştir¹. Kâtip Çelebi *Cihân-nümâ* adlı eserinde "Cezîre-i Caponya" başlığı altında Japonya'dan

¹ Ali Volkan Erdemir, "20. Yüzyıl Başında İstanbul'da Bir Japon Gezgin Kenjiro Tokutomi'nin Türkiye İzlenimleri", *Anadolu Üniversitesi Sosyal Bilimler Dergisi*, Cilt: 9, Sayı: 2, Eskişehir 2009, s.190.

bahsetmektedir². Japonlar coğrafya kitaplarında ve uzak ülkelerin halklarından bahseden eserlerinde (özellikle 18. yüzyılda kaleme alınmış *Komozatsuwa* 'Kızıl saçlı halklar hakkında hikâyeler' ve *Bankoku Shinwa* 'On bin ülke ile ilgili efsaneler' gibi popüler edebî eserlerde) Türklerin yaşadığı yerden *Toruko* yani Türkiye olarak bahsederler. Bu gibi kitaplarda Türkiye'nin güçlü ve ürkütücü bir orduya sahip olduğu anlatılmaktadır³.

Tebliğimizde; Osmanlı Devleti'nin, 19. yüzyılın ikinci yarısında en az Avrupa devletleri kadar gelişme seyrinde olan Asya'nın yıldızı Japonya'ya bakışı ve Bâb-ı Âlî Tercüme Odasında memur Mekteb-i İdâdî-i Mülkiye-i Şâhâne'de Fransızca muallimi Mehmet Zeki tarafından kaleme alınan *Japonya'nın Mâzîsi, Hâli, İstikbâli* adlı kitabında Japonya ilgili değerlendirmeler söz konusu edilecektir.

Osmanlı-Japonya İlişkileri

Asya'nın en doğusunda yer alan günümüzün büyük devletlerinden Japonya ile Türkiye arasındaki ilişkiler asıl olarak 19. yüzyılın ikinci yarısından itibaren başlamaktadır. Meiji sülâlesinin 1868 yılında Japonya'ya hâkim olmasından sonra⁴ Japonların Balkanlara ve Ortadoğu'ya açılma siyasetine bağlı olarak Japonlar Türklerle ilişki kurmaya çalışmışlardır. Osmanlı Devleti de Doğunun yıldızı sayılabilecek Japonya ile irtibata geçmenin Batılı devletlere ve özellikle Rusya'ya karşı faydalı olabileceğini düşünmüştür. Japonların Osmanlı üzerindeki ilgisinde iki aşama söz konusudur. Birinci aşama; 1868-1890 arasındaki dönemdir. Bu dönemde Japonya, Batı ile olan ilişkilerini gözden geçirmiş ve Osmanlılarla münasebet kurmaya çalışmıştır. Japonya, ticaretini geliştirebilmek için Batının Osmanlı'dan faydalandığı kapitilasyonlardan yararlanmak istemiştir. Yani bu dönemde ticarî ve diplomatik ilişkiler söz konusudur. Japonya ile Osmanlı arasındaki irtibat Iwakura heyetiyle başlamıştır. Bu heyetin Avrupa'ya gitmesi esnasında Japon prensi Iwakura'nın sekreterlerinden olan Fukuchi Genichiro'nun İstanbul'a gelmesiyle Osmanlı Devleti Japonları tanımaya başlamıştır. Fukuchi bu konuda bir rapor yazmış ve bu rapor Japon otoritelerinin dikkatini çekmiştir⁵. Fukuchi'den sonra Osmanlı ile irtibat kurmanın faydası olacağı görüşünde olan Meiji hükümeti 1880 tarihinde Türkiye'ye bir

² Yuzo Nakata, "Japonya-Osmanlı İlişkileri (Ansiklopedi Maddesi)", *Diyanet Vakfı İslâm Ansiklopedisi*, Cilt: 23, İstanbul 2001, s.574.

³ Selçuk Esenbel, "Türk-Japon İlişkilerinin Tarihi", *Türkler*, Cilt: 13, Ankara 2002, s.149.

⁴ Meiji sülâlesi hâkimiyeti ele aldıktan sonra imparatorluk başkenti Kyota, yani Tokyo'dan Edo'ya almıştır. Ayrıca bu sülâle artık feodal âdetlerin ortadan kaldıracığını, ekonominin modernleşeceğini ve danışma meclislerinin kurulacağını ilan etmiş ve bu kararlarla Japonya çok gelişmiştir (*Meydan Larousse*, Cilt: 5, s.254.)

⁵ Selçuk Esenbel *a.g.e.* s.150.

heyet gönderdi. Heyetin başkanlığını yapan Yoşida Masaharu, Hindistan-İran-Kafkasya üzerinden 1881 senesinde İstanbul'a ulaştı. İstanbul'a geldiklerinde heyeti II. Abdulhamit kabul etti ve Osmanlı Devleti ile Japonya arasında bir dostluk anlaşmasının imzalanması dileğini serdetti. Rusya'da bulunan Osmanlı Büyükelçisi Şakir Paşa ve Japon Ortaelçisi Yanagihara'nın büyük çabalarına rağmen anlaşma imzalanamadı⁶.

Türk-Japon ilişkilerini olumlu yönde etkileyen hadise, Meiji'nin kardeşi Prens Komatsu ve eşinin 1886 senesinde yaptıkları Avrupa yolculukları sırasında 1887 sonbaharında İstanbul'a gelmeleridir. Bu ziyaret, Asya'nın yükselen yıldızı Japonya ile ilişkilerini geliştirmek isteyen II. Abdulhamit için bir fırsat olmuştur. O, imparatorluk firkateyni Ertuğrul'u kumandan Osman Paşa ile beraber 609 mürettebat ile 1889 Martında Japonya'ya göndermiştir. Gemi, Haziran 1890'da Japonya'ya ulaşmıştır. 3 ay Japonya'da kalan Türkler Japon halkı üzerinde derin tesirler bırakmışlardır. Eylül ayında yola çıkan Ertuğrul gemisi 16 Eylülde şiddetli fırtınaya tutularak batmıştır. Hayatta kalan 69 kişi ile birlikte bir Japon heyeti İmparator Meiji tarafından İstanbul'a taziyeler ile beraber gönderilmiştir. Ekimde yola çıkan Japon heyeti 2 Ocak 1891 senesinde komutanları Takanosuke ile İstanbul'a gelmişlerdir. Bundan bir yıl sonra Yamada Torajiro, Japon halkının gönderdiği taziye yardımını Bâb-ı Âli'ye ulaştırmıştır. Yamada Torajiro ile birlikte İstanbul'a gelen Şotara Noda adlı Japon Padişah II. Abdulhamit'in arzusu üzerine İstanbul'da kaldı. Bunlar bazı subaylara Japonca öğretiler ve Müslüman olup Yamada, Abdulhalil; Noda ise Abdulkakim adını aldı⁷. Yamada Torajiro 20 yıl süreyle Türkiye'de kalacak ve Japonya'nın gayriresmî elçisi olacaktır⁸.

İkinci aşama ise; 1890'dan I. Dünya Savaşı'nın çıkışına kadar olan dönemi ihtiva etmektedir. 1902'de Japonya, İngiltere ile ittifak yapınca aynı yıllarda Almanya ile yakınlaşan Osmanlı Devleti ayrı kamplara düşmüştü. Osmanlılarla Japonlar arasındaki ilişki 1905 yılında yapılan ve Japonya'nın üstünlüğü ile sona eren Japonya-Rusya Savaşı'ndan sonra ise olumlu bir gelişme seyretmiştir. Japonlarda doğmaya başlayan Asyacılık fikri Doğu toplumlarında da kendini göstermeye başlamıştır. Özellikle Osmanlı aydınları bu savaşı kazanıp büyük devletler kategorisine giren Japonya'ya karşı bir muhabbet duymaya başladılar. Batıya alternatif olabilecek bir ülke olarak görülen Japonya

⁶ Yuzo Nakata, *a.g.e.*, s.574.

⁷ Yuzo Nakata, *a.g.e.*, s.575.

⁸ *a.g.e.*, s.153-154.

ile Osmanlı arasında bir yakınlaşma söz konusu olmuştur⁹. Japonya'nın Japon-Rusya savaşının hemen arefesinde sadece Osmanlılarla değil, Rusya'da yaşayan Türk toplulukları ile de ilişki kurduğu bilinmektedir. Resmî temasların dışında özellikle Batı karşıtı fikirlerin serdedildiği ideolojik gayeli temaslara rastlanmaktadır. Bu temaslarda Japonların milliyetçi örgütü Kakuryukai'nin etkisi söz konusudur. Kara Ejderler olarak da tanınan bu örgüt, Asya'da Batı kuvvetlerine karşı büyük bir Japon imparatorluğu kurmaya çalışan milliyetçi subaylar ile Asyacılık fikirlerine sahip Japonların kurduğu bir örgüttü. Bunlar Rusya, İngiltere, Hollanda, Fransa'nın sömürgelerinden ve Osmanlı Devleti'nden gelen siyasî eylemcilerle bir araya gelmişlerdir. Japonlara göre bu siyasî eylemci Müslümanlar Japonların kuracakları büyük imparatorluk için siyasî yandaşları olacaklardır. Japon hükümeti Osmanlılarla olan ilişkilerine önem vermekteydi. Bunun için 1908 yılında Türkçe öğrenmesi için Mori-Oka'yı İstanbul'a göndermişti¹⁰.

Daha sonraki yıllarda Türk-Japon ilişkileri ne iyi ne de kötü seyretmiştir. Turgut Özal döneminde ise Japonya ile Türkiye arasında çok yakın ilişkiler kurulmuştur. Türk Hafif Müzik şarkıcısı Barış Manço Japonya'da çok geniş halk kitlelerine konserler vererek iki ülke halkının birbirlerine yaklaşmalarına vesile olmuştur. Günümüzde, Türkler Japonları; Japonlar da Türkleri çok sevmekte ve kendilerine yakın görmektedirler.

Japonya'nın Mâzisi, Hâli ve İstikbali Adlı Kitap

Tebliğimize konu olan *Japonya'nın Mâzisi, Hâli ve İstikbali* adlı eser, Tercüme Odası¹¹ memurlarından ve Mekteb-i İ'dâdî-i Mülkiye-i Şâhâne'de Fransızca Muallimi olan Mehmet Zeki tarafından kaleme alınmış ve 1890 yılında İstanbul'da Mahmûd Bey Matbaası'nda basılmıştır. Eserde Japonya ve Japonlar ile ilgili ayrıntı sayılabilecek bir çok husus mevcuttur. Kitap Arap harfleriyle yazılmış Türkçe bir kitaptır. 131 sayfadır. Kitabın tarihine bakıldığında Japonya'ya Türk aydını tarafından gösterilen ilginin Ertuğrul faciasından önceki yıllarda başladığı anlaşılmaktadır. Kitap, Mehmet Zeki tarafından 1888/1889 tarihlerinde tamamlanmış ve ancak 1,5-2 sene sonra basılmıştır. Yukarıda

⁹ a.g.e., s.150.

¹⁰ a.g.e., s.156.

¹¹ Tercüme Odası diye bilinen müessese, 1839 yılında ilan edilen Tanzimat Fermanı'ndan sonra Osmanlı Devleti'nin Batılı devletlere ilgisinin daha çok artmasının neticesi olarak, Batıdaki hadiseleri iyi takip edebilecek yabancı dil bilen insanlara ihtiyaç duymasından ortaya çıkmıştır. Tercüme Odası adıyla kurulan memuriyet ile devletin yabancı dil ihtiyacı karşılanmak istenmiştir. 1841 tarihinde bu Oda mevcuttu (Cengiz Orhonlu, Millî Eğitim Bakanlığı İslâm Ansiklopedisi, Anadolu Üniversitesi Güzel Sanatlar Fakültesi, Cilt: 12/1, Eskişehir 1997, s.178.)

bahsettiğimiz Meiji hanedanının Japonya'ya hâkim olmasından sonra, Japonya'nın tam anlamıyla dünyaya açılması ve özellikle Asya ülkelerine önem vermesi neticesine bağlı olarak 1881 yılında İstanbul'a gelen Yoşida Masaharu başkanlığındaki Japon heyeti Türk münevverlerinde Japonya'ya karşı ilginin artmasına sebep olmuştur. Kitap, bu ilginin neticesinde kaleme alınmıştır. Eserin, Asya'nın yükselen yıldızı Japonya'yı Türk halkına tanıtmak ve Japonya ile münasebetin geliştirilmesine katkıda bulunma amacıyla yazıldığı kanaatindeyiz. Şimdi kitabın muhtevası üzerinde duralım:

Eser; *Önsöz, Giriş, Japonya Nedir?, Adaların Bölünmesi ve Coğrafi Yeri, Adaların İçi, Japonya'nın Tabii Halindeki Tezat, Japonyalılar Kimdir?, İdâri Yapı ve Meşhur Şehirler, Japonya Neydi, Ne Oldu?, Kadim Zamanlar, Son ve Orta Zamanlar, Şimdiki Zamanlar, Beklenen Bir Neticenin Aksederek Ortaya Çıkması, Japonya'nın Özel Durumu, Japonya'da Cemiyet ve Aile, Japonya'da Derebeylik ile Kanunlar ve Teşkilatı, Japonya'da Millî Ahval ve Mahallî Âdetler, Japonya'da Mezheb ve Eğitim Düşünceleri, Sonuç* bölümlerinden oluşmaktadır. Kitabın sonunda Japonya ile ilgili iki harita da bulunmaktadır.

Eserde, yazıldığı dönem ve öncesine ait bir çok bilgi bulunmaktadır. Mehmet Zeki'nin Japonya'ya gidip gitmediği bilinmemekle birlikte Japonya ile ilgili çok geniş analizler yaptığı rahatlıkla söylenebilir. Kitapta Japonların ahlâklı ve dürüst insanlar olmalarından¹², Japonlara Hristiyan misyonerlerinin tesir edemediğinden¹³, Japonya'ya 'talih güneşi' denildiğinden ve Japonya'nın coğrafi özelliklerinden¹⁴ bahsedilmektedir. Kitabın 12. sayfasında Japonya'da 1890 yılında yapılan nüfus sayımına göre 40 milyona yakın insanın yaşadığı belirtilmektedir. Bu yıllarda 40 milyon sayısı büyük bir rakamı ifade etmektedir. Mehmet Zeki, Japon adalarının bir çoğunun güzel olduğundan ve adaların bazılarında portakal, elma, muz vb. pek çok meyvenin yetiştiğini, yer altı kaynakları bakımından da Japonya'nın oldukça zengin olduğunu söylemektedir¹⁵. Eserde Japonya'da deprem çok görüldüğü için yapılan evlerin genellikle ahşap olduğundan¹⁶, Japon denizinde çok fırtınalarla karşılaşıldığından¹⁷, Japonların kim oldukları, yani ırkî

¹² Mehmet Zeki, *Japonya'nın Mâzisi, Hâli, İstikbâli*, İstanbul 1890, s.2.

¹³ a.g.e., s.7.

¹⁴ a.g.e., s.9-11.

¹⁵ a.g.e., s.14-19.

¹⁶ a.g.e., s.24.

¹⁷ a.g.e., s.25.

özelliklerinden¹⁸, tarihten beri ülkeyi yöneten sülâlelerden¹⁹ bahsedilmektedir. Japonların bugün de özelliklerinden olan itaatkâr, yumuşak ve güler yüzlü olmalarından Mehmet Zeki de kitabında dem vurmaktadır²⁰. Japonları uzun zaman imparatorların, onlar kadar yetkilere sahip şogunların yönettiği ve derebeylerin de büyük yetkileri olduğu anlaşılmaktadır²¹. Japonlar uzun süre Batılı devletleri ülkelerinde barındırmamışlardır. Yalnız Hollandalıların kendileri üzerinde etkileri olmuştur. Japonların Batılı devletlerin kendi ülkelerinde rahatça, ticaret yapmalarına ancak 19. yüzyılın sonlarından itibaren izin verdikleri görülüyor²². Kitapta Amerikalıların 1852'den sonra bazı Japon limanlarına zorla girdiklerini ve Japon derebeylerinin onlara "Barbarlar" dediği söz konusu edilmektedir²³. Müellif eserinde, Japonların kendilerine dikkat ettiklerinden; çocukların oyun ihtiyacını çok çeşitli oyuncaklarla karşıladıklarından; çok ilginç isim koyma alışkanlıklarından²⁴; aile reislerinin mutlak suretle erkek olmasından, bayanların erkeklere itaat etmesi gerektiğinden, çocuklara muhakkak bakmaları lazım geldiğinden; veraset müessesesinden²⁵; tiyatroya çok önem verdiklerinden²⁶; 1890'lara kadar horoz döğüşünün yaygınlığından²⁷; 1890'dan önceki zamanlarda devlet yönetiminde söz sahibi olan insanlar ve bunların ailelerinden sonra ziraatle ve çiftçilikle uğraşan kişilerin revaçta olduğu, ticaret ve ekonomi ile işgal edenlerin ve Hristiyanların aşağı tabaka kabul edildiğinden²⁸; esnaf cemiyetlerinden²⁹; Japonya'daki hapishanelerin durumunun iyi olmadığı, ancak günden güne hapishane şartlarının düzeldiğinden³⁰; Japonlara "aktar-ı şark Frenkleri" adı verildiğinden, onların genellikle yumuşak huylu, halim-selim insanlar olduğundan, Japonlarla çok kolay iletişime geçilebileceğinden³¹; Japon halk tabakasının yabancılara çok iyi, samurayların ise kötü davrandığından, herkesin birbirine karşı sokaklarda nazik ve anlayışlı olduğundan³²; Japon toplumunun Avrupa gibi çok içki içmediğinden, hatta bu konuda Avrupalıların Japonlara gıpta ettiklerinden³³; Fransa'nın, İngiltere'ye coğrafi

¹⁸ a.g.e., s.26-30.

¹⁹ a.g.e., s.43-46.

²⁰ a.g.e., s.49.

²¹ a.g.e., s.44-53.

²² a.g.e., s.53-57.

²³ a.g.e., s.58-59.

²⁴ a.g.e., s.73-74.

²⁵ a.g.e., s.76-80.

²⁶ a.g.e., s.81-82.

²⁷ a.g.e., s.83.

²⁸ a.g.e., s.86.

²⁹ a.g.e., s.87.

³⁰ a.g.e., s.88-89.

³¹ a.g.e., s.93.

³² a.g.e., s.92-93.

³³ a.g.e., s.93.

bakımdan yakın olmakla beraber, iki ülke halkının bir çok yönlerden farklılıklar göstermesi gibi, Çin ile komşu olan Japonların da Çinlilerden pek çok hususiyet bakımından ayrılmalarından³⁴; Japoncada şahsî zamirlerin kullanılmadığından, bunların sözün gelişinden anlaşıldığından, onların 'ben'i hatırlarına getirmediğinden, güzelliğin bir Japon için kâinatın lisanı olduğundan³⁵; Avrupa'daki düellonun karşılığı olarak Japonya'da "hatalı ve çok kötü bir hareket yapan birisinin herkesin önünde canına kıyması" demek olan harakirin yaygınlığından³⁶; Japonya'daki dinî hayattan, Japonların iki dininin olduğundan, bunların ilkinin Eski Yunan tanrıları gibi pek çok tanrısı olan Şintoizm, ikincisinin ise Milattan sonra 6. yüzyılda Japonya'ya giren Budizm olduğundan, Japonların dinî hayatlarının durgunluğundan, doğum, çocuklara isim koyma ve ölüm merasiminden başka Japonların pek dinî hayatının olmadıklarından³⁷; Çin'in Japonya'yı bir çok yönden etkilediği, fakat Çince ile Japonca arasındaki farkın, Çince ile Türkçe kadar fazla olduğundan, Japonların ilim ve fennî Çinlilerden öğrendiğinden³⁸; Çin alfabesinin, Japon alfabesinin oluşumunda etkili olduğundan, Japon edebiyatında Çin etkisinin varlığından³⁹; Japonya'daki eğitim hayatından, Japonların eğitime önem verdiklerinden, Japon okullarında birkaç sene öğretmenlik yapmış olan bir Amerikalının ifadesine göre, bu okullardan mezun olan bir Japon'un iyi bir hattat ve ressam, itaatkâr bir öğrenci, geçmişini çok seven, Konfüçyus felsefesine taraftar topluma katılan iyi bir fert olmasından⁴⁰, ilkokulların Japonya'da küçük köylerde bile bulunduğundan, bunlara nazaran Japon çocuklarının kendi özgüvenlerinde biraz eksiklik olduğundan⁴¹; Japonların 1890'dan önceki yıllarda özellikle ilkokul eğitimlerinin Amerika ve Avrupa'dan bile daha iyi bir durumda bulunduğundan⁴²; Japonlarda roman türünün öneminden ve romanların basit bir dille kaleme alındığından⁴³; Japonların hukuk ve siyaset yönünden ileri olmadıklarından⁴⁴; okullarda İngilizce, Fransızca ve Almanca öğretildiğinden⁴⁵; Japonların 19. yüzyılın sonlarında Çin'in etkisinden uzaklaşıp Avrupa'nın tesiri altına

³⁴ a.g.e., s.95.

³⁵ a.g.e., s.96-97.

³⁶ a.g.e., s.98.

³⁷ a.g.e., s.102-107.

³⁸ a.g.e., 107-108.

³⁹ s.108.

⁴⁰ a.g.e., s.110.

⁴¹ a.g.e., s.110-111.

⁴² a.g.e., s.112.

⁴³ a.g.e., s.112.

⁴⁴ a.g.e., s.113.

⁴⁵ a.g.e., s.113.

girdiğinden⁴⁶ ve daha Japonya ile ilgili pek çok ayrıntı sayılabilecek şeylerden bahsettiğini görüyoruz. Mehmet Zeki kitabının *sonuç* bölümünde Fransa ile Japonya'yı yüzölçümü, nüfus ve topraklarının verimliliği bakımından değerlendirmiş⁴⁷, Japonya'nın 40 milyon nüfusunun 15 milyonunun ziraatle uğraştığını, topraklarının verimli olduğunu dile getirmiş⁴⁸, Japonya'nın bütçesinin olumlu yönde gittiğini⁴⁹, Japon halkının refah seviyesinin Avrupa'dan daha iyi olduğunu⁵⁰ söylemiş, Japonya'nın ihracatını ve ithalatını mukayese ederek, ihracatın daha fazla olduğunu dile ifade etmiş⁵¹ ve Japon parasından bahsetmiştir. Kitabın sonuç bölümünden akabinde, Japonya'nın ayrıntılı ve genel birer haritası bulunmaktadır.

Mehmet Zeki; Japonya'nın tarihini, kendi dönemindeki durumunu ve geleceğini okuyucuya sunmakla, Doğuda kendi ayakları üzerine kalkan, hatta ileride Batılı devletleri bile geçecek olan Doğulu bir devletin yaptıklarına ve yapacaklarına dikkati çekmek istemiş ve Türk toplumunun da ileride büyük devletlerden olabilmesi için Japon toplumunun yaptıklarına dikkat etmesi; onlarla ilişki kurarak, dünyanın en ileri milletlerden birisi olabilmesi için elinden ne gelirse yapması gerektiğini dile getirmek istemiştir.

Sonuç

1890 yılında Arap alfabesiyle yazılan Türkçe bir kitaptan hareketle hazırlanan tebliğimizde Japonya ve Japonların Türkler açısından 19. yüzyılın sonlarında nasıl bir imaj bıraktığı bir nebze de olsa söz konusu edilmeye çalışılmıştır. Japonya'nın eskiden beri Türkler üzerinde derin bir etki bıraktığını görüyoruz. Japonların da bizim gibi Doğu toplumu olmaları, aile hayatlarına çok önem vermeleri, büyüklere saygı, küçüklere sevgi konusunda bize çok benzemeleri onları bize yaklaştıran unsurlardandır. Japon toplumunun Türk toplumu gibi tarihte hiçbir zaman sömürge olmaması da iki ülkenin benzer yönlerindedir. 19. asrın sonlarına kadar Batılı ülkeler Japonya'ya diğer Doğu toplumlarında olduğu gibi derin nüfuz edememişlerdir. Japonya kendi ayaklarının üzerinde durmasını bilmiş ve 19. yüzyılın ortalarından itibaren büyük devletler arasında

⁴⁶ a.g.e., s.118.

⁴⁷ a.g.e., s.119.

⁴⁸ a.g.e., s.120-122.

⁴⁹ a.g.e., s.123-125.

⁵⁰ a.g.e., s.125.

⁵¹ a.g.e., s.129.

girmiştir. Japonya günümüzde dünyanın en ileri ülkelerindedir. Fakat bugün Batının Japonya'ya etkisi eski dönemlere göre çok daha fazladır. Tebliğimiz, Türk-Japon ilişkilerine bir parça da olsa katkı sağlarsa amacına ulaşmış olacaktır. Bugünlerde büyük bir deprem ve tsunami felâketi yaşayan kardeş Japon halkının, her zaman yanında olduğumuzu tebliğimiz vasıtasıyla duyururuz.

Kaynaklar

Ali Volkan Erdemir, "20. Yüzyıl Başında İstanbul'da Bir Japon Gezgin Kenjiro Tokutomi'nin Türkiye İzlenimleri, *Anadolu Üniversitesi Sosyal Bilimler Dergisi*, Cilt: 9, Sayı: 2, Eskişehir 2009, s.190.

Cengiz Orhonlu, Millî Eğitim Bakanlığı İslâm Ansiklopedisi, Anadolu Üniversitesi Güzel Sanatlar Fakültesi, Cilt: 12/1, Eskişehir 1997, s.178.

Mehmet Zeki, *Japonya'nın Mâzisi, Hâli, İstikbâli*, İstanbul 1890, 133 s.

Meydan Larousse, Cilt: 5, İstanbul 1992, s.249-265.

Selçuk Esenbel, "Türk-Japon İlişkilerinin Tarihi", *Türkler*, Cilt: 13, Ankara 2002, s.149.

Uluslararası Eğitim Enformasyon Merkezi, *Bugünkü Japonya* (çeviri: Japonya Büyükelçiliği), Tokyo 1985, s.79.

Yuzo Nakata, "Japonya-Osmanlı İlişkileri (Ansiklopedi Maddesi)", Diyanet Vakfı İslâm Ansiklopedisi, Cilt: 23, İstanbul 2001, s.574.

Is the Problem Between Ethics and Religion Structural or Historical?

Mehmet GÜNENÇ*

As it is known, Homer and Hesiod were the founders the worldview of Ancient Greeks before the appearance of the philosophers. In their myths, probably taken from around Greece such as Babylon, there were many Gods who are in a hierarchy in cosmos. According to Aristotle, this worldview started to change with Thales, Anaksimendros and Aneksimenes. Because of this change they were called as the first philosophers by Aristotle.¹ This change was mainly scientific. With their contribution, the source of understanding of the universe was not imagination of the poets but the reason of the philosophers. After them, both the sources of the universe and the method of explanation have changed. As a result of this different method myths were found inadequate because the structure of explanation was to explain nature or matter in general with matter. In other words, "the explanation of nature is to be sought within nature itself."² Therefore, **Oceanos** could be the first god of nature but this god couldn't show us the changes and structure of the nature as it must be. First matter of the nature were needed to be found and this matter must be helpful in explaining transformations and changes in nature as well. As a result of this new looking, **Oceanos** was not anymore than **water**.³

Thus the myths gave its place to philosophy by using concept of **arche**.⁴ I think, that can be accepted as the first change in the history of philosophy. Second change was not scientific but ethical or theological. The king of gods, Zeus could be responsible all unity in the nature. But if he is god and responsible from all this tremendous cosmos then he must be perfect and must not have any similarities with mankind. But in the hands of Homer and Hesiod, even the king of gods, Zeus, was like a man and he had many weaknesses which a man has. Xenophanes condemned this idea of god and accused these two poets as immoral

* Dr., Fatih University, Philosophy Department.

¹ Aristotle, *Metaphysics*, 983b-20.

² W.K.C. Guthrie, *A History of Greek Philosophy*, Volume 1, Cambridge University Press, 1992, p. 44.

³ Of course this water has the form of liquid.

⁴ This concept didn't use by these first philosophers. It was used by Aristotle in order to explain their working subject.

and to misguide ordinary men of Greek society. According to him "Homer and Hesiod have ascribed to the Gods all deeds that among men are a reproach and disgrace; thieving, adultery, and mutual deception."⁵For Xenophanes, God must be perfect from every respect. In Xenophanes' condemnation, we can find mainly theological critics. From the structure of perfection he thought that God must be one and this Being must be stable since moving would stem from a need to have something which is completely against to the concept of God. Therefore if God is perfect He doesn't need anything and the movement that are seen in the cosmos must be done by God only with His thinking. Thus, God doesn't move but can make something to move by his thinking.

The more critical accusation were made by Plato. It was more critical because he was criticising Homer and Hesiod not only theologically but also ethically. In the dialog of *Euthyphron*, Plato tries to find an answer to the questions of Sokrates about religion and to be religious. There are many questions, problems and dilemmas such as what is to be religious? What is the meaning of giving presents to Gods: To know what Gods like to have? Or acting morally is enough to please Gods? Actually this questions would be seen as problems and the essence of these problems were expressed by Plato with the famous dilemma: "Is the pious loved by the gods because it is pious, or is it pious because it is loved by the gods?"⁶ I think we can dispose all these questions and dilemma under the relationship between morality and religion. Although there will be no specific answer in the dialog, we very well know that for Plato God must be perfect and this perfection sometimes includes the highest idea which is goodness in itself.⁷ Thus, one can not claim that God has some moral weakness like us. For Plato, religion was the philosophical or sophistical activity that closes up a man to God which also provides perfection of the lover.⁸ We can accept this second criticism as the **second change**. Two different examples of the second change have similarities from many sides. For example both accused Homer and Hesiod as immoral and tried to establish religion upon moral and theological perfection. But as a conclusion we can clearly see that in the relationship between ethics and religion the purpose of philosophers were not to destroy or deny the existence of God or religion but adjusting them by separating imperfect human from perfect God. Therefore, especially when we regard from our religious perspective the critics that were done by the mentioned philosophers were

⁵ I.e, p. 371.

⁶ Plato, *Euthyphron*, 10a.

⁷ Plato *Timaios*.

⁸ I.e.

religious. Thus, we can regard ethics and philosophy as supportive for the constitution of true religious perspective.

Another important form of ethics can be seen in Aristotle. It is different in form because it wasn't about the gods but human life. As it is known the using of the word of ethics in history started in Ancient Greek. In this original meaning ethos was **customs or praxis** of human life. To be human meant to be a **zoon politicon** and that was possible only in **Polis**.⁹ Polis was not a simple community which gathers people in a protected area. Beyond that, Polis meant to have ability and right to speak in the courts of the city and to have its own logos which connects itself to Cosmic logos. Thus, only living under the rules of Polis, one would find chance to improve himself. Therefore ethics as ethos of human life was indicating some specific social conditions that are required to be a citizen of Polis. After changing the direction of philosophy in the hands of Socrates from nature to human being, the meaning of ethics also has been changed. With him questions changed its direction from nature to the human. As a result of this new direction the question was **what is eudaimonia?**¹⁰ Particularly in Aristotle, ethics reached its full meaning with the additional concept of eudaimonia. Now ethos didn't mean only living well as a citizen under the rules of Polis but also to act and being well in order to reach eudaimonia that is glorified as **highest good** by Aristotle.¹¹ The aim of ethics was burdened and being citizen (**politēs**) which meant to be and to act in Polis, became a condition not a purpose. Although this difference of ethos, in Aristotle's ethics main purpose wasn't to find a theory to understand what is and must be good and bad. As he criticized Socrates "man doesn't want to know what is happiness but to be happy." He was comparing and analyzing different goods in arts and crafts. His way wasn't to find a definition or essence of all arts and crafts to be moral as Socrates did, but to find the best social conditions to reach eudaimonia. As a philosopher he aimed to reach the eudaimonia by improving social conditions of Polis. Of course those conditions were the beginning point of eudaimonia. Therefore, Aristotle didn't choose to find a definition by analyzing the concepts of good, happiness or arete according to reason. He wanted to use the best conditions of Polis in order to improve the essential human excellences and reaching eudaimonia.¹² The important thing for us is that even we accept his ethics were related with reason, the structure of that reason were determined with the conditions Polis. This is why,

⁹ Alasdair McIntyre, **Short History of Ethics**, p.78.

¹⁰ This eudaimonia includes many subconcepts such as arete.

¹¹ Aristotle, **Ethics to Nicomachos**, 1096 a30.

¹² Aristotle didn't despise the definition or knowledge in philosophy. But instead of finding the definitions of moral concepts Aristotle thought that the theoretical activity or contemplation of the first principles of the beings is the best way to eudaimonia.

his ethical theory would be reasonable but couldn't be universal as it is expected from an ethical theory in the modern period.¹³

In the modern period, the aim of ethics not only changed but completely reversed. Now the basic aim of ethics was to find some alternative ways apart from religion and social conditions. Because, it was thought, if ethics were an action of **rational** individuals it must be **independent** from all religious and social beliefs and conditions. Actually to be ethical meant to be able finding your own **a priori and universal principles** which must come only from reason.¹⁴ This kind of change were done by **Immanuel Kant**. His metaphysics of morals have one central concept: **Law of morality**. With this concept, the aim of Kant was to find some a priori and universal principles. It was a substantial step for this enlightenment philosopher because this would show to humanbeing that reason is sufficient to product its own principles. The substantiality of ethical life should become not religious but rational. Second step of this ethical understanding was to separate individuals completely from religion by claiming both the validity and valueness of any moral action would be possible only willing an action **because of law of morality**.¹⁵ Religion and social conditions could be in accordance with moral principles or laws. But in morality every individual must act not according to law of morality but because of moral laws. That was the duty of individuals and it was necessary for the authority of person which was very important in Kant's moral theory. For example, Kant accused all the philosopher for searching morality with or in the example of virtuous person.¹⁶ According to him, a priori and universal principles must be determined in by the rational person and this rationality was the **substratum** of being a moral person. Then to be ethical meant to be rational and reason in general was to be able finding principles which must come only from reason and which must done only for the sake of morality and moral person. This is why the distinction between ethics and religion were seen as structural. As a conclusion of this kind of thinking in modernity and especially in the Enlightenment period, the relationship between ethics and religion became **structurally negative** although it was **structurally positive** in the ancient Greek philosophers.

In the ancient Greeks ethical understanding hadn't any structural differences. Actually ethics could be regarded only to find the best ways toward religion if we understand from a religion as to close God. Therefore, there couldn't be essential differences between ethical thinking and religious thinking. But in the modern period the duty of ethics were

¹³ That universality will be main target of I. Kant.

¹⁴ I. Kant G, 4:389.

¹⁵ i.e. 4:390.

¹⁶ I. Kant, KPV, 5:64.

determined as to be independent from religion. Religion were regarded as deficient to explain the desires and purposes of modern men. It was same as in the ancient philosophers who found insufficient the myths of Homer and Hesiod. But this time the intention of the philosophers were not to adjust religion but to be independent from religion by proving the capacity of human reason and product its own principles which can replace with religion. As a conclusion, I think, although the problem between ethics and religion started historically true, in modern period this problem ended wrongly. An important reflection of this wrongness can be seen in the preface of Kant's Religion within the Limits of Reason Alone: "So far morality is based upon the conception of man as free agent who, just because he is free, binds himself through his reason to unconditioned laws, it stands in need neither of the idea of Another Being over him, for him to apprehend his duty, nor of an incentive other than the law itself, for him to do his duty."¹⁷ What can we understand from this text is that although there is a God and religion over us we have to find the principles with our reason and act because of our reason in order to be moral. As a result of this thinking to see the relationship between religion and ethics as structurally negative was very normal.

As an alternative of the ancient and modern understanding, I'd like to analyze Islamic understanding which sees in itself no differences or problems with morality or ethics. First I think it would be noteworthy to see that both the appearances of Islam and the critics of Xenophanes and Plato have some similarities. For instance both of them accused the continuing religious thinking as immoral. In the critics of Xenophanes we saw that God must be one and all the Gods that are believed were the fictions of of man or the two poets. In Islam also, the beliefs of mankind for idols were criticised because they were believing their own productions. In Plato, religion was conceived improve personality and ethics would be the best way to close God. Man couldn't be a God but could be close to God through doing philosophy. That idea has many similarities with mystical thinking in Islam. Therefore I think although some certain differences between ethics and religion it would be unjustice not seeing the similarities between ancient ethical thinking and the religion of Islam.

As a result of this thinking we should say that if we can find an ethical thinking in religion as seperately we should say there is a problem either in religion or ethics.¹⁸ For example in Islam Ibn Miskaveyh were regarded as the only or main founder of ethical thinking apart from religion.¹⁹ But with a fast looking we can understand that his theory was

¹⁷ I. Kant, Religion within the limits of reason alone, Harper Torchbooks tr. By Theodore M. Greene and Hoyt H. Hudson, 1960, p.3.

¹⁸ Alparslan Açıkgöç, Scientific Thought and Its Burden, Fatih University Publications, 2000, p. 146.

¹⁹ Macid Fahri, İslam'da Ahlak Anlayışları, s. 35.

not original or an alternative to Islam but only a copy of Aristotle's philosophy's. That was not negligence of this religion. On the contrary, I think, it was an essay to prove that religion and philosophy (of Aristotle) have no differences.

We can ask then do we need philosophers or philosophy in order to adjust religion eventually? If we can understand what was the function of philosophers and philosophy in the ancient Greeks, we can compare it and figure out the things that were accepted in Islamic society instead of philosophy and philosophers. If we accept that the main target of the philosophers was to understand the words of universe²⁰ under the name of Logos, then Quran, which is the totality of signs revealed by God with words or verses, must be the written book of the logos that they are looking for. Secondly, after finding this book of logos, one still need to correct himself according to the book. This second part can be seen in the life of the Prophet Muhammed(sav). The function of the Prophet(sav) has a lot of advantages from many respects. I think this function corresponds especially Aristotle's ethical understanding which is mentioned in this article mainly as social conditions in Polis. Muhammed (sav) was not only mediator between God and humanbeing but also he was and is an ideal person who can show the followers what should be the best behaviour in any action. Therefore he was the concrete form of the Greek arete or eudaimonia.

As a conclusion from Quran the metaphysical issues of human reason can be answered. For instance as ontological problem **what is being** can be solved by analyzing the verses about the **creation**.²¹ As the epistemological question **what is knowledge**²² can be solved by analyzing the verses about **ilm**.²³ The ethical issues of human reason such as **what is arete** or **what should I do** are given in the life of Prophet. Therefore, ethics as a different and independent activity which makes up for the deficiency of religion can not be placed in a true religion. It doesn't mean there isn't place morality in religion. But as an special form or name of morality, ethics can not be meaningful in a true religion.²⁴

²⁰ Cosmos.

²¹ 6/al-An'am, 12; 7/al-Araf, 156.

²² 2/al-Baqarah, 269; 30/al-Ra'ad, 29-30; 35/al-Fatir, 28.

²³ Açıkgenç, i.e., p. 169.

²⁴ For this claim please see Alparslan Açıkgenç, "Islamic Science: Towards a Definition", International Institute of Islamic Thought and Civilization, 1996.

Abbreviations

- Critique of Practical Reason : KpV Ak 5
- Ground of Metaphysics of Morals : G AK 4

Bibliography

- Aristotle, Metaphysics, tr. Ahmet Arslan, Sosyal Yayınları, 1997.
- Aristotle, Ethics to Nicomachos, tr. Saffet Babür, Ayraç Yayınları, 2000.
- W.K.C. Guthrie, A History of Greek Philosophy, Volume 1, Cambridge University Press, 1992.
- Plato, Euthyphron, tr. Pertev Naili Boratav, Sosyal Yayınlar, 2000.
- I. Kant, Critique of Practical Reason, Cambridge University Press, tr. Mary J. Gregor, Allen W. Wood, 1999.
- I. Kant, Religion within the limits of reason alone, Harper Torchbooks tr. By Theodore M. Greene and Hoyt H. Hudson, 1960.
- I. Kant Groundwork, tr. Allen W. Wood, Cambridge University Press 1990.
- Alasdair McIntyre, Short History of Ethics, University of Notre Dame Press, 1998.
- Macid Fahri, İslam'da Ahlak Anlayışları, Ankara Okulu Yayınları, 1997.
- Alparslan Açıkgenç, Scientific Thought and Its Burden, Fatih University Publications, 2000.
- Alparslan Açıkgenç, "Islamic Science: Towards a Definition", International Institute of Islamic Thought and Civilization, 1996.

The Psychology of Islamic Mysticism: A Comparative Study of the Concept of "Spirit"

ISHIDA Yuri

Ph. D. Student, Kyoto University, Japan

1. Introduction

This paper aims to examine the concept of "spirit," by comparing Asian and Western philosophies on the subject from a psychological perspective. For this purpose, I have selected the psychology of Islam.

It is evident that ancient Greek philosophy was reintroduced to the West by the Islamic world. It is possible to compare Asian and Western philosophies by first distinguishing the ideas that succeeded from Greek philosophy to Islamic philosophy, and then, by separating the ideas of medieval Latin philosophy inherited from Islamic philosophy.

Islamic psychology has two lineages—philosophical psychology and mystical psychology.¹ Islamic philosophy connects ancient Greece and medieval Europe, and hence, it is categorized under Western philosophy. On the other hand, Islamic mysticism (Sufism) is considered an Asian philosophy. Sufism developed with the expansion of Islam from the Saudi Arabian Peninsula to West Asia. Therefore, Islam has derived characteristics of both Western and Asian philosophies.

In this paper, I will demonstrate that the psychology of Sufism, which is Asian philosophy, is contrasted by the psychology of Western philosophy, which has its origins in ancient Greek philosophy.

2. Philosophical Psychology of Islam

The philosophical psychology of Islam has directly inherited the psychology of ancient Greek philosophy. In other words, Aristotle's (d. BC 322) psychological work *De Anima* (Greek: *Περὶ Ψυχῆς*) is the basis of Islamic philosophical psychology. Aristotle states that, unlike inanimate objects, living things have psyche, that is, a soul (Arabic: *nafs*). Furthermore, he identifies certain abilities in living creatures; the degree to which they possess these abilities makes it possible to separate them into three broad categories—plants, animals, and human beings. Plants require nutrition. Animals, in addition to this, possess two more properties: perception and motion. Humans encompass

¹ Sara Sviri, "The Self and Its Transformation in Sūfism: With Special Reference to Early Literature," in *Self and Self-Transformation in the History of Religions*, Oxford: Oxford University Press, 2002, p. 195.

the qualities that both plants and animals have, and further, they have the ability to reason.

However, Plotinus's (d. 270) *Enneades* became popular in the Islamic world as a book titled *The Theology of Aristotle*; subsequently, the philosophical psychology of Islam suffered deeply owing to the influence of Neoplatonism. For example, Ibn Sīnā's (Avicenna, d. 1037) *The Canon of Medicine*, which was used as an authorized textbook of medicine in Europe during the Middle Ages, says that Aristotle assumed the first source or soul as the one from which all other abilities emerge. The assumption that there exists only source from which the soul overflows is an idea typical to Neoplatonism.

3. Mystical Psychology of Islam

I will now outline the history of Islamic mysticism to understand the mystical psychology of Islam. Sufism, that is, mystical Islam, was developed between the mid-ninth to mid-eleventh centuries. Some experts argue that mystical trends can be found in the Qur'ān, the holy book of Islam. However, the general consensus is that Sufism was a result of the interaction between Islam and regional mysticism during the expansion of the erstwhile Abbasid Empire. The Abbasid dynasty ruled the Islamic world during this period. Ascetics in Baghdad, the capital of this empire, played an important role in the formation of early Sufism. They lived in fear for the end of the world. Another factor that contributed to the birth of Sufism was the *Al-Malāmatīya* sect in the Khorasan region of the northeastern Iran. This name means "those who blame" in Arabic. The people of this sect endured physical training to punish inner evil. Some academics also pointed out that the elements of Christians, Buddhist and Hindu influence in Sufism.²

In contrast to philosophical psychology, mystical psychology is characterized by the supposition of what is called subtle (Ar. *laṭīf*). Sufism arranges these subtle things in hierarchical order. Of the four most important subtle things, the first is *nafs*, which is regarded as the soul in philosophical psychology. The second is *rūḥ* (Arabic for spirit). In philosophical or medical sense, this term means *pneuma* (Gr. *πνεύμα*), the energy within a human. The third is *qalb*, the heart, and the fourth is *sirr*, which means secret in Arabic.

In the following section, examples of representative Sufi psychology will be presented.

4. Three Examples of Mystical Psychology

The history of Sufism can be divided into three periods: (1) The classical period from the ninth century to the twelfth century, during which Sufism developed and took

² Julian Baldick, *Mystical Islam: An Introduction to Sufism*, London: I. B. Tauris, 1989; repr. 1992.

shape. (2) The order formative period after the mid-twelfth century, during which, Sufi mystics and practitioners began congregating in certain houses and started practicing and developing new orders. (3) The modern period after the eighteenth century, which saw the participation of many Sufi orders in movements against colonialism. This period was also characterized by greater awareness of Islam.

I will focus on Makkī (d. 966) from the classical period, Simnānī (d. 1336) from the order formative period and Shāh Walī Allāh (d. 1762) from the modern period to examine typical mystical psychology.

Makkī expresses his psychology in the following words: "God created the hearts seven thousand years before the bodies...and He created the spirit [rūh] seven thousand years before the hearts...and the consciences [sirr]—the innermost part—He created seven thousand years before the spirits...Then he imprisoned the conscience in the spirit and the spirit in the heart and the heart in the body."³ This indicates that his psychology has a nested hierarchy, the outermost is the body and the innermost is *sirr*.

Simnānī's psychology lists seven subtle things. He arranges them in ascending order, from inferior to superior, as follows: the body, *nafs*, *qalb*, *sirr*, *rūh*, the hidden (Ar. *khafī*) and the truth (Ar. *ḥaqq*). In addition, these things correspond with colors, ranks of religious devotion, and the prophets of Islam. Simnānī thinks that the levels of subtle things depend on Sufi training, for instance, continuous chanting of the name of God.⁴

Shāh Walī Allāh's psychology names fifteen subtle things. Initially, he proposed three stages: the animal stage, human stage, and angel stage. The animal stage includes fire, water, soil, air, and *nafs*. *Nafs* connects the animal stage and the human stage. Therefore, the human stage comprises *nafs*, *rūh*, *qalb*, *sirr*, reason, and the most hidden (Ar. *akhfā*). The most hidden is also the bond between the human stage and the angel stage.⁵

The psychology of Sufism is related to the theory of body, faith, training and cosmology. However, we find varieties in Sufi psychology. What is regarded as a subtle thing is different in the case of each mystic. The order of subtle things also has range. Nonetheless, as *nafs* is regarded as soul in philosophical psychology, it becomes one of

³ Annemarie Schimmel, *Mystical Dimensions of Islam*, Chapel Hill: University of North Carolina Press, 1975, p. 192. The words in [] are my insertions.

⁴ Baldick, *Mystical Islam*, London: I. B. Tauris, 1989; repr. 1992, p. 95; Carl W. Ernst, *The Shambhala Guide to Sufism*, Boston and London: Shambhala Publications, 1997, p. 107; Jamal J. Elias, *The Throne Carrier of God: The Life and Thought of 'Ala' al-Dawla as-Simnani*, Albany: State University of New York Press, pp. 79-99, 119-46; Kristin Zahra Sands, *Sūfī Commentaries on the Qur'ān in Classical Islam*, London and New York: Routledge, 2006, p. 45; Schimmel, *Mystical Dimensions*, 1975, p. 379.

⁵ Marcia K. Hermansen, "Shāh Walī Allāh's Theory of the Subtle Spiritual Centers (Laṭā'if): A Sufi Model of Personhood and Self-Transformation," *Journal of Near Eastern Studies*, vol. 47, no. 1, 1988, pp. 1-25.

the subtle things in mystical psychology as well. In that case, what are subtle things? Should we consider each of them as the soul or the spirit in Sufism? The implications of psychology seem to be different in philosophy and mysticism.

To compare the Asian philosophies and Western philosophies, I will focus on the concept of "spirit" in Sufism in the next section.

5. The Concept of "Spirit" in Sufism

In the Western philosophical sense, the soul is spiritual existence and solely controls stimuli from the outer world. However, in Asian philosophy, we find that the soul could be separated. For example, Chinese psychology has the concept of *Hun-Po*. After a person dies, his/her *Hun* reaches to the sky, and his/her *Po* descends to the earth. *Hun* controls the energy within his/her body, and *Po* holds his/her form while he/she is alive. On the other hand, Mongolian psychology proposes the existence of three souls or spirits. The first one leaves the body while a human sleeps, and returns to his/her body when he/she wakes up. The second one separates from the body when he/she dies and is reborn as another person. The third one resides in his/her descendents, who worship him/her as an ancestor after his/her death. Can we separate the soul and the spirit in these cases?

The study of the psychology of Islam began with comparison between the concept of "spirit" in the Qur'ān and the Bible. *Rūh* is described as "what God blew into Adam" in the Qur'ān. Hence, Orientalists considered *rūh* to be equivalent to the spirit described in the Bible. However, they later came across the spiritual concept of *nafs* in the Qur'ān. As a result, it is said that within Islam, the concept of "spirit" is confused.⁶

In my opinion, this confusion is partly caused by the concept of "spirit" understood by the West. The term "spirit" means both soul (Gr. ψυχή) and pneuma (Gr. πνεύμα). Considering the origin of the word *rūh*, referring to air or breath, it is related to pneuma. Further, in this case, *nafs* may correspond to the soul as one of the "spiritual" aspects. However, we need to consider whether that which is spiritual is also immaterial, in both Sufism as well as Western philosophy.

6. *Nafs* and *Rūh* in *Unveiling the Veiled* of al-Hujwīrī

This section examines the concept of *nafs* and *rūh* as elaborated by one of the most famous classical Sufi mystics, al-Hujwīrī (d. 1072/ 1076), in his book *Unveiling the*

⁶ D. B. Macdonald, "The Development of the Idea of Spirit in Islam," *Acta Orientalia*, vol. 9, 1931, pp. 307-5; Lootfy Levonian, *Studies in the Relationship between Islam and Christianity: Psychological and Historical*, London: George Allen & Unwin, 1940; Jane I. Smith, "The understanding of *Nafs* and *Rūh* in Contemporary Muslim Considerations of the Nature of Sleep and Death," *The Muslim World*, vol. 69, no. 3, 1979, pp. 151-62.

Veiled. Here, the following three ideas particularly stand out.

First, *nafs* is considered to be the source of evil. A human has lower characteristics as inner nature, and sin as outer nature. However, asceticism as an outer action changes the inner nature into penance and subsequently, outer nature is purified. Therefore, Sufism emphasizes the discipline wherein the physical body is debilitated.⁷

Second, *rūh* is described as independent from the body or life. For instance, al-Hujwīrī says that when *rūh* leaves the body, but the body continues to possess life.⁸ Furthermore, he thinks that *rūh* is created by God. Therefore, those who worship *rūh* are heretics. In addition, he rejects the concept of reincarnation, as believed by the Hindus and Chinese.⁹ According to him, a person's *rūh* can never dwell in another person's body.

Third, regarding the relationship between *nafs* and *rūh*, al-Hujwīrī says that *nafs* is the dwelling of evil in the body, while *rūh* is the dwelling of virtue.¹⁰ Additionally, the body, *nafs* and *rūh* are the components of a human; they govern sense, desire, and intelligence, respectively.¹¹

Thus, we find that al-Hujwīrī separates the body from *nafs* and *rūh*. Moreover, he regards *nafs* as the source of evil, and *rūh* as the source of virtue. From his ideas, we can conclude that, *rūh* is directly related to the afterlife and in this sense, we can regard *rūh* as the spirit in Sufism. However, *nafs*, that is, evil, cannot be banished from our lives. This is primarily because a human being as whole is realized by these very three components. From this perspective, the concept of soul forms the control center in terms of human beings.

6. Conclusion

As discussed above, Islam has both philosophical psychology and mystical psychology. The former can be traced to Western philosophy, while the latter originated in Asia. Thus, Islam incorporates both Western and Asian philosophies, and it provides us with the best case for a comparative study of the two. From this study we find that psychology broadens its original territory in the case of the concept of the soul. Therefore, to understand the psychology of Asian philosophy, it becomes necessary to reconsider the concepts of soul, spirit and psychology.

I demonstrated in this paper that, in Asian psychology, a simple dichotomy does

⁷ Al-Hujwīrī, Zhūkūfīskī (ed.), *Kashf al-Mahjūb*, Tehrān: Amīr Kabīr, 1957-58, p. 245, line 16- p. 248, line 1.

⁸ Ibid, p. 336, lines 6-8.

⁹ Ibid, p. 337, lines 2-4.

¹⁰ Ibid, p. 246, lines 13-14.

¹¹ Ibid, p. 249, line 19- p. 250, line 3.

not exist between the body and the soul, and between good and evil. In further studies, I will attempt to find analytical frames to comprehend both Western and Asian psychologies.

7. Bibliography

- Arberry, A. J., *Sufism: An Account of the Mystics of Islam*, New York: Harper Torchbooks, 1950.
- Baldick, Julian, *Mystical Islam: An Introduction to Sufism*, London: I. B. Tauris, 1989; repr. 1992.
- Baljon, J. M. S., *Religion and Thought of Shāh Walī Allāh Dihlawī 1703-1762*, Leiden: E. J. Brill, 1986.
- Calverley, E. E., and I. R. Netton, "Nafs," in *Encyclopaedia of Islam*, 2nd ed., vol. 7, Leiden: E. J. Brill, 1993, pp. 880-84.
- Elias, Jamal J., *The Throne Carrier of God: The Life and Thought of 'Ala' al-Dawla as-Simnānī*, Albany: State University of New York Press, 1995.
- Ernst, Carl W., *The Shambhala Guide to Sufism*, Boston and London: Shambhala Publications, 1997.
- Fakhry, Majid, *A History of Islamic Philosophy*, New York and London: Columbia University Press, 1970.
- Hermansen, Marcia K., "Shāh Walī Allāh's Theory of the Subtle Spiritual Centers (Laṭā'if): A Sufi Model of Personhood and Self-Transformation," *Journal of Near Eastern Studies*, vol. 47, no. 1, 1988, pp. 1-25.
- , "Shah Wali Allah's Arrangement of Lata'if," *Studies in Islam*, vol. 19, no. 3, 1982, pp. 137-50.
- Kamada, Shigeru, "A Study of the Term Sirr (Secret) in Sufi Laṭā'if Theories," *Orient*, vol. 19, 1983, pp. 7-28.
- Karamustafa, Ahmet T., *Sufism: The Formative Period*, Edinburgh: Edinburgh University Press, 2007.
- Knysh, Alexander D., *Islamic Mysticism: A Short History*, Leiden, Boston and Köln: Brill, 2000.
- Levonian, Looftfy, *Studies in the Relationship between Islam and Christianity: Psychological and Historical*, London: George Allen & Unwin, 1940.
- Macdonald, D. B., "The Development of the Idea of Spirit in Islam," *Acta Orientalia*, vol. 9, 1931, pp. 307-51.
- Mortazavi, Djamshid, *Somme spirituelle: Kashf al-Mahjūb li-Arbāb al-Qulūb*, Paris: Sindbad, 1988.
- Murata, Sachiko, *The Tao of Islam*, Albany: State University of New York Press, 1992.
- Nicholson, Reynold A., *The Kashf al-Mahjūb: The Oldest Persian Treatise on Sūfism*, London: Luzac, 1911.

- Rabbani, Maulana Wahid Bakhsh (com. and trans.), *The Kashf al-Mahjūb: Unveiling the Veiled, the Earliest Persian Treatise on Sūfism*, Lahore: Al-Faisal, 2001.
- Sands, Kristin Zahra, *Sūfī Commentaries on the Qur'ān in Classical Islam*, London and New York: Routledge, 2006.
- Schimmel, Annemarie, *Mystical Dimensions of Islam*, Chapel Hill: University of North Carolina Press, 1975.
- Siviri, Sara, "The Self and Its Transformation in Sūfism: With Special Reference to Early Literature," in *Self and Self-Transformation in the History of Religions*, Oxford: Oxford University Press, 2002, pp. 195-215.
- Smith, Jane I., "The Understanding of Nafs and Rūḥ in Contemporary Muslim Considerations of the Nature of Sleep and Death," *The Muslim World*, vol. 69, no. 3, 1979, pp. 151-62.
- Smith, Margaret, *Readings from the Mystics of Islam: Translations from the Arabic and Persian, Together with a Short Account of the History and Doctrines of Sūfism and Brief Biographical Notes on Each Sūfī Writer*, London: Luzac, 1950.
- Trimingham, J. Spencer, *The Sufi Orders in Islam*, London, Oxford, and New York: Oxford University Press, 1971.
- Tritton, A. S., "Man, nafs, rūḥ, 'aql," *Bulletin of the School of Oriental and African Studies*, vol. 34, no. 3, 1971, pp. 491-95.

On the Origins of the Japanese People and Language

Yoshizo Itabashi
University of Kyushu

Abstract:

This presentation is a brief introduction to the origins of the peoples and languages in the Japanese archipelago from the late Paleolithic to the early Yayoi period (15,000 B.C. through 500 B.C.) from the viewpoints of genetic anthropology and diachronic contact linguistics.

First, genetic anthropology (human grouping) and diachronic contact linguistics (language grouping) are defined. On the basis of the previous research on genetic anthropology, the two different types of genetic haplogroups (mitochondrial DNA and Y chromosome*) and haplotypes will be explained.

Second, the Y chromosome of the peoples in the Asia and Japan is to be discussed: the first entry routes of Homo sapiens from Africa to Japan via Asia.

Third, the correlation of the Y chromosome haplogroups with the language groups in Asia and Japan, especially the peoples and the languages in both Jomon and Yayoi period will be accounted for.

Finally, the homeland of these influx peoples and languages into the Japanese archipelago will be identified.

Y chromosome: male chromosome

Donghak: Its religious thoughts and the prospects of Korea reunification

Hyun-oh Jang
Pusan National University

Abstract

Donghak is the most remarkable religion of a lot of Korean inherent religions since 19th century. This religion was founded by Choi-jei-woo in April 1860, And it includes the national and social characters, because it advocated the national interests and the welfare of the people under the spirit of Si-chun-joo(侍天主) that everyone has to worship God or Heaven in his mind. In this paper author intends to present the religious thoughts of Donghak and will discuss about the reunification spirits of Korea in the near future.

Production of Early Modern South Indian Carpets and Their Reception in Europe and Japan

Yumiko Kamada, Ph.D.

Assistant Professor, Waseda Institute for Advanced Study

Waseda University, Tokyo

yumiko-kamada@est.hi-ho.ne.jp

A research study on textiles used as decoration for floats of the Kyoto Gion Festival conducted by researchers in 1986 revealed the existence of Persian and Indian carpets of the 17th to 18th century in Kyoto. Then in 1997, Daniel Walker attributed this group to the Deccan. In fact, these carpets in Kyoto form one of the largest collections of rare existing Deccani carpets in the world. Deccani carpets have not received much attention, even though they were traded extensively through international trade networks and used by Indians, Europeans and Japanese. As trade objects, Deccani carpets changed their size and design flexibly in accordance with the taste of users and type of function.

My study will attempt to document the ways in which a specific group of carpets was produced, distributed and used. First, I will try to reconstruct the history of carpet production in the Deccan through European travel documents and trade records. Also, based on my research on carpet collections in the USA, Europe and Japan, I will explain the stylistic and technical characteristics of Deccani carpets. Then I will discuss the circulation of Indian carpets by the English and Dutch East India Companies during the 17th to 18th century, focusing on how Deccani carpets were brought to Japan by the Dutch East India Company and how they were distributed in Edo-period Japan under the seclusion policy. Lastly, I will describe how different cultures reacted to Indian carpets. The movement of carpets across political and cultural boundaries can generate a transformation in both their function and significance. The way Japanese responded to Deccani carpets will serve as a case study of the reception of Islamic art objects in the East. Thus my presentation will show how the function and significance of Indian carpets modified over time and space. (300 words)

Philosophies of Economics and Islamic Economics: Divergence or Convergence?

Prof. Dr. Murat KARAGOZ

Fatih University, Department of Economics, mkaragoz@fatih.edu.tr

Reflections on the philosophy of economics goes back to ancient times, but the science of economics as a distinct object of study dates back only to the 18th century. In the antiquity Aristotle addressed some problems pertaining to economics mainly as problems concerning how to manage a household. Scholastic philosophers addressed ethical questions concerning economic behavior, and they condemned taking of interest on money. In the early modern period, 'mercantilist' philosophers addressed questions concerning the trade and currency issues.

All economic philosophies and paradigms have their own foundations or underlying concepts, which form the theoretical ingredients of those economic philosophies. Such conceptual bases or fundamentals are both necessary and indispensable because they not only serve as the theoretical foundation of those economic paradigms but in the same time carry the seal of their legitimacy. Above all, they ensure that the aims, objectives and the strategies of those economic paradigms are persistently pursued and actualized so that they bear fruits, namely, the attainment of material prosperity, social justice and human welfare in general. And in this respect, the Islamic economic paradigm is no exception. It has its own philosophical premises from which it derives legitimacy and, needless to say, it's underlying aims, objectives and strategic framework.

However, the Islamic economic paradigm differs from all the existing economic orders in that the former's legitimacy is derived from an Infinite source rather than a finite source. That is to say that the Islamic economic paradigm is based on Divine source, as opposed to, both Capitalism and Socialism, which are ultimately the product of human formulation. Not surprisingly, one of the prime objectives of the former is the attainment of spiritual elation in addition to material prosperity, whereas such a spiritual dimension is conspicuous by its absence insofar as the latter are concerned. And this distinction is significant considering that man is not only composed of matter but also spirit. Accordingly, human nature would require that attainment of material prosperity to go hand in hand with spiritual elation.

As far as capital flows are concerned, both the Islamic and the Western schools of economic thought view the issue as pertaining to micro-economics. However, Islam focuses on regulating capital flows with concern for efficiency as understood in both micro- and macro-economic terms. As a matter of fact, Islamic economics has so far developed no overall conception of an economy, only an overall conception of economic ethics. Yet, this is not to say that Islam is oblivious to the workings of an economy, especially at the micro-level. This fact is most pertinent to the genesis of an Islamic science of economics.

From this observation it will follow in the unfolding of this proposal that, our task is confronting the secular, so to say, philosophy of economics with the philosophy of Islamic economics, and perhaps the elaboration of a nascent philosophical outlook, the creation of new scientific concepts, and the collection of assorted, but related legal rulings, all towards a reconciliation or convergence of two.

DETERMINING THE SOCIO-ECONOMIC PROFILES OF PEOPLE CHERISHING TURKISH BATH CULTURE IN ISTANBUL

Mehmet KARAKUYU, Aysel KORKMAZ

Fatih University, Department of Geography
Istanbul-Turkey

Hamams which have been changing over time have become a part of culture. It appeared at the scene of history 6000 years ago with Sumerians, afterward it has been a part of the in almost every civilization. The Turkish society especially after the acceptance of Islam religion has adopted more effective cleaning rules which became very important in daily life. Protecting the presence of original structural type, it has been named as "Turkish Bath". It has often been associated with the word 'Turkish'. Being the most important culture coming until today, the Turkish baths (the hamams) are kinds of structures that emerged with the combination of the Turkish bath tradition and Anatolian hamam culture. Today the hamams that are baths and socialization places are defined differently. The Turkish baths have been evoking admiration in the whole world in terms of architectural style and function. The hamam is a structure emerged with the combination of the Turkish bath tradition and the Anatolian hamam culture in the second half of the 15th century. Today in some areas of our country there are the functioning hamams that bear witness to the history in Istanbul and most other cities. It is still possible to find the historical hamams and the regular visitors of the hamam. Especially the hamams bearing the tracks of the Ottoman Architecture in Istanbul are among the places domestic and foreign tourists admire. Although the hamam as the most colorful part of Turkish National Culture, changes partly, it still continues its existence. Today very few original hamams and the hamams forming the interesting unit of hospitality business management in the touristic places have different importance in terms of Turkish cultural heritage. The aim of this research is to recognize the socio-economic state of people who are regularly coming to Turkish bath, and determine bath habits as well as other social activity and learn the living standards of people who participated in the survey. Socio-economic survey is used as data collection device. 700 surveys were conducted with 272 men and 428 women. It comprises 25 questions. These are questions that determine social, cultural and background aspects. Also 6 surveys were applied to the bath owners. These questions were prepared to determine economic situation and bath problems.

A Study on the Costume Type of Shamanism Focusing on gut

-Focusing on Ho-nam Region-

Professor Kim Eun-jung
Chonnam National University

I. Introduction

Korean shaman costumes can be classified as Gangsin-mu costume and Sesup-mu costume. Of these two types, Ho-nam region's female shaman typically belongs to Sesup -mu. However, in recent years Sesup-mu has gradually decreased and authenticity of Sesup-mu has almost collapsed whereas Gangsin-mu continues to spread, thus showing totally different aspects from traditional shamanism community.

Accordingly this study aims to analyze costumes of female shaman seen in the process of gut that depends on the situation of various events of Sesup-mu who conducts gut in the region. For comparative study, this study is to examine the types of traditional costumes for gut through analysis on the types and shapes of shamanism costumes of female shaman who conducts an exorcism(gut) in the Ho-nam region which has been regarded as belonging to Sesup-mu areas based on the data collected.

The shamanism costumes that female shaman wears play an important role in the overall configuration of gut to show visual appearance for the purpose of religious expression and leading to complete atmosphere of performance, because such roles of shamanism costumes are important factors for audiences who are participated as well as female shamans who is the conductor of the performance to be immersed in the gut. This study selects gut which has continuously been performed annually as part of events and summarizes the types and shapes of costumes of female shaman who are recognized as an authentic Sesup-mu.

II. Types of Shamanism Costume Worn for Gut

The shamanism costumes appearing differently in each region represents religious characteristics and can be classified into Sesup-mu and Gangsin-mu.

However, the shamanism costumes worn in Ho-nam region are gradually changing while maintaining its uniqueness as shamanism costume worn today among the relationship with other various cultural environments together with shamanism history till now. Accordingly it summarizes Yeosu Pungeo-gut, Jindo Ssitgim-gut, Beopseongpo Su-ryeuk-je(land and waster ritual), and Suncheon Hon-maji-gut(welcoming spirit)

1. Skirt & Jeogori

Regardless of Sesup mu and Gangsin mu, shamanism costumes basically consists of jeogori and skirt. For Gangsin mu, she wears colorful jeogori and skirt, and in most cases in Ho-nam region she wears basically white jeogori and skirt when exorcism(gut) starts. Such shamanism jeogori and skirt are similar in its color and shape but the types of shamanism costumes are possibly discussed in various ways. The jeogori which female shaman usually wears in Ho-nam region depends on the height and width of collar according to the width of outer collar despite the same length of collar.

2. Jangsam

Jangsam is a monk's robe worn by female monk in the Chosun Dynasty and can be classified into Durumagi-type and Chupli-type. Chupli-typed Jangsam can be seen as it was influenced by Gangsin Mudang costumes while performing gut as a mix of Sesup Mu and Gangsin Mu. It is expected that such changes of Jangsam in Ho-nam region will become a mix of both Jangsam for Gangsin gut and Jangsam for traditional gut. In Ho-nam region, Sesup Mu did not wear shaman costumes(symbolizing spirit) except Jangsam. So it seems that the elements of Chupli were added to Jangsam.

3. Conical Hat

The conical hats of female shamans are triangle cone (made of papers like changhoji and hanji) and diamond one(similar to the one in the Hwanghaedo and Seoul region). In modern times, generally cones worn for both Seoul gut and Hwanghaedo gut are made of white clothes like gapsa, and in most cases of Ho-nam gut cones are made of papers like white cotton clothes or changhoji

and hanji, etc. The cones used in Ho-nam region can be classified into diamond-shaped one(made of cloth) and triangular shaped one(made of hanji). If we analyze the cones of female shaman for Ho-nam gut, different shaped cones were worn in the same region.

4. Juhnbok

Juhnbok was traditionally shaped but in the collar, flower-shapes were stamped with gold in various decorative ways. Collar has Sen, and the colors of front outer collar and rear outer collar were dark blue and stamped with flower-shaped gold. Juhnbok front collar is embroidered in red with peony pattern, and rear outer collar has flower patten mechanical embroidery. In the waist wore red belts, which has mechanical embroidery with peony flower patterned. This indicates colorful changes of decorative technique.

5. Durumagi

Durumagi color is pale blue green. In its type, it was tied with coat string as collar. Front outer collar and rear outer collar has Mu connected. It is a traditional durumagi without decorations or modifications.

6. Decorations

In Honam region, they do not give decorations to shamanism costumes but female shaman wore black bag. In addition, in recent time, being influenced by Gangsin Mu, Geasuk-geri has a decoration(symbolizing Gasa) with colorful belts for both Seoul gut and Hwanghaedo gut, indicating that they tend to wear similar Gasa and belts.

If we present types of gut conducted by female shaman who have been recognized as authentic in Ho-nam region, the types of shamanism costumes while actually performing gut in Ho-nam region are Chupli-type jangsam, colorful jeonbok with splendid colored decorations, pale blue green durumagi, red belt, diamond-shaped cone and embroidered cone as well as white skirt, jeogori and white Jangsam, triangular hanji cone. With historical meaning absorbed into Gangsin Mu as well as universal uniqueness as shamanism costume for Sesup-mu, the types of shamanism costumes become various and

remarkably visible in terms of decorative aspects. This is summarized as shown in <Table 1>.

<Table 1> Types of Shamanism Costume Worn by *Sesup mu* female shaman on Gut

Exorcism(Gut)	Type of Shamanism Costume Worn for Exorcism(Gut)										Mugwon
	Jangsam		Jeon bok	Duru magi	Skirt	Jeogori	Conical hat		Belt		
	Durumagi-type	Chupli-type					Cloth	Paper	Waist	Shoulder	
Yeosu Pungeo-gut		○	○		○	○	○		○		Sesup-mu (female shaman)
Jindo Ssitgim-gut	○				○	○		○		○	
Beopseongpo Su-ryeuk-je		○		○	○	○	○	○	○	○	
Suncheon Hon-maji-gut	○				○	○		○			

If we analyze the types of shamanism costumes worn by female shaman, her skirt-jeogori has changes in the decorations and shapes depending on the personality but wore white Hanbok regardless of the types of gut.

Female shamans has jangsam basically but the jangsam was classified into a kind of durumagi-type, and Chupli-type. Durumagi-typed jangsam was for Jindo Ssitgim-gut and Suncheon hon-maji-gut (welcoming spirits) while Chupli-type jangsam for Beopseongpo Su-ryeuk-je. Jeonbok was used for Yeosu Pungeo-gut, and durumagi was for Beopseongpo Su-ryeuk-je. Various types of jangsam, Juhnbok, durumagi were worn in the gut of Sesup-mu today.

In addition, conical hats are usually limited to paper cones but, regardless of gut, the types of cones worn by female shaman have shown different materials and shapes. Paper cones were usually prepared folded before gut starts when Sesup mu (female shaman) climbs to Paper. On the other hand, cloth cones were carried by female shaman and worn depending on the types of gut.

As for decorations, they wore green belts and red belts with colorful embroidery. Both in Beopseongpo Su-ryeuk-je and Yeosu Pungeo-gut, Female shaman wore colorfully embroidered red belts and green belts that were usually seen in the Gangsin-mu gut, and in Jindo Ssitgim-gut they conducted gut with

or without red belts.

III. Conclusion

As a result, we can see that shamanism costumes worn by female shaman were Sesup costumes, Gangsi costumes, and a mix of the two things, through the above mentioned types, shapes, and wearing methods of shamanism costumes seen from such Sesup mu gut. Such factors are above all depending on the intermix of guts and changes of gut changed in its types and shapes of shaman costumes. Such aspects of changes significantly reflect periodical meaning of costumes depending on the periodical changes of traditional costumes worn today. Field survey indicated that the types of costumes for Sesup mu can be abbreviated, regardless of gut, into various kinds of jangsam, types of conical hat and changes of wearing methods, and changes of belt types which were believed to be worn for Gasa instead. The types of shamanism costumes that shamans wear are varied. The types of shamanism costumes can be classified into jangsam and juhnbok, durumagi, changes in the patterns of costumes, types of conical hat, and changes in the dress code.

Bibliography

- Tae Gon, Kim (1993). *Shamanism in Korea*, Seoul: Daewonsa.
- Gyeong Yeop, Lee(2004). *Ssitgim-gut(a shaman ritual for cleaning dead person's soul), the Festival unfold at the end of life*, Seoul: Haneol System.
- Seong Cheol, Pyeon(2009). Meaning of Heeseol(a portion of procedure for Jindo Ssitgim-gut) in Ssitgim-gut, *Science of Korean Shamanism*, 18,
- National Research Institute of Cultural Institute(2008). *Shaman ritual tools, the symbol between Human Being and Spirit*, Seoul: Minsokwon.
- Jin A, Choi(1999). *A Study on the Material Culture of Jindo Ssitgim-gut*, Master's Thesis for Koreanology Graduate School, Korea Institute of Mental Culture.
- Tae Gon, Kim(1985). *Korea Shamanism Research*, Seoul: Jipmundang.

A Study on an Interpretation of Modernity in the Korean Modern Catholic Church Architecture

- Based on Jürgen Habermas' idea of 'Modernity' -

Kweon, Taeil *

I. Introduction

In western society, the meaning of Modern Architecture is usually ascribed to the architecture developed from the 18-19th century to the early 20th century within a reasonable and industrial society that is completely different from traditional architecture. However, in non-western society it is somewhat different and hard to define, because it is usually mixed with not only modern elements but non-modern elements; humanism, tradition, regionalism, etc. Within this context, the meaning of modernity of the Korean Modern Catholic Church Architecture also has been transformed to a different mode compared to that of western churches with the influence of several outer and inner factors, such as social, political, religious and cultural environment.

German philosopher, Jürgen Habermas' idea of 'Modernity' is a very effective tool to explain this situation, because he advocates the meaning of modernity not as the severance from tradition but as the continuity and transformation of tradition within critical view.

In the context, this article attempts to analyze the meaning of modernity of Korean Modern Catholic Churches constructed after the 19th century, and how it has been differently transformed with the view of Habermas' idea of 'Modernity'. It is a very important point not only for defining basic features of the Korean Modern Catholic Church Architecture, but also an analysis of other Asian Modern Catholic Church Architecture which followed similar historical road.

* Professor, Ph D., Department of Architectural Engineering, Dong-Eui University, KOREA.

II. Two kinds of Modernity & Modern Architecture

The meaning of modernity is generally regarded as reasonable, rational, and scientific thought arisen from the turning point of history; the historical change from traditional society to the 18th century Enlightenment period. However, it is also asserted as various meanings according to different interpretation and perspective of modernity. Typical cases are these two tendencies; the one deals with the attribute of a particular time period severed from traditional history, while the other is concerned with the continuous feature of history.

The former usually indicates the social feature of the Renaissance period (or 18C Enlightenment period and the Industrial Revolution) to the mid 20th century. During that time, the old social system and idea were broken and a new rational system had been established with Scientific Revolution, Industrial Revolution, and Civil War which caused an industrial society, a capitalist society, and a civil society. It brought on a fundamental change of human life-world (*Lebenswelt*) and gave birth to modern phenomenon such as, urbanization, specialization, a stratified society, growth of mass society, and the isolation of humans. Meanwhile, it is also counted as a critical issue which reveals an attribute of historical severance by Post-Modernists who gave importance to the anti-modern features; revivalism, restoration of humanity, irrationality, coincidence, variety, difference, etc.

Within the context, Modern Architecture should be defined as the reasonable, economical and technical architecture developed from the 18-19th century to the early 20th century. In detail, it means that the architecture opened by Industrial Revolution with mass production of architectural material, development of building technology, and the Modern Movement accompanied by 20th century great avangard architects, Walter Gropius, Mies van de Rohe, Le Corbusier, and Frank Lloyd Wright. Then, Modern Architecture completely declared a separation from traditional architecture and became known as the 'International Style' with combination of 1920-30's Industrial Capitalism. Paul Greenhalgh called it 'Modern Architecture' and condensed its characters as 1) implicate purity of aesthetic truth, 2) technology as driving force for

progress, 3) Internationalism as stylistic ethicality.¹ But Modern Architecture was also criticized with its architectural features; absence of meaning, anti-humanism, and loss of place or regionality by Post-Modern architects.

In contrast to the above, the latter considers that modernity is not an attribute of particular time, but a kind of formation process from past to future. This meaning of modernity was perhaps best formulated by Jürgen Habermas when he wrote:

Some writers restrict this concept of “modernity” to Renaissance, but this is historically too narrow. People considered themselves modern during the period of Charles the Great in the 12th century, as well as in France of the late 17th century at the time of the famous “Querelle des Anciens et des Modernes.” That is to say, the term “modern” appeared and reappeared exactly during those periods in Europe when the consciousness of a new epoch formed itself through a renewed relationship to the ancients-whenver, moreover, antiquity was considered a model to be recovered through some kind of imitation.²

In other words, ‘modernity’ cannot be separated from tradition and history but rather continuously renewed as a consciousness based on imitation of an ancient model with a critical view toward a biased and irrational tradition. It means that Habermas emphasized not the result of periodic division itself, but the value of creative energy for a modern era within historical continuity. Therefore, it becomes the way of overcoming the anti-modernist’s distorted meaning of modernity and the isolation of humans. That is the reason why modernity is not a problem of severance but an incomplete project.

Habermas’ understanding of modernity is more powerful for analyzing non-western society, especially Asian society, which has an ambiguous periodic division of the modern era. Because anti-modern is the event after the modern era in western society, but in non-western society, it became a simultaneous historical event. The indigenization process of Modern Architecture also has followed similar way. During the short period, several outer and inner factors such as influx of western Modern Architecture, the issue of tradition and regionalism, subordination of Industrial Capitalism, etc. have been mixed, and then these situations have strongly influenced the Asian architecture. In this context, Habermas’ idea of ‘Modernity’ becomes a very effective tool to explain the problem of collision, coexistence, contradiction, change,

¹ Paul Greenhalgh, *The Modern Ideal: The Rise and Collapse of Idealism in the Visual Arts, From the Enlightenment to Postmodernism*, V & A Publications, 2005.

² Jürgen Habermas, *Modernity – An Incomplete Project*, in Hal Foster, editor, *The Anti-Aesthetics: Essays on Postmodern Culture*, Bay Press, 1983, pp.3-4.

and continuity between Modern Architecture and traditional & regional architecture. Hence, when we make a diagnosis of Asian Modern Architecture with this tool, the meaning of Modernity can be measured more clearly.

III. The meaning of 'Modernity' in the Korean Modern Catholic Church Architecture

In 1784, the Catholic Church arrived for the first time in Korea via China. However, its religious persuasion was directly opposed to the ideal of Confucianism operated as the rule of country and this brought about the religious persecution for 100years. For this reason, the main importation of the Catholic Church in Korea had begun by the end of 19th century with the Opening Harbor caused by western imperialism, and the representative missionary was the *Paris Foreign Missions Society*.³

Catholic Church Architecture also followed this context, but its transmitting route was separated into two ways; the one is the mere forced importation of western style church architecture, while the other is the indigenization process with transformation of traditional architecture. Usually in urban areas, western and its modified style church architecture was widely popular, while most of transformed traditional style church architecture was used in the country-side because there was no sufficient building technology or skilled engineers for constructing western style church architecture.

Even though the difference existed, both were in accord with that it was continuously renewed architectural phenomenon based on the imitation of an ancient model in the position of the Korean Modern Catholic Church and could match with Habermas' idea of 'Modernity'. Thus I should call the meaning of 'Modernity' for the former as 'the Modernity as direct influx and acculturation of western tradition', and the latter as 'the Modernity with expression of tradition and regionality'.

Since the Korean War and rehabilitation period(1950~1960's), the Korean Modern

³ The Society of Foreign Missions of Paris (French: *Société des Missions Étrangères de Paris*, short M.E.P.) is a Roman Catholic missionary organization. It is not a religious order, but an organization of secular priests and lay persons dedicated to missionary work in foreign lands.¹

Catholic Church has begun a new advance of architectural form and style with the influence of 20th century Modern Architecture and Liturgical Movement⁴. The new Catholic Church Architecture usually focused its design motto on liturgical function and communication of religious community. I should also call it 'the Modernity as Functionalism' because the functional features for liturgical ceremony was still based on the imitation of an ancient model, though its architectural material, style, and design methodology have changed and become new.

1. The Modernity as direct influx and acculturation of western tradition



pic. 1) *Myungdong Catholic Church*
(completed in 1898)

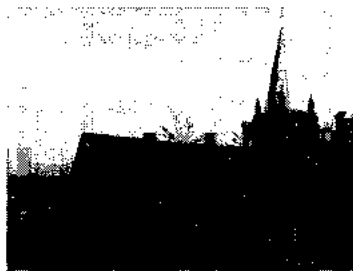
Myungdong Catholic Church (pic. 1) is one of the most important early western style, Gothic style, church architectures which were built during the enlightenment period of Korea. It was designed and constructed with the support of *the Paris Foreign Missions Society*, and the main building character is a mixed structure of brick and wood; outside façade, inside column and vault are brick structure and the roof is composed of wood structure. Compared to that of traditional stone buildings of Gothic Churches, its architectonic character was unusual and structurally problematic which was caused by insufficient architectural materials supply or non-skilled engineers.

Even though such conditions existed, it gave a kind of visual shock and newness itself to Korean people of that time and played an important role in the formation of the Korean Modern Catholic Church with other similar style church architecture. The recognition of newness based on western architectural tradition is clearly an essential element of modernity from the point of Habermas' view'. Therefore I should call it, 'the

⁴ The Liturgical Movement began as a movement of scholarship for the reform of worship within the Roman Catholic Church. It has grown over the last century and a half and has affected many other Christian Churches including the Church of England and other Churches of the Anglican Communion, and some Protestant churches. The Liturgical Movement has been one of the major influences on the process of the Ecumenical Movement, in favor of reversing the divisions which began at the Reformation. – www.wikipedia.org

Modernity as direct influx and acculturation of western tradition’.

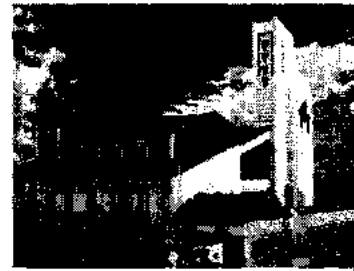
As time passed, the traditional western style church architecture has transformed into various configurations with stylistic simplification and hybridization, but the attribute of tradition still has sustained until today. That is to say, traditional western style Korean Modern Catholic Church has continuously renewed with the consciousness based on imitation of an ancient model. For example, *Unyang Catholic Church* (pic. 2) renewed its architectural character through stylistic simplification; simplified spatial composition and decreasing ornament, *Donamdong Catholic Church*(pic. 3) expressed the unprecedented ambiguity with hybridization of architectural material (concrete & stone) and style, and *Zungang Catholic Church*(pic. 4) showed novelty by the mixing of modern and traditional architectural elements, though all of these still maintain their traditional architectural features.



pic. 2) *Unyang Catholic Church*
(completed in 1936)



pic. 3) *Donamdong Catholic Church*
(completed in 1955)



pic. 4) *Zungang Catholic Church*
(completed in 1972)

2. The Modernity with the expression of tradition and regionality

The traditional Korean Style Catholic Church Architecture appeared as a phenomenon of the Catholic Church’s indigenization process. It can be divided into three steps, first, the change by using the existing architectural elements, second, the juxtaposition of heterogeneous architectural styles; western and traditional style, and third, the inculturation stage.



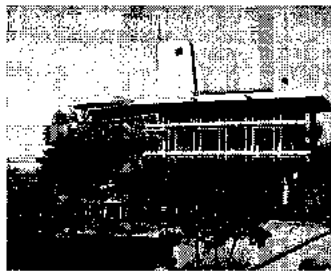
pic. 5) *Doejae Catholic Church* (completed in 1895)

Doejae Catholic Church (pic. 5) is a key example as the first stage traditional Korean Style Catholic Church Architecture, *Hanok Catholic Church Architecture*,

constructed during the enlightenment period of the Korea Catholic Church. Its main architectural character is focused on the exchange of the building plan axis from a horizontal to vertical position within prototype plan of traditional Korean Architecture, *Hanok*. Through the change of plan axis, the long perspective space for liturgical ceremony could be obtained. "It corresponded to the ideal of the Christian religion and may be compared with the Basilica Church, the style of which originally came from a Roman public building, *the Basilica*."⁵ That is to say, the change of plan axis was clearly a new spatial arrangement and appropriated to western liturgical ceremony and continuously renewed architectural features based on the imitation of an ancient model, though the style which includes form, material, ornament, and structure was still maintained traditional and regional architectural elements. Hence I should call it, 'the Modernity with expression of tradition and regionality'.



pic. 6) *Whasan Catholic Church*
(completed in 1906)



pic. 7) *Jeoldusan Catholic Church*
(completed in 1967)

The other new architectural phenomena appeared as the second stage of Korean Style Catholic Church Architecture with the passage of time. Some Churches showed the juxtaposition of western and traditional Korean style, others presented the inculturation stage through the expression of simplified traditional architectural characters. *Whasan Catholic Church* (pic. 6) is the typical example of the former. The main spaces for liturgical ceremony, such as the Sanctuary, the Nave, the Aisle, the Choir, etc. are composed of traditional architectural elements, while the Narthex, the entrance of the church, is western style architecture. The architectural juxtaposition of this church should be regarded as newness, the attribute of Modernity. One of the most successful designs for the simplified and abstract expression of traditional architectural elements is *Jeoldusan Catholic Church* (pic. 7). It modified the column, girder, and roof line of traditional Korean Architecture, *Hanok*,

⁵ Kim, Jungshin, *The History of Korean Catholic Church*, The Press of Institute of Korean Church History, p.29.

with the curved concrete roof and simplified other architectural elements expressing the character of Modernity.

3. The Modernity as Functionalism

Since the Korean War and rehabilitation period, many Korean Catholic Churches have appeared as a new trend with the influence of 20th century Modern Architecture and the Liturgical Movement. The outer façade is usually similar to that of Modern Architecture, and the spatial configuration was based on the updated traditional liturgical ceremony partially connected with the Liturgical Movement. This new style Catholic Church Architecture usually focused its design method on the function of the liturgical ceremony and related architectural elements, so I should also call it 'the Modernity as Functionalism'. Thus, the meaning of the Functionalism here is quite different to what is known as a motto of 20th century Modern Architecture.

One of excellent example of this style design is *Beomil Catholic Church* (pic. 8) which expressed the function of the liturgical ceremony in a fan shape plan. It concentrates people's attention on the center of the Sanctuary and cultivates closer relations between priest and believer. Another nice example is *Naedang-dong Catholic Church* (pic. 9). The design methodology of this church architecture was quite innovative and focused on only the spatial composition for function of the liturgical ceremony with a simple and clear square plan. Due to the plan design, all participants must pay attention to the Sanctuary space and thus promote their spirit of religious community.



pic. 8) *Beomil Catholic Church* (completed in 1964)



pic. 9) *Naedang-dong Catholic Church* (completed in 1966)

IV. Conclusion

According to the previous discussion, we can interpret a new meaning of Modernity in the Korean Modern Church Architecture with Habermas' understanding of Modernity. It can be summarized as three categories, 'the Modernity as direct influx and acculturation of western tradition', 'the Modernity with expression of tradition and regionality', and 'the Modernity as Functionalism' with chronological division of the Korean Church History. However, it is hard to make a perfect interpretation of Modernity in the Korean Modern Church Architecture, thus further research is certainly needed.

I think that this study is an important attempt not only for defining basic features of the Korean Modern Catholic Church Architecture itself, but also an analysis of other Asian Modern Catholic Church Architecture which followed a similar historical road.

<Reference>

1. Jürgen Habermas, *Modernity – An Incomplete Project*, in Edited by Hal Foster, *The Anti-Aesthetics: Essays on Postmodern Culture*, Bay Press, 1983.
2. J. Habermas, *Modern and Postmodern Architecture*, in Edited by Neil Leach, *Rethinking Architecture - a reader in cultural theory*, Routledge, 1997.
3. Kim, Jungshin, *The History of Korean Catholic Church*, The Press of Institute of Korean Church History, 1994.
4. Paul Greenhalgh, *The Modern Ideal: The Rise and Collapse of Idealism in the Visual Arts, From the Enlightenment to Postmodernism*, V & A Publications, 2005.
5. www.wikipedia.org

논 제(論題) 112

高麗朝鮮天子東夷韓倍達宗孫那羅考察(고려조선천자동이한배달종손나라고찰)

(副題 : 萬國天子那羅朝鮮方 三萬里) (부제): 만국천자나라조선방삼만리)

哲博 方寸 林均澤 (철박 방촌 임균택), 大田大學校, 大韓民國

Paper No. 112 :

A Study on Koryo Chosun Dynasty (高麗朝鮮)

Reigned by Emperor Dongyi (天子東夷), the Ancestors of Great Korean Race (韓倍達).

Subtitle : Chosun Dynasty(朝鮮) that Governed All Nations (万国天子),
the Territory Expanded over 12,000km (三万里) in Four Sides

Lim, Guwn Teag, Dr. of Philosophy, Styled Name : Bang Chon,
Daejeon University, Daejeon City, Rep. of Korea

ABSTRACT

The original sourcing place of human civilizations (人类文明始原地) was the eastern Dongyi (东方东夷) with dimensions of 12,000km in four sides whose central area was surrounded by Great Three Taibo (三危太伯), Heavenly Mount Kunlun (天山昆仑), and Holy State Jifang (神州畿方) with dimensions of 1,500km in width and length. And Canon of the Nature(山海经) says that the Longbai Kingdom enjoyed sixty thousand years (龙伯国六万岁) and the preface of History of Spring and Autumn Kingdoms (春秋名历序) in Collection of Historical Records for Shang Dynasty (尚书大传) says with there were about one hundred generations prior to Emperor Yuchao (有巢以前有百余时代也).

Historical Records by Hantuan (桓坛古记) records 63,1982 years and then 3,301years, which conforms with approximately 3,000 to 4,000 years if 60,000 years of Longbai Kingdom and 100 generations of Collection of Historical Records for Shang Dynasty are divided by 30 to 40 years per one generation. On the human civilization centered on by Great Three Taibo (三危太伯),

Heavenly Mount Kunlun (天山昆仑), and Holy State Jifang (神州畿方) (1) River He (河水) flows into the east direction that become Bohai Sea, East Sea, and Pacific Ocean, (2) River Jiang (江水) flows into the southwestern direction that become Bohai Sea, East Sea, and Pacific Ocean, (3) River Black (黑水) flows into the southern direction while curving like bow become Indus River and Ganges River that go into Bohai Sea and Indian Ocean, and (4) River Red (赤水), that is River Yang (洋水), flows Pishon River, Gion River, and Guson Rive in northern direction, follows into Euphrates River and Tigris River in western direction respectively. The Garden of Eden, described in the Bible of Christianity, is the source of the foregoing four rivers where was surrounded by Great Three Taibo (三危太伯), Heavenly Mount Kunlun (天山昆仑), and Holy State Jifang (神州畿方).

Longbai Kingdom (龙伯国) that had enjoyed for sixty thousand years was succeeded to Great Longbai Kingdom (大龙伯国) that has moved its capital city around the place at Hong River at the time of Emperor Youchao (有巢天皇) and Earth Emperor Suiren (燧人地皇), when the Kingdom was ruined, the survivals were succeeded to the Empire reigned by Mankind Emperor Fuxi (伏羲人皇) and Agricultural Emperor Yan (神农炎帝), which was succeeded to the following Dynasties consecutively : Emperor Xuanyuan (皇帝轩辕), Emperor Tanxiong (帝啻高辛坛雄), Dangun Chosun Dynasty (尧帝坛君王俭朝鲜), Emperor Shun Chosun Dynasty (舜帝虞朝鲜), Emperor Yu Chosun Dynasty (禹帝夏后朝鲜), King Yin Chosun Dynasty (汤大王殷朝鲜), Gija Chosun Dynasty (箕子周朝鲜), Buyeo Kogryeo Chosun Dynasty (扶餘大高句丽朝鲜), Unified Silla Chosun Dynasty (统一新罗朝鲜), and then Koryo Chosun Dynasty (大高句丽朝鲜), that it had taken ten thousand years in the legitimate lineage from Emperor Huanyin (桓因天皇) to Koryo Chosun Dynasty (大高句丽朝鲜) in total.

A band of Red Scarf Robbers (红巾贼) arose at every corners of the kingdom after Mongolian invasion to Koryo, which had caused to broken in the legitimate lineage for emperors, but is had been recovered by First King of Qing Dynasty (清太祖) who was descendant of Koryo Chosun Dynasty (高丽朝鲜) , which was prevailed and absorbed to Sunwen (孙文) of the Red Guards (红卫兵), which was succeeded to the communist government by Mao Zedong (毛泽东), who fabricated and forged the original history that has been succeeded even until now. Lee Seonggye (李成桂) of Yumyeong Chosun Dynasty (有名朝鲜), who was a retainer in Koryo Dynasty (高丽), combated against the band of Red Scarf Robbers (红巾贼) to recover and keep the territory by accompanying with Jeong Mongju (郑梦周) but the political power led by Zhou Yuanzhang (周园长) had occupied almost all the territory, when Lee Seonggye (李成桂) robbed the royal seal and then gave to Zhou Yuanzhang (周园长) and killed Jeong Mongju (郑梦周) so that he was awarded for the contribution to found a country that is just Lee Si Chisun

Dynasty (有名李氏朝鲜). When Emperor Gong Min (公民皇帝) died, Lee Seonggye (李成桂) nominated King Wu, King Chang, and King Gongyang with his own intention. Emperor Saejong (世宗皇帝) knew Lee Si Chosun Dynasty (有名李氏朝鲜) was succeeded from the original history of Koryo Chosun Dynasty so that he had made his retainers to write Brief History of Koryo Dynasty (高丽史节要) and to edit the genealogies according to family names, that he became the original successor of the Koryo Dynasty. But Zhou Yuanzhang (周园长) of Ming Dynasty (明) had not any legitimate lineage for the original history, so that the nation did not want to follow him and his reign. And also he made Zhuxi (朱喜) to establish Zhuzi Philosophy (朱子学) by designating the philosophy of human nature and natural laws that had caused to betray Confucius and Mencius. Lee Seonggye (李成桂) founded Lee Si Chosun Dynasty (有名李氏朝鲜) but the nation did not follow him so that he became as same as Zhou Yuanzhang (周园长). And also he founded Seonggyungwan School (成均馆) for making the nation to be royal to the dynasty.

And Zhou Yuanzhang (周园长) had fabricated and forged the original legitimate history by centering on feudal lords countries including Han (汉), Tang (唐), and Song (宋) Dynasties. History of Han Dynasty (汉书), History of Sui Dynasty (隋书) and Ancient History of Tang Dynasty (旧唐书) records that Koryo Chosun Dynasty (高句丽朝鲜) has approximately on thousand years, New History of Tang Dynasty (新唐书) records that Unified Silla Chosun Dynasty (统一新罗朝鲜) was belonged to Koryo Chosun Dynasty (高丽朝鲜) and History of Song Dynasty (宋书) tells about Koryo Chosun Dynasty (高丽朝鲜). History of Han Dynasty (汉) says there is no communication in the northern scholarship (未通北学), Tang Kongtao (唐孔逃) says that the original history of Tang Dynasty has not been succeeded until now (唐正史无传), and Song Jiabian (宋贾边) says that the original history of Song Dynasty has not been succeeded until now as well (宋正史无传), so that histories of the feudal lords countries are merely district and local histories. And the civilization centered on the eastern part has expanded to Southeast Asia, Southwest Asia, Central Asia, and the furthermore to Europe, Africa, and South and North Americas, that has become the followers of mankind at present.

Key Words : Original sourcing place of human civilizations (人类文明始原地), Heavenly Mount Kunlun (天山昆仑), Canon of the Nature(山海经), Collection of Historical Records for Shang Dynasty (尚书大传), Koryo Chosun Dynasty 高丽朝鲜), Koryo Chosun Dynasty (高句丽朝鲜), Unified Silla Chosun Dynasty (统一新罗朝鲜), Lee Si Chosun Dynasty (有名李氏朝鲜)

1. 서론(序論)

1, 인류문명시원지(人類文明始原地)

인류문명의 시원지는 삼위태백(三危太伯) 천산곤륜(天山昆侖) 신주기방(神州畿方) 오천리(五千里) 중심(中心) 동방동이(東方東夷) 사방삼만리(四方三萬里) 강역(疆域)이다. 산해경(山海經)에는 용백국육만세(龍伯國六萬歲)라 했고 상서대전(尙書大傳) 춘추명역서(春秋命歷序)에는 유소이전유백여세(有巢以前有百餘世)라 하였다.

한단고기(桓壇古記)에는 육만삼천백팔십이년(六萬三千百八十二年)이라 했고 삼천삼백일년(三千三百一年)이라 했는데 이는 산해경 용백국 60,000 세와 상서대전에 100 여 세대에서 일세대(一世代)가 삼십년 내지 사십년(三十年乃至四十年)으로 계산하면 약 3,000 년~4,000 년의 세월인 점에서 접근(接近)하는 문헌증빙(文獻證憑)이다. 인류문명은 이곳 천산 삼위 곤륜 중심 ①하수(河水)가 동(東)으로 흘러 발해대해(勃海大海) 동해(東海) 태평양(太平洋)으로 들어가고 ②강수(江水)가 서남하(西南下)하다 동(東)으로 선회 발해대해(勃海大海) 동해(東海) 태평양(太平洋)으로 들어가며 ③흑수(黑水)가 활처럼 굽어 남하(南下) 두줄기로 갈라져 인더스강과 갠지스강으로 동쪽과 서쪽으로 각각 흘러 발해대해(勃海大海) 인도양(印度洋)으로 들어가며 ④적수(赤水) 즉 양수(洋水)가 북(北)으로 피손강 기온강 구스온강에서 서(西)로 메소포타미아평원인 유프라테스와 티그리스(천수(天水): 텡그리)강으로 나누어져 흐른다. 기독교성경에 에덴동산(口東山)의 사대강원(四大江源)이 바로 이곳 종산(鍾山)인 에덴동산(口東山)으로 인류문명시원 천국(天國)이 곧 삼위태백 천산곤륜

신주에덴동산(三危太伯天山昆侖神州口東山)의 땅이다. 이곳에서 용백국(龍伯國) 육만세(六萬歲)를 지난 인류문명은 한인씨(桓因氏) 대용백국(大龍伯國)으로 계승되었고 대용백국(大龍伯國) 유소천황(有巢天皇) 수인지황(燧人地皇)때 천하홍수도천(天下洪水滔天)하여 대용백국이 망하고 살아남은 자 소용백국인(小龍伯國人) 복희인황(伏羲人皇)과 열제신농(炎帝神農)으로 이어졌고 이를 계승한 황제헌원(黃帝軒轅)과 제곡고신단웅(帝嚳高辛壇雄)으로 이를 계승한 요제단군왕검조선나라(堯帝壇君王儉朝鮮那羅)로 계승되었으며 또 순제우조선나라

(舜帝虞朝鮮那羅) 우제하후조선나라(禹帝夏后朝鮮那羅)로 또 탕대왕은조선나라(湯大王殷朝鮮那羅)로 이를 계승한 기자주조선나라(箕子周朝鮮那羅)에서 부여대고구려조선나라(扶餘大高句麗朝鮮那羅)로 이를 계승한 통일신라조선나라(統一新羅朝鮮那羅)로 이를 계승한 대고려조선나라(大高麗朝鮮那羅)로 한인천황이래(桓因天皇以來) 대고려조선(大高麗朝鮮)까지 천자황통적통(天子皇統嫡統)으로 일만년(壹萬年) 계승(繼承) 되었는데 고려말 몽고침략후 민란과 각처 도적떼가 창궐한 틈을 타 강남지나지류(江南支那支流)에서 홍건적(紅巾賊)이 일어나 그 반란수장주원장(返亂首長朱元璋)에 의해 천자황통적통(天子皇統嫡統)이 끊어지고 방삼만리고려조선강토(方三萬里高麗朝鮮疆土)가 빼앗겼다가 다시 고려조선후예(高麗朝鮮後裔)인 후금(後金)의 청태조(淸太祖) 누루하치에 의해 삼만리강토(三萬里疆土)가 회복(回復)되었는데 또 다시 명강남지나지류홍건적후예(明江南支那支流紅巾賊後裔)인 홍위병손문(紅衛兵孫文)에 의해 빼앗겼고 이를 계승한 것이 홍위병중공모택동(紅衛兵中共毛澤東)의 공산정권(共產政權)에 의해 날조역사(捏造歷史)가 현재에 이르고 있으나 유명조선이성계(有明朝鮮李成桂)는 고려신하(高麗臣下)로 있으면서 몽고침입 당시 삼만리국토를 회복키 위해 홍건도적을 이용 몽고를 내몰 정략으로 정몽주(鄭夢周)와 의기투합 했으나 몽고의 내분과 홍건적 주원장의 세력이 이미 삼만리 고려 강토중원(中原)을 장악했고 그 세력은 막강해져서 몽고를 외방으로 내쫓고 중원삼만리를 찾아하게되자 몽고 침입때 이를 피해 북경인 북평(北平)에서 25 대 총렬황제때 심양으로 몽진 천도했던 고려조정은 공민황제때 이르러 이미 홍건도적의 세력이 중원을 모두 빼앗고 고려조정을 압박하자 이성계는 이를 이용하여 주원장과 밀계공민황제의 천자옥새(天子玉璽)를 빼앗아 이념을 시켜 주원장에게 주고(태조실록 창조) 동지였던 정몽주를 살해 드디어 고려신하로 반도 유명조선국 이씨왕가(有明朝鮮國李氏王家)로 봉작받고 나라를 세우니 이것이 유명이씨조선(有明李氏朝鮮)이다. 그때 공민황제가 붕하고 우왕 창왕 공양왕을 이성계 망대로 세웠고 망국의 지사 충신 열사들은 권토중래한다는 이성계의 미명하에 공민황제때 조정 충신 천자 종친 황실이 모두 반도로 피난왔고 고려부흥운동을 전개했으나 역부족으로 좌절했다. 세종은 천자조선고려역사를 계승한 이씨조선임을 알고 고려사 고려사 절요를 저술케하고 대신들의 각성씨 본관을 찾아 족보를 만들었으니 고려정통 천자조선역사의 계승자가 바로

세종이었다. 한편 명주원장은 뿌리없는 홍건도적(紅巾盜賊)으로써 강남지나 반란군 수장으로 고려조선황통천자 정권을 빼앗고 천자(天子)가 됐으나 고려 백성들이 따르지 않았다. 이에 군신유의(君臣有義) 군위신강(君爲臣綱)을 주창하고 고려제후국 송(宋) 주희(朱熹)를 내세워 주자학이라 하고 이를 성리론(性理論)이라 하면서 공맹(孔孟)에 반역했고 이성계 역시 고려신하로 유명조선국을 세웠으나 백성이 따르지 않았으므로 주원장의 처지와 같았다. 그리하여 반도에 관학인 성균관(成均館)을 만들어 유생들을 교육 이씨왕가에 충성을 하도록 했다. 한편 주원장은 역사를 왜국 날조 봉방국인 한(漢) 당(唐) 송(宋)을 주축으로 북방중원 역사를 남방지나 봉방역사로 바꾸었다. 한서(漢書) 수서(隋書) 구당서(舊唐書)는 고구려조선 전년역사요 신당서(新唐書)는 통일신라(統一新羅) 조선 역사이며 송서(宋書)는 고려조선(高麗朝鮮) 역사를 말한다. 한(漢)은 미통북학(未通北學)이라 했고 당공조(唐孔逃)는 당정사무전(唐正史無傳)이라 했고 송가변(宋賈邊)은 송정사무전(宋正史無傳)이라 했으니 봉방제후국(封邦諸侯國)들은 역사가 없는 지방사(地方史)일뿐이다. 이러한 맥락에서 동방중심 서방 주변으로 퍼져간 문명은 동남아 서남아 유우아시아 중앙아시아를 넘어 유럽과 아프리카 그리고 근대 미국 발견 남북미로 문명의 씨가 퍼져나가 오늘의 인류 문명이 꽃이 피게 된 것이다.

1. 본 론(本論)

1. 진리(眞理) 사경(史經) 산해경(山海經)

인류의 사경(史經) 산해경(山海經)은 남산경(南山經) 서산경(西山經) 북산경(北山經) 동산경(東山經) 중산경(中山經) 해외남경(海外南經) 해외서경(海外西經) 해외북경(海外北經) 해외동경(海外東經) 해외남경(海外南經) 해외서경(海外西經) 해내북경(海內北經) 해내동경(海內東經) 대황동경(大荒南經) 대황서경(大荒西經) 대황북경(大荒北經) 해내경(海內經)으로 편제된 동방동이(東方東夷) 한배달사경(韓倍達史經)이다. 동이중원삼만리조선강토(東夷中原三萬里朝鮮疆土)를 총망라하고 십팔경(十八經)으로 사방을 구분하여 설명한 동이제자백가총서중(東夷諸子百家叢書中) 최고(最古) 최초의 사경(史經)인 산해경은 동이하조선

(東夷夏朝鮮) 백익(伯益)이 저술했고 곽박주(郭璞注)로 삼황오제(三皇五帝)의 전후(前後)를 상세히 정리(整理)한 경전중(經典中) 가장 으뜸이며 하도(河圖)에서부터 일어났던 역사적 사실(事實)을 기술(記述)한 것인데 600 년전 홍건적(紅巾賊) 명주원장(明朱元璋)이 지나강남(支那江南)에서 일어난 도적(盜賊) 반란군에 의해 고려조선방삼만리강토(高麗朝鮮方三萬里疆土)가 송두리째 빼앗겼고 명조(明朝) 290 년간 고려조선(高麗朝鮮)과 그 이전(以前)의 정사(正史)인 산해경(山海經)을 왜곡(歪曲)시킨 부분이 있는 것이 매우 안타까운 일이다. 산해경은 최초 당우우삼대시대(唐虞禹三代時代)인 우제(禹帝)때 백익(伯益)의 저술로 용백국시대(龍伯國時代) 60,000 년에서 한인시대(桓因時代)까지 유소이전유백여세대(有巢以前有百餘世代)로 삼황시대(三皇時代)에서 오제시대(五帝時代)의 백익(伯益)까지 상세히 기록된 인류최초(人類最初)의 사경(史經)이며 그후 위양왕총(魏襄王冢)에서 발굴된 죽서기년(竹書紀年)이 산해경을 이어 위금왕이십년(魏今王二十年)까지 칠십오편(七十五篇)과 칠편간서(七篇簡書)가 발견되어 인류역사의 발자취를 소상하게 알수있게 되었다. 이번 논고는 중요한 사적 내용을 간추려 논문으로 정리한 것인데 여기서 해(海)란 들판을 말하며 하수발해(河水勃海)란 하수가 뺨쳐바다로 들어간다는 말인데 발(勃)은 뿔칠발자이며 지금 발해만(渤海灣)이란 뜻이 아니다. 따라서 발해국명(渤海國名)은 더욱 아니며 발해국(渤海國)은 감숙이북한해지역(甘肅以北瀚海地域)이지 지금 말하는 동북삼성쪽이 아니고 발해국(渤海國)은 지금 중앙아(中央亞)지역 주변에 있었고 화녕(和寧)이 수도(首都)이며 후고구려(後高句麗)이다. 동북 삼성쪽은 몽고(蒙古)인 원(元)과 후금(後金)인 청(淸)이 일어난 곳이지 발해가 있었던 곳은 결코 아니다. 역사를 연구없이 날조 왜곡해서는 안된다. 산해경에는 하수 발해대해(河水勃海大海)라 정확하게 기록되었고 하수가 뺨쳐 동해큰바다의 만(灣)인 동해 태평양으로 들어간다는 것으로 명시되었다. 따라서 본 사경(史經)인 산해경을 통해 인류문명근원이 소상하게 밝혀졌고 용백국 6 만년과 한인씨 나라 3 천~4 천년 그리고 이를 계승한 삼황오제(三皇五帝)의 역사가 백일하에 분명하고 소상하게 기록되었으며 활동또한 분명하게 드러났고 조선삼만리봉방국(朝鮮三萬里封邦國)들과 그 지방(地方)이 분명하게 봉국명(封國名)으로 나타났다. 이러한 역사적 진실을 확인하지 않고 또한 연구(研究)되지 않은채 날조 왜곡(捏造歪曲)된 지나지류강남홍건적과 광동홍위병 모택동 정권 그리고 일제식민

날조사만 믿고 주구(走狗)들이 지금까지 발호(跋扈)하고 있는 것은 실로 가슴아픈일이 아닐수 없다. 때문에 지금도 늦지 않았다. 아세아 모든 국가들은 동방한배달(東方韓倍達) 한뿌리(一根) 역사(歷史) 문화(文化)로 공동역사교과서제작(共同歷史教科書製作)하여 한배달 문화사(韓倍達文化史)임을 학자들이 깊이 연구하고 이를 잘 배워 공생(共生) 상생(相生)하지 않으면 안된다. 편협한 국가 사상 종교 종족 이념 모두 버리고 사경문헌에 나타난 천하진리(天下眞理)를 깨닫고 하나로 우리들의 형제 자매가 살아가야 한다. 따라서 지금까지 영토분쟁 권력투쟁 사상논쟁 이념적 갈등 종교적 괴리로 반목 무서운 원자 살상무기로 인권과 인명을 해치는 전쟁으로 일관된 참혹한 전쟁과 착취로 인한 궁핍, 인권말살 적대행위는 이제 미래 21 세기 향해 종식되어야 한다. 특히 오늘날까지 이어지는 날조왜곡된 터무니없는 군국제국식민사관과 극좌 극우 사관 흥건홍위병들의 날조 역사에 파묻혀 수많은 경전과 선성들의 성서 사경(聖書 史經)들을 외면하고 600 여년 날조 흥건사 중심 그를 계승한 지나 강남 광동 홍위병 정부의 날조 왜곡사와 일제식민 100 여년의 날조사를 신주(神主)처럼 믿고 신봉하는 주구(走狗)들은 반성없이 흥건적가신(紅巾賊家臣) 유명조선(有明朝鮮) 성균관주구(成均館走狗)들 일부와 유명조선 말 고종 순종때까지 고려조선을 망하게한 흥건적 명왕조제왕(明王朝諸王)들을 봉안한 만동묘(萬東廟)를 지극정성으로 섬겨왔고 일제합방 을사오적 괴수 이완용(李完用)과 그의 조카 이병도 일제신민국(日帝臣民國) 국사(國史)를 신봉하면서 오적들은 일제로부터 작위(爵位)와 상금(賞金) 수수천억을 받아 지금껏 반성없이 자자손손 부귀영화 고관대작을 현재까지 지내오면서 명명살고 있는 한편 독립투사들은 본인은 물론 자손들이 지금껏 한국 국적도 못찾고 있다. 예로 단체 신채호 선생 중심 그 후손들이 빌어먹는 걸인신세로 살아왔고 지금도 살아가고 있다. 참으로 정의사회(正義社會)가 뭘지 알수 없다. 산해경 중심 수만권의 사경(史經)과 일반 경서(經書)에 나타난 정사(正史)의 증빙들을 뼈아프게 연구하여 들어냈고 이를 위해 평생 헌신 연구된 발표 논문과 책자들은 헌신짝같이 버리고 믿으려 하지 않고 또한 읽으려하지 않고 흥건홍위병들의 날조사와 일제 이병도 날조 왜곡사만을 신주(神主)처럼 믿는 주구(走狗)들의 천인공노할 만행과 그들을 믿고 따르는 학계 정계 일반시민들의 일부 작태에 환멸을 느끼는 바다 어찌 이럴수 있겠는가 하늘도 땅도 무심한 이런 작태는 용서될 수 없고 용서해서도 안된다. 정의의 사도들이여 이제 더 참을수

없다. 극좌극우 모화식민 사관은 더 이상 이땅에서 사라져 주기를 바란다. 정의(正義)사회 수호를 위해 통일을 말하지 말라 천시따라 이루어질 통일은 어느 개인이나 단체 괴뢰집단의 힘으로 이루어지는게 아니다. 힘으로 이루기 위해 원자탄 살상무기가 만들어졌다. 이것은 결코 아니다. 뜻모아 제집단 잘살리는 정책과 인권 자유평등 평화로 나아갈 때 인의(仁義) 정의(正義) 남북통일이 스스로 이루어지는 천하진리를 깨닫고 살아야 한다.

2. 조선연원(朝鮮淵源)

산해경제십팔(山海經第十八) 해내경(海內經)에 동해의안(東海之內) 북해의 모서리(北海之隅)에 나가라 있는데 이름이 조선(有國名曰朝鮮)이다. 천독(天毒) 또 천축(天竺) 천독(天篤)이라고도 했고 땅은 사방삼만리(地方三萬里)이며 불도가 이 나라에서 생겼다(佛道所出其國) 각 좌우에 늘어진 대국이 무릇 열여섯 개국이 다 같이 받들어 섬겼으니(各有行列左右諸大國凡十六皆共奉之) 천지가운데 가장 으뜸가는 천자국이다.(以天地之中也) 그 사람들은 강변따라 살았으니(其人水居) 조선(朝鮮)은 지금 낙랑군이며(今樂浪郡也) 천독 즉 천축국으로(天毒即天竺國) 도덕을 귀히 여기며 문서가 있고(貴道德文書) 금은 전화와 부도가 이 나라에서 나온다(金銀錢貨浮屠出此國) 월씨동남 수천리에 있다(月氏東南數千里) 따라서, 공자, 석가, 예수는 조선후예다.(魯國 : 孔子 天竺國 : 釋鵝 月氏國 : 야 소 耶 蘇)

참고문헌(參考文獻): [사기대원전(史記大宛傳) 색은(索隱) 만진남주지(萬震南州志) 열자(列子)]

(1) 요제단군왕검조선(堯帝壇君王儉朝鮮)

요해총서 발해국기상편(遼海叢書渤海國記上篇)에 발해나라는 숙신씨의 후손이다.(渤海者肅慎之苗裔也) 숙신씨는 제요도당씨의 조상나라라 하였다.(肅慎唐虞舊國也) 숙신씨는 황제를 말한다.(肅慎氏即黃帝也) 황제(黃帝)의 고손자(高孫子)가 요제(堯帝)인 단군(壇君)이다.

(2) 세종실록(世宗實錄)

세종실록 이십일년조에(世宗實錄二十一年條) 오동방 단군조선은 제요도당씨인 요임금으로부터 시작됐다고 했다.(吾東方壇君之朝鮮始於唐堯)

세종실록 이십육년조(世宗實錄二十六年條)에 언문은 모두 본래 예부터 있었던 글자이지 새로 만든 글자가 아니다.(諺文皆本古字非新字也)

※ 본문은 흥건도적 명주원장과 흥위병 중공 모택동 일제 식민주구들의 날조 왜곡 반도 사관을 중식하는 문헌 중빙이다.

(3) 요제단군왕검장지(堯帝壇君王儉葬地)

목자에 이르기를 요임금이신 단군왕검천자께서는 북방의팔적에게 사장의 도를 가르치셨다했고, 산해경에는 공산(鞞山)의 음은 곧 적산(狄山)을 말하는데 제요이신 단군왕검은 적산(狄山)의 양지에 모셔져있다고 했다. 여씨 춘추에는 요제단군왕검의 장지는 곡림(穀林)에 있다 하였는데 지금 양성현 동쪽 서편이라 하였다.

문헌(文獻: 산해경목자운요북교팔적도사장공산
之陰則此山帝堯葬于陽呂氏春秋曰堯葬穀林
今陽城縣西東)

(4) 고구려조선왕궁(高句麗朝鮮王宮)

산해경 제 6 권 해외남경에 옥저국(沃沮國)은 동쪽 경계 대해에 가까운 곳에 있는데 적산에서 해가 뜨는 곳에 고구려조선왕궁이 있다고 했다.

여기서 대해란 하수 또는 크고 큰 들판을 말하며 옥저는 요제의 기방국(畿邦國)이다.

문헌(文獻: 산해경제육권해외남경옥저국기동계
臨大海近日之所出狄山)

(5) 우당우조선(禹唐虞朝鮮)

당우우삼대조선(堯帝陶唐氏, 帝舜有虞氏, 夏后帝禹氏朝鮮을 唐虞禹三代朝鮮)이라 한다. 우임금 천자나라의 다스리는 방역은 천지에서 가장 큰 나라로 동서로 이만팔천리(東西二萬八千里)요 남북으로 이만육천리(南北二萬六千里)라 하였다. 원은 말하되 이 땅이 우임금 천자가 다스리는 크고큰 만국나라(萬國那羅) 한국(韓國) 조선이라 하였다.

문헌(文獻: 山海經海外南經禹所治天地之東西二萬八千里南北二萬六千里 沅曰此禹所治朝鮮也)

(6) 조선명산(朝鮮名山)

우임금께서 말씀하시기를 당우조선(唐虞朝鮮) 천하명산(天下名山) 오천삼백칠십산(經五千三百七十山)이요 지경이 육만사천오십육리(經六萬四千五十六里)라 하였다.

문헌(文獻: 山海經第五卷中山經管子, 莊子)

(7) 발해(渤海)

발해는 나라이름으로 후고구려이름(渤海後高句麗國名)

발해는 후고구려국명으로 발해의 수도는 감숙북방 한해지역에 있는 화녕이 발해의 수도이다.

문헌(文獻: 山海經中山經, 渤海後高句麗國名和寧在甘肅北方 蔚海渤海首都)

(8) 조선(朝鮮)

조선(朝鮮)이란 사칭(史稱) 천자나라(天子那羅)를 말하며 국(國)이란 사칭(史稱) 봉방제후국(封邦諸侯國)을 말한다. 천자나라조선이란 삼황오제조선(三皇五帝朝鮮)을 계승한 은조선(殷朝鮮) 기자주조선(箕子周朝鮮) 고구려조선(高句麗朝鮮) 통일신라조선(統一新羅朝鮮) 고려조선(高麗朝鮮)으로 천자황통적통(天子皇統嫡統)을

조선나라(朝鮮那羅)라 하고 천자봉방제후국(天子封邦諸侯國)인 한(漢國) 당(唐國) 송(宋國) 위(魏國) 초(楚國) 진(秦國) 오(吳國) 월(越國) 로(魯國) 진(晉國) 연(燕國) 제(齊國) 한(韓國) 조(趙國) 월씨(月氏國) 백제(百濟國) 신라(新羅國) 천축(天竺國) 파사(波斯國: 페르사) 대하(大夏國) 기타 만국(其他萬國) 제후(諸侯) 봉방국(封邦國)을 말한다. 명(明)은 강남지나 고려백성중흥건도적 괴수 주원장이 반란을 일으켜 세운 나라이고 청(淸)은 고려 후손 후금(後金)인 누루하치가 세운 고려나라이며 유명이씨조선은 고려천자황통을 계승했으나 명주원장의 봉방제후국으로 존재했으며 일본(日本)은 선조(宣祖)이전까지 유명조선(有明朝鮮)에 조공받았던 것이다.

문헌(文獻: 山海經, 殷本紀, 箕子周本紀, 史記, 高句
 려본紀, 新羅本紀, 高麗本紀, 明史, 金史, 朝鮮
 왕조실록, 삼국유사, 기타 문헌)

(9) 한반도(韓半島)

한반도에는 고구려 백제 신라가 존재하지 않았다. 일제군국반도 식민사관이 날조(捏造) 왜곡(歪曲)한 것이며 일본군국제국 식민지사관으로 고착한 음모인데 일제침략이후 현재까지 일제가 만든 날조 식민 반도 사관으로 경북 경주 충남 부여 공주를 백제 신라가 있었던 것으로 고착시킨 망령된 반도사관으로 미혹 교육시켰다. 통일신라의 서울은 감숙에 있는 돈황이 경주(慶州)이고 백제 멸망때 도읍지는 대륙 중원 낙양(洛陽)이다. 한반도에는 삼국이 존재하지 않고 도둑들이 파견 경북 경주 도둑 부여 공주 도둑이 다스렸고 부여도둑 아들이 일본을 다스렸다. 일본 우전에서 발견된 스타아치망경참조바람. 공주무령왕릉이 아니고 영동대장군백제사마도둑으로 그 지석이 발견 현존하고 있다. 이는 역사적 진실이며 황산벌 싸움은 중원 황산중심 황산벌싸움이지 논산 황산이 아니다. 터무니없는 날조왜곡된 역사를 믿고 현재까지 배우고 가르치면서 반도사관으로 고착시킨 원흉일제와 그 주구(走狗)들은 마땅히 그 책임을 면할수 없으며 고구려 패망 당시 서울은 중원 서안(中原西安)인 장안(長安)이었다. 일본인들이 중원대륙 극동에 있는 한반도에서 일본열도로 고구려 백제 신라인들이 건너가 이룩된 일본 역사이므로 고구려촌 백제촌 신라촌들이 집성촌으로 이루어졌기 때문에 그들은 일제식민 사학에서 고구려 신라 백제가 마치

한반도에서 자생하였던 것으로 날조 왜곡사를 만들고 반도인들이 그렇게 믿게 만들었다. 일제식민주구들 을사 오적선과 이병도중심 날조사 신고한국사를 저술한 78 명 저술자들의 작태는 그 후계자들에 의해 지금도 계속 반성과 연구없이 오늘날까지 이어지고 있는 현실이며 조선왕조실록 태종이방원 4 년조에 조선인구 총호수 15 만호 32 만명이었고 고려 성종때 기방 210 만호에 500 만명으로 기타봉방은 포함되지 않았다.

(10) 경성제국대학(京城帝國大學: 현서울대학)

일제가 만든 일본식민주구들을 길러내는 기관으로 을사오적괴수 이완용 철손국사편찬 위원장, 장관, 중심 이근택 이지용 박제순 권중현 등 또 이완용 친조카 일제날조사를 만든 이병도 철손국립대총장, 청장들이 국적불명 일제신민국 이병도국사 중심 그 추종자들의 소굴로 현존하고 있다.

(11) 성균관(成均館)

유명이씨조선(有明李氏朝鮮) 성균관(成均館)은 흥건도적(紅巾盜賊) 강남지나(江南支那) 주원장(朱元璋)이 고려 백성으로 반란을 일으켜 고려조선(高麗朝鮮) 천자나라(天子那羅) 금수강산(錦繡江山) 삼만리(三萬里)를 뚫째로 빼앗고 명조가신(明朝家臣)을 길러내는 주자학(朱子學)인 이기론(理氣論)과 날조(捏造) 왜곡(歪曲) 사(史)를 만든 명조(明朝)와 이씨왕조(李氏王朝)에 충성(忠誠)을 바칠 주구(走狗)들을 길러냈던 기관으로 현존하고 있다.

(12) 원생고려국일견금강산(願生高麗國一見金江山)

이 말은 서양인들이 동방동이중원천자고려나라에 있는 삼만리 금수강산을 한번 구경하기를 소원한다는 뜻이지 한반도에 있는 금강산을 말한게 아니다. 고려조선(高麗朝鮮) 천자나라(天子那羅) 사방삼만리(四方三萬里)에 천지(天地)에서 가장 아름다운 오천삼백칠십산(五千三百七十山)이 있는데 천하절경(天下絶景)인 이산들을 한번 구경한다면 인생일생, 이보다 더 큰 영광이 어디 있겠나 하는 소원이다. 한반도는 뭉쳐 흥두개로 밀면 사방천리가 못된다. 금강산 같은 것은 비교할 수 없는 수많은 비경산들이 고려조선 삼만리 강토에 있는 것이니 지금 중원

삼만리강토가 바로 고려역사문화 영토요 그 땅에 살고 있는 모든 사람들이 바로 고려조선천자나라 백성들의 후예들이고 모두 한배달(韓倍達) 자손들로 형제자매이니 역사문화 혈연공동체로 한, 중, 몽, 일은 공동 역사 교과서 제작하여 한뿌리 공동 역사 혈통문화를 계승 발전해가야 할 것이며 국가 종교, 사상, 이념의 벽을 허물어 이를 모두 버리고 동이 한배달자손들로 만대 후생 위해 자유, 평화, 평등, 상생 공존공영 역사문화공동체를 이룩하지 않으면 결코 안될 것이며 우리 인류들은 수만년 조상(祖上)이 물려준 전세(專賞)의 땅에 세(貰) 살다간다는 천하진리(天下眞理)를 터득해야 한다.

III. 결 론(結論)

1. 북경원인(北京猿人)

북경원인(北京猿人) 후예(後裔)가 바로 용백나라(龍伯那羅)이며 용백나라 후예(龍伯那羅後裔)가 한인씨나라(桓因氏那羅)로 계승(繼承)되었는데 인류시원지(人類始原地)는 신(神)만이 알수 있으나 인류문명시원지(人類文明始原地)는 분명한 역사적(歷史的) 증빙(證憑)으로 나타나고 있다는 사실(事實)이다. 한인씨(桓因氏 BC7199) 이후(以後) 삼황(三皇) 오제중심(五帝中心) 문명시원지(文明始原地)는 삼위태백(三危太伯) 천산곤륜(天山昆侖) 신주에덴중산(神州口鍾山)인 에덴동산(口東山) 중심 기방(畿方) 팔백리(八百里)에서 오천리 중심(五千里中心) 사방삼만리(四方三萬里) 천자나라방역(天子那羅方域)에서 퍼져나간 인류문명(人類文明)은 일만년(一萬年)의 세월(歲月)속에 오늘의 찬란한 문명(文明)의 꽃을 피었다.

2. 인류역사(人類歷史)

인류의 역사(人類歷史) 속에 가장 위대한 최초(最初)의 경전(經傳)인 산해경(山海經)은 결승시대(結繩時代)와 하도시대(河圖時代)를 중심(中心)한 전후세계(前後世界)를 기록(記錄)한 사경(史經)이다. 본론(本論)에서 언급한 역사적 사실을 바탕으로 조선삼만리강토(朝鮮方三萬里疆土)를 제일권(第一卷) 남산경(南山經)에서 제오권(第五卷) 중산경(中山經)까지 분류(分類)했고 제육권(第六卷)

해외남경(海外南經)부터 제십사권(第十四卷) 해외북경(海外北經)까지 그리고
 해내동경(海內東經)까지 봉방소국(封邦小國)들의 위치(位置)부터 지리적조건
 (地利的條件) 명산(名山) 기후(氣候) 풍토(風土) 물산(物產) 등을 소상하게
 정리(整理)했으며 제십오권(第十五卷) 대황동경(大荒東經)에서 제십팔권(第十八卷)
 해내경(海內經)까지 총체적(總體的) 내용(內容)을 정리한 사경(史經)인 산해경
 (山海經)은 그 나라들의 위치와 명산(名山) 평원(平原) 물산(物產) 기후(氣候)들을
 정리한 것을 자세히 살펴보면

3. 조선나라(朝鮮那羅)

조선나라중심(朝鮮那羅中心) 동서남북(東西南北)을 망라해서 지금
 ①동북아세아(東北亞細亞) ②동남아세아(東南亞細亞) ③서남아세아(西南亞細亞) ④
 유우아세아(西歐亞細亞) ⑤중앙아세아(中央亞細亞) ⑥스키타이(北方亞細亞)
 전역(全域)에까지 그 방역(方域)이 미쳤다는 역사적 사실을 직시(直示)할 수 있다.
 오제조선봉방만국중심(五帝朝鮮封邦萬國中心)에서 고려조선(高麗朝鮮)까지
 사방삼만리강산(四方三萬里江山)에 천자조선(天子朝鮮) 통치권(統治權)이 미쳐 그
 어진(仁) 정치(政治)가 포덕천하(布德天下)하여 천하만민(天下萬民)이 복된 삶을
 누리고 살았음을 입증(立證)하는 것이다. 왜냐면 한인씨(桓因氏) 이래(以來)
 삼황오제의덕(三皇五帝之德)은 인(仁)의 극치(極致)를 이룬 요순치세(堯舜治世)에서
 그 유례(有例)를 살펴볼 수 있고 어진(仁) 천자의덕(天子之德)에서 그 모습을 살펴볼
 수 있다. 환언하면

4. 삼황오제(三皇五帝)

삼황오제(三皇五帝)의 성인(聖人) 덕치(德治)는 인류문명(人類文明)을 오늘에
 이르게하기에 충분하다. 오늘날에 말하는 ①정치면(政治面)에서
 인의덕치대도(仁義德治大道)를 펴서 성(聖)스런 성인(聖人) 정치(政治)를 폈고
 ②경제면(經濟面)에서는 만백성(萬百姓)에게 양생구휼의덕(養生救恤之德)을
 선성(先聖)들이 몸발쳐 실천(實踐)했고 ③사회면(社會面)에서는 만백성(萬百姓)을
 천자식 부모형제(親子父母兄弟)같이 생각하여 복된사회(福祉社會)를
 실천(實踐)했으며 ④문화면(文化面)에서는 각종(各種) 기계문명(機械文明)을
 천자(天子) 스스로 발명(發明)하여 생활(生活)에 유용(有用)케 하였으니

일월역상(日月曆象)을 통해 천하만민(天下萬民)의 생활(生活)을 편리하게 만들어 천하(天下)를 경륜(經綸)했으니 그 모습들을 총망라(總網羅) 정리(整理)한 사경(史經)이 산해경(山海經) 죽서기년 (竹書紀年)이다. 그후대(其後代)에 사서오경(四書五經)으로 정리(整理)하여 천하만백성(天下萬百姓)들에게 진리(眞理)의 도맥(道脈)을 전(傳)하였으니 인윤대도(人倫大道)가 오늘날까지 계승(繼承)되어오고 있는 진리(眞理)의 낙(絡)이다.

參考文獻

산해경(山海經) 죽서기년(竹書紀年) 사기(史記) 한경대전(韓經大典)
 고유주여씨춘추(高誘注呂氏春秋) 설문(說文) 예기(禮記) 왕회해석문(王會解釋文)
 옥편(玉篇) 곽의정의(郭義正義) 대대례(大戴禮) 수경주(水經注)
 대우각석지(大禹刻石誌) 회남자(淮南子) 박물지(博物志) 초학기(初學記) 장자(莊子)
 진서(秦書) 창힐편(倉頡篇) 이윤(伊尹) 우익지서(禹益之書) 장씨지리지(張氏地理志)
 태평환우기(太平寰宇記) 대원전(大宛傳) 만진남주지(萬震南州志) 열자(列子)
 초학기(初學記) 하도(河圖) 신이경(神異經) 화양국지(華陽國志) 목천자전(穆天子傳)
 황포시(皇甫謐) 금사지리지(金史地理志) 이아석지(爾雅釋地) 괘지도(括地圖)
 예기(禮記) 주서왕회(周書王會)

At the Threshold of the King: Reflections on “Chinese” and “Greek” Knowledge in al-Ghazali’s “Marvels of the Heart”

Edward Omar Moad
Department of Humanities, Qatar University

The celebrated Muslim thinker, Abu Hamid al-Ghazali (1058-1111) is perhaps best known in the Islamic tradition for his magnum opus, *Revival of the Religious Sciences*. In the chapter entitled, “Marvels of the Heart,” he tells the following allegorical tale.

“The story is told that once the Chinese and the Byzantine Greeks vied with one another before a certain king as to the beauty of their workmanship in decorating and painting. So the king decided to give over to them a portico so that the Chinese might decorate one side of it and the Byzantine Greeks the other side, and to let a curtain hang down between them so as to prevent either group from looking at the other. And he did so. The Byzantines gathered together numberless strange colors, but the Chinese entered without any color at all and began to polish their side and to furbish it. When the Byzantines had finished, the Chinese claimed that they had finished also. The king was astonished at their statement and the way in which they finished the decorating without any color at all. So they were asked, “How have you finished the work without any color?” They replied, “You are not responsible for us; lift the veil.” So they lifted it, and behold on their side there shone forth the wonders of the Byzantine skill with added illumination and dazzling brilliance, since that side had become like unto a polished mirror by reason of much furbishing. Thus, the beauty of their side was increased by its added clearness.¹”

Taken out of its context in this way, and on a first read, this story initially seems simply to express an eleventh century Muslim perspective on comparative Greek and Chinese styles of artwork and by extension, possibly, comparative Greek and Chinese culture and philosophy. And it may, indeed, express this, in view of the fact that Ghazali seems to imply, in saying that ‘the story is told,’ that it was already in circulation at the time of his writing, and not something of his own creation. I do not have any information on the context of the story’s origin or its intended purpose before Ghazali’s reference. But it would be interesting to know what this might tell us about medieval Islamic perceptions of the culture and thought of the Far East, which is a topic much less discussed than that of the interaction between Islamic and Greek thought.

Be that as it may, Ghazali’s expressed intent here is to illustrate a difference between two alternative modes of knowledge – that of discursive reasoning on the one hand, and of spiritual intuition on the other. “The care of the saints in cleansing, polishing, purifying, and clarifying the heart until the nature of the Real shines forth clearly therein with utmost illumination is like the work of the Chinese,” he writes, “The care of the learned and the philosophers in acquiring

¹ Al-Ghazali, 71-72

and adorning knowledge, and the representation of this adornment in the heart are like the work of the Byzantine."²

Still, it is crystal clear to me why Ghazali would choose to represent discursive reasoning by the image of Greek artisans applying multi-colored paint to create ornate patterns and 'representations' on an opaque wall. It is a perfect analogy to the project of representing the structure of reality through highly developed systems of logic and conceptual schema for which the Greek intellectual tradition was known. It is, therefore, very unlikely that it was by sheer accident that Ghazali chose the image of Chinese artisans in this way to symbolize the other form of knowing; and on my limited understanding of Taoism, at least, the image of clarifying and polishing the facing wall into a mirror – essentially emptying it of any of its own color and character to make it accessible to reception – does seem to be a suitable metaphor for the spirit of that tradition. But I will leave it to experts in Chinese philosophy to make the final judgment on that. However it stands, I think that the way Ghazali uses the allegory here provides good reason to believe that he had some idea of what he considered to be a Chinese approach to knowledge, and that he saw at least some sort parallel between it and the Sufi approach to knowledge which it is his aim to explain in this context.

The parable is also a very appropriate symbol of the writer, himself; for if there is one thing that Ghazali is known for in the Islamic tradition, it is his accomplishment in re-articulating the ultimate unity and relationship between the experiential Sufi tradition and the discursive traditions of Islamic jurisprudence and philosophy as a coherent whole, just as the two walls of the portico compliment one another in forming a single architectural masterpiece at the entrance to the King's palace. Illustrating this relationship is the explicitly stated purpose of the parable. Yet, as is the case in many places where Ghazali treats more subtle topics, my feeling is that there is even more here which he intends for the reflective reader to understand. For this reason, I will take some liberty in what follows, to speculate as to what other insights this allegory may lead us.

Let us begin by considering the allegory from a somewhat less esoteric perspective, and take the interpretation of this portico straightforwardly as representing two distinct cultural paradigms. At this level, the portico itself represents the interactive relation between cultural paradigms. This introduces the question, at the center of much of the current discussion about multiculturalism, of how such a relation is possible? Contemporary discourse here has returned to a perennial dilemma, which is really the epistemological 'problem of the criterion' as it emerges in the discourse on culture, and appears to force on us a choice between cultural chauvinism and cultural relativism.

We can find our way into the problem via a politicized argument - currently being advanced by representatives of what might be called a school of European Enlightenment revivalists - that amounts to the assertion that one must either acknowledge the values and ideas of the European Enlightenment as uniquely,

² Ibid, 72

absolutely and universally valid, or adopt cultural relativism. At least, this is the dilemma entailed by their argument in its usual form, that is: cultural relativism is false; therefore, the Enlightenment paradigm alone is absolute and universally valid.

But let us lay aside the clearly false dilemma of this politicized rhetoric, and consider the genuine philosophical question underlying it. The dilemma then confronting us is that either cultural relativism is true, or there is *some* cultural paradigm that is absolute. In this case, if cultural relativism is false, then there is some cultural paradigm that must be taken as absolutely superior to all others, and which represents the single ultimate standard against which all others are to be understood and evaluated. A common argument for cultural relativism indeed depends, in reverse to that of the Enlightenment revivalists, on just this dilemma.

This argument begins with the proposition that any rational comparison between two things requires an independent standard of judgment. Any such standard represents a specific axiological-conceptual paradigm. So, any claim that one paradigm is superior to another assumes some specific paradigm under which the judgment is made. But, the claim, that one paradigm is absolutely superior and universally valid, must assume *that* paradigm as the standard of judgment. That, however, amounts to a circular argument – every measure measures up to itself better than any other. Therefore, one can never rationally judge one culture as superior to any other. Every culture is, therefore, equally valid, because values across cultures are incommensurate (there is no common measure between them), and can only be judged against themselves. Thus, to judge a feature (practice, idea, or value) of a culture as superior to a feature of another is always brute chauvinism, and leads to imperialism, tyranny, and other evils.

Consider, then, the following three sorts of responses by opponents of cultural relativism. One is a bad argument that goes something like this: If cultural relativism were true, then our culture is not superior to others. But our culture is superior to others. Therefore, cultural relativism is false. Obviously, that is bald, question-begging chauvinism. But two other arguments deserve serious consideration.

The first is that cultural relativism precludes the logical possibility of growth and transformation. This is because growth and transformation within a culture involve modifying the paradigm in ways that are judged to be improvements, and such a modification clearly entails a judgment of the paradigm itself. But according to cultural relativism, such a judgment, even if possible, is always invalid, since it involves the application of a separate, specific, and incommensurate paradigm. It follows that real 'change for the better' is logically impossible. In fact, it seems to follow that any change in a culture must always be an illegitimate imposition of an alien set of values.

The second objection to consider is that cultural relativism contradicts itself by assuming a specific paradigm of judgment in making its claims, at a number of

levels. First, against the inessential, but usually connected claim, that cultural chauvinism is wrong and leads to certain evils, one of course may object that this is to impose a specific cultural paradigm, according to which chauvinism, imperialism, tyranny and the like are evils, onto other cultures with different standards according to which these may not be evils. To condemn cultural chauvinism is itself an instance of cultural chauvinism.

Secondly, the claim that cultures are 'equally valid' presupposes a common measure of validity that applies to all of them - the very thing that the relativist denies. Otherwise it is a meaningless statement. Perhaps all cultures are equally invalid. If there is no difference between the two, then they are both meaningless propositions. But if there is, then there must be some standard of validity being applied to all of them, and that standard may be different from the standard applied within the cultures themselves; if not, then all cultures would be the same rather than diverse.

A third possible contradiction involves the premise that a 'rational' (as opposed to chauvinistic) judgment requires an independent standard. This, it may be argued, assumes a paradigm and concept of 'rationality' that, according to cultural relativism, may only be valid for specific cultures. Of course, the relativist might respond that to fault their position because it contradicts itself is, just again, to invalidly apply a specific paradigm according to which self-contradictions are false. Once it has gone this far, however, it is clear to see how the very possibility of interactive relation is called into question (and not just across cultures).

Let us consider these objections to cultural relativism in turn. As for the argument that cultural relativism precludes growth and transformation, we should first notice that this argument is commonly confused with, or collapses into, simple Euro-chauvinism. An indicator that this is happening is that the importance of allowing the possibility of growth and transformation ('progress') is brought home with reminders of historical instances of social 'progress', all of which happen to be features of post-Enlightenment European history (or the effects of its influence on other cultures). So we end up with an argument like the following: If there is no such thing as progress, then our cultural accomplishments cannot be the measure of progress. But our cultural accomplishments are the measure of progress. Therefore, there is such a thing as progress.

Once again here, the political rhetoric is separable from the real philosophical consideration, for aside from the chauvinistic obfuscation, it nevertheless remains clear that growth and transformation is a factor of the life history of cultures, and as something that can be observed and measured from within the culture itself, without necessarily measuring it against the external standard of some other single culture's accomplishments (western or otherwise).

Secondly, it is undeniable that such transformation is driven by the aspirations of the people, and informed by the interaction between people across cultures, and that these transformations include changes, not only in the means of fulfilling

these aspirations, but also in the very nature of the aspirations – the values and ideals of a culture, or at least the articulation of those at any given point in its history. Lastly, the fact that aspirational transformations can occur in a culture entails the possibility of aspirational evaluation; that is, selective judgment as to the basic values and ideals (even if conceived as merely 'natural' selection), and hence, comparison and the ultimate commensurability between diverse aspiration-paradigmatic options.

Then the question is: how is this possible except on the basis of some kind of meta-paradigm – some articulated set of values and ideals, external to the measured set, which serves as their measure? And if there is such a paradigm, then how does it avoid the circularity or brute chauvinism that it apparently must entail? How does one measure the measure? Well, the Euro-Enlightenment revivalists will claim that their measure of measures avoids circularity and chauvinistic brutality simply because it is not the paradigm of a specific culture, but Reason itself, understood as transcending any culture.

Now, I do think that, at one time, this term, 'Reason' – as it was used by certain Enlightenment thinkers – did have a transcendent connotation, expressing an aspiration to reach out beyond the confines of a specific culture to something understood as the very condition of possibility for cultural transformation, and giving birth to their faith in the 'infinite perfectibility of man'. The vast difference, however, in the case of today's Euro-Enlightenment revivalists is evident in the fact that the chauvinistic argument against cultural relativism itself implies that any further 'perfection' for humanity is impossible. For if, indeed, the European Enlightenment represents the very measure of progress, than any advancement beyond that is nothing less than absurd.

It is for this very reason that the false dilemma – between the Enlightenment and cultural relativism – is imposed in most of the contemporary western discussion. It is the defensive posture of a culture that, having once upon a time framed itself on an openness to possibility, has now closed itself around a set of possibilities that it had framed once upon a time. Thus, we are told that history has ended, and that now, any attempt to add a chapter is a threat to humanity itself. Meanwhile, the climate warms, global disparity increases, and violent conflict spreads – markedly between the governments of the wealthy nations and the people of poor nations, either directly or through proxies. So much for the infinite perfectibility of man.

'Reason', then, in the sense in which it is used in the assertion of the absolute superiority of the Enlightenment, is the expression of a specific, concretized cultural paradigm. Thus, this insistence that all cultural transformation be measured against it does entail brute circularity. And, as we have noted, such chauvinism precludes the possibility of growth as effectively as relativism. But, there must be some 'ground' of commensurability, as the condition of possibility of such a process. So, if 'Reason' is something that someone else has already gotten to the bottom of, then perhaps we just have to go beyond it in order to find that ground.

This brings us to the last argument, that cultural relativism entails contradictions. And that it does. Indeed, you will have sensed by now that I am going to flatly agree that cultural relativism is false. Growth and transformative interaction between cultures occurs. Therefore, the basic values of various cultures are not ultimately incommensurate. Therefore, just as it is conceivable that a culture can do better at one time in its history than at another (which is what cultural aspiration itself entails), so it is that a culture at some time in its history can be doing better or worse than another culture at a time. And I want to contend that we can admit this possibility without assuming to have in hand any absolute standard by which this is measured, and perhaps without even assuming that it is possible to have such a measure 'in hand.'

In the first instance, this follows from the fact that cultural relativism does entail fatal contradictions, as the argument has it. And despite the obvious objection, this is not to arbitrarily impose on the view a specific paradigm of rationality that prohibits self-contradiction. A position that entails self-contradictions does not require the imposition of an external paradigm in order to be negated. It negates itself by its own self. All we are doing here is pointing out that it does so.

To see what Ghazali's allegory can teach us about cultural interaction, we must first note something of its context. The central aim of the text in which it appears is self-knowledge, in line with the tradition of the Prophet Muhammad, to which Ghazali frequently refers, that to know oneself is to know one's Lord; that is Allah, who is also *al-Haq* ('the Reality'). Self-knowledge is the key to reality. Here, the 'heart' (*qalb*), is taken as referring to the self, and its nature is compared, by analogy, to that of a mirror, as the process of purifying the heart is compared that that of polishing a mirror. The aim of polishing the heart is to facilitate its purpose in reflecting the 'true nature of the real' by removing from its surface any obstruction by the stain of anything other than its original nature. In this case, however, its true nature is, in a sense, that it has no specific nature of its own other than its receptivity and capacity to reflect the true nature of another. There is some similarity here to Aristotle's notion that the intellect must have no specific form of its own, so that it can take on the form of its object without distorting it.

I understand a clear connection between this idea and that expressed in the opening statement of the *Tao Te Ching*, that "The Tao that can be named is not the Tao." To name is to specify a nature - a quiddity, or *mahiyya* ('whatness') in the terminology of ibn Sina, as a dimension of every *thing*, and which is conceptually distinct from its dimension of *wujud* ('existence'). Existence as such, however, cannot be positively conceived. And this is the key issue behind certain criticisms of ibn Sina's concept of *al-Wajib al-Wujud* (the 'Necessary Existent') on the part of Ghazali, which he expressed in the *Incoherence of the Philosophers*. The crux of this criticism can actually be illustrated by use of the portico analogy. Framing the concept of the 'Necessary Existent' in the way ibn Sina had it, would be something like the Greek artists attempting to *represent*, through colored paint on an opaque wall, the intrinsic nature of the Chinese 'mirror' wall, facing it.

So the Greek wall now represents *mahiyya*, quiddity, essence, determinate, actualized being, or perhaps, as the Tao Te Ching has it, the 'ten thousand things'. The facing Chinese wall, on the other hand, represents *wujud*, existence, indeterminate and non-delimited possibility, and - at the risk of doing violence in interpretation - what is referred to as Tao. Another useful analogy here, frequently used by Ghazali and other Islamic Philosophers and Sufis, drawing from the text of the Qur'an itself, is *Nur* ('light'). Light is discussed at length as that which is not itself seen, except through its being that which makes manifest all that is seen. In this sense it is precisely like the mirror. When you look into the mirror, you do not see the mirror as such. You see only the reflection of things other than the mirror; which are yet *none other* than the mirror. *Wujud* is not *a thing* among other things, as might be conceptualized as a 'Necessary Existent.' It is 'that by which' (and here language reaches its limit) all things are; the light by which all things are manifest, or the mirror in which all things are reflected.

The analogy we are considering here, however, is not light or a mirror, but a portico inseparably joining two walls - one which has been made *like* a mirror facing another, opaque, and effaced with an elaborate, fixed, representational design. Two walls arranged in such a way that each fulfills the *telos* of the other: one to reflect and the other to be reflected. Standing at the entrance of this hallway, how can one tell which wall is which?

So we are not talking about Being, but a specific, determinate being of a special sort; a structure of clay joined with the *Ruh* ('Breath') of God; a being that *reflects itself*. By no means without its determination and consequent limitation as a being with a specific nature, but notably such that, essential to its nature is its capacity to reflect - its own nature and that of others. And this includes the capacity to reflect on the reflective dimension of its nature (and thus, to know its Lord through knowing itself). In parallel terms it is an actualized locus of delimited possibility - a *thrown projection*, to borrow from Heidegger.

But this discussion could go on, and what has it to do with the more clear-cut problem of how cultural inter-relation is possible? It starts with the fact that the dilemma between cultural relativism and cultural chauvinism was imposed on us by the idea that the commensuration between distinct axiological - conceptual paradigms, necessary for the possibility of fruitful cultural interaction and transformation, requires as a ground some specific 'meta-paradigm' which is given the privileged status of trans-cultural universal validity. Any rationale for such a status would necessarily be circular, equally applicable to any paradigm, and therefore chauvinistic, the alternative being relativism.

But any idea of a specific cultural paradigm is 'opaque' in the terminology of our allegory; it is a representation painted on the 'Greek' wall. As such, it does not fully represent the nature of a culture, since it does not fully represent the nature of the human being, for whom culture is a dimension. It is a kind of objectification of what is in fact a living manifestation of a process of reflection, which constitutes the essence of being human. A human culture, like its human members, has both its reflective and opaque dimensions - its dimension of

reflection and openness to possibility, along with its definable, concrete, actuality. And, though an essential part of the process of self-understanding is the representation of the human as a reflective locus of possibility, the representation of that dimension of humanity is a necessarily 'opaque', misrepresentation (as are these very sentences); a description of 'that which is without description,' and cannot, therefore, be anticipated or limited by any specific, concrete paradigm.

That being said, cultural paradigms may or may not make room, in their conceptions of the world and human nature, for this non-limitable and hence, ineffable dimension. The space for this is commonly indicated in the 'opaque' representation through analogy, poetry, and other means of indication, where the ability of straightforward expression in language breaks down. A noteworthy example of such a mechanism is the Zen *koan*, which aims to lead the mind to the limits of its representational capacity. These are cultural paradigms that acknowledge an element that may be variously described as the Divine, the Transcendent, the Beyond-Being, or the Tao. I am by no means trying to say that such paradigms are all fundamentally equivalent in some sense. On the contrary, they are very diverse. What they do share in is acknowledgment of that which, in principle, cannot be contained by any paradigm as within a closed, thoroughly thinkable system. This entails the acknowledgment of an element of possibility that is ultimately inexplicable by means of any concretized actuality (including any actual projection of a determinate possibility).

From such an acknowledgement, it follows, for instance, that the possibility of real intercultural relation, and that of fundamental growth and transformation within cultures, does not require the existence of an actualized 'meta-paradigm' as the common measure, or ground of commensurability. Cultural paradigms that do acknowledge this dimension are therefore not faced with the dilemma of chauvinism or relativism. From the paradigm of a thoroughgoing rationalism, it would be asked, from where do we find the means of escape from this dilemma? And from within such a paradigm, the answer can only be: from out of nowhere.

The Post-communist Condition in Mongolia

Professor S. Molor-Erdene, Mongols Mind Research Institute, Ulaanbaatar, Mongolia

Summary

Mongolia is one of the countries with a socialist past which ended with perestroika in 1990 in Soviet Union and Eastern Europe. Today Mongolia is in a transition period. In this paper, I want to discuss two questions. First what happened with this free market oriented capitalist economy in Mongolia? And second does Mongolia have a parliamentary democracy?

The Mongolian conversion from a Buddhist religious country to a secular socialist industrial country is a good example for Tibet. Also the Mongolian transition from socialism to democracy may a good or bad example for North Korea. In this paper I present the Mongolian successes and failures of modernization.

1. Post-Communism and Political Philosophy

Post-Communism is a name given to the period of political and economical transformation or transition in former communist states located in parts of Europe and Asia, in which new governments aimed to create free market oriented capitalist economies with some forms of parliamentary democracy.

The "Socialism" Project in Mongolia was not finished. It was interrupted. Now we have in Mongolia another project: "Democracy". Mongolia is on the way to democracy.

The process of political transformation is now to be determined in advance. Its goal is already known – incorporation into the global capitalist system of Western liberal democracy. From that point on, the concept of transition has been almost exclusively applied to the so-called post-communist societies and denotes a transition to democracy that began with the historical turn of 1989–90 and continues, more or less successfully, mostly in Eastern Europe.

Political philosophy can be defined as philosophical reflection on how best to arrange our collective life - our political institutions and our social practices, such as our economic system and our pattern of family life. (Sometimes a distinction is made between *political* and *social* philosophy, but I shall use 'political philosophy' in a broad sense to include both.) Political philosophers seek to establish basic principles that will, for instance, justify a particular form of state, show that individuals have certain inalienable rights, or tell us how a society's material resources should be shared among its members. This usually involves analyzing and interpreting ideas like freedom, justice, authority and democracy and then applying them in a critical way to the social and political institutions that currently exist. Some political philosophers have tried

primarily to justify the prevailing arrangements of their society; others have painted pictures of an ideal state or an ideal social world that is very different from anything we have so far experienced

2. Mongolia-An example for Tibet?

The Mongolian experience of transitioning from a deeply religious Buddhist country to an educated country from 1924 to 1990 may be important experience for Tibet. Karl Marx, Friedrich Engels, Vladimir Lenin and other communist theoreticians left many ideas on how to develop a socialist state. Mongolia was such a socialist state.

Above all Communism is of itself a universal doctrine. It is addressed to the whole of humanity. And the Soviet experiment was an attempt to create a model of society, which could potentially be realized in any country.

My analysis of Communism is dictated not by the desire to justify or judge it, but exclusively by the desire to understand it.

In the year 1924, Mongolia has decided to go from a deeply religious Buddhist country directly to a socialist political system which was suggested by Moscow because it was not possible to go to capitalism as usual. Mongolia had no industry, no schools, no university, and no medical system. People were illiterate. From 1924 to 1990, Mongolia developed from very under-developed country to industrial socialist country. Mongolia modernized their society. And, Buddhism lost his holy dictatorship. Mongolia became secular. It is a position that religious belief should not influence public and governmental decisions.

Tibet can be like Mongolia going from deep under-developed religious country to an educated industrialized better country. The Dalai Lama betrayed Tibet. Tibet people can take their fate into their own hands. Tibet can modernize its society. Of course, it is a complicated process to be like Mongolia, a laicist country. Laicism is a concept of a secular society, denoting the absence of religious involvement in government affairs as well as absence of government involvement in religious affairs.

Ludwig Feuerbach discusses the "false or theological essence of religion," i.e. the view which regards God as having a separate existence over man. Hence arise various mistaken beliefs, such as the belief in revelation which he believes not only injures the moral sense, but also "poisons, nay destroys, the divinest feeling in man, the sense of truth," and the belief in sacraments such as the Lord' Supper, which is to him a piece of religious materialism of which "the necessary consequences are superstition and immorality."

Perhaps for the Eastern European Countries, socialism was underdeveloped in comparison to Western countries. But for Mongolia socialism was a big rescue, industrialization and education.

Immanuel Kant said about Enlightenment: "Have courage to use your own understanding!"--that is the motto of enlightenment.

The Soviet Union demonstrated the possibility that a society could exist outside of a market economy. Until the appearance of the Soviet Union all non-market socialist models for the construction of society had remained theoretical and utopian. The Soviet Union showed that the capitalist market is not a vital condition for society to function effectively. The circumstance of the existence of the Soviet Union was limited in time and can not serve as a repudiation of this basic fact.

This means that the Soviet experience of a socialist non-market type of organization for society could in the future serve as a prototype for the creation of a society of the same type – although it could be on a completely different basis and in completely different historical circumstances

3. Mongolia-An example for North Korea?

The experience from socialism to transition in the years from 1990 to the present is also important to North Korea. But, these experiences are not only positive. We can call post communist transformation as "Building capitalism". They produced oligarchic capitalism. Karl Marx believed capitalism brought prosperity to only a few and poverty to many.

In post-communist transition Mongolia entered serious economic crisis with high inflation and output nearly in free fall. There were three big problems:

- Shock therapy
- Explosion of crime
- Oligarchs

In economics, shock therapy refers to the sudden release of price and currency controls, withdrawal of state subsidies, and immediate trade liberalization within a country, usually also including large scale privatization of previously public owned assets. American economists developed the idea of this shock therapy and many countries, like Mongolia, suffered economic crises through this idea. I call it "hegemony". But it is an inhumane idea and is a psychic shock for people.

The explosion of crime means that during transition, all values, morals, and rights are thrown into chaos. The society is collapsing. The country is still in a situation of transition from one constitution to another constitution. There is a vacuum of rule and law. Hobbes said in his book "Leviathan": War of all against all. The privatization was a great destruction of human capital.

The oligarchs started small. Before perestroika, they lived the lives of citizens, stuck in a dead-end system, cramped apartments, and long bread lines. But as Communism loosened, they found gaps in the economy and reaped their first fortunes by getting their hands on fast money. As the

government weakened and their businesses flourished, they grew greedier. The state auctioned off its own assets, and they grabbed the biggest mines, and factories through privatization.

They went on wild borrowing sprees, taking billions of dollars from gullible Asian or western lenders. When the currency collapsed, the tycoons saved themselves by hiding their assets and running for cover. This is a saga of brilliant triumphs and magnificent failures, the untold story of how a rapacious, unruly capitalism was born out of the ashes of communism.

Post-communist transformation has been an intense battle. On one side of the barricades stood radical reformers, who wanted to build a normal society. Their main opponents were rent seekers, not old communists. The rent seekers' goal was plain: to make as much money as possible on transitional market distortions. Their endeavors led to a great misallocation of resources and slumping output. Their hunger for state subsidies and subsidized credits boosted inflation, disorganizing the whole economy. All their successes skewed income and wealth distribution in their favor.

After 1990, Mongolia, like other East European countries, went from socialism to so called democracy. But it failed. Political scientists from industrialized countries remarked that Mongolia is in the way to democracy. We have to do our homework ourselves. In socialism we had a society with no classes. Today, we have classes with no society.

And in our time, many sociologists consider the cultural revolution of 1968 the point of transition from the society of production to the society of consumption. The transformation states are mostly authoritarian and pervasively corrupt: Not democracy but kleptocracy. It is a term applied to a government subject to control of fraud that takes advantage of government corruption to extend the personal wealth and political power of government officials and the ruling class (collectively, *kleptocrats*), via the embezzlement of state funds at the expense of the wider population, sometimes without even the pretense of honest service. The term means "rule by thieves".

4. Mongolian dream: Asian High Tech Countries

Mongolia is a developing country like other countries in the third world. Mongolia has to develop. Through definition, a developing country is a term generally used to describe a nation with a low level of material well-being.

On the other hand, Mongolia is in a period of frustration. The Four Asian Tigers or Asian Dragons are the highly developed economies of Hong Kong, Singapore, South Korea and Taiwan. These regions were the first newly industrialized countries, noted for maintaining exceptionally high growth rates and rapid industrialization between the early 1960s and 1990s. In the 21st century, all four regions have since graduated into advanced economies and high-income

economies. However, attention has increasingly shifted to other Asian economies which are now experiencing faster economic transformation.

The Mongolian government said in 2030 Mongolia is going to be a knowledge economy. But all four Asian Tigers have a highly educated and skilled workforce and have specialized in areas where they had a competitive advantage. For example, Hong Kong and Singapore became world leading international financial centers, while South Korea and Taiwan became world leaders in information technology.

In the last twenty years, Mongolia has learned that democracy can not develop a country. By this token it becomes clear that the combination of Communism and democracy poses a particular difficulty, because Communism understands itself as an international and even non-national principle of power; and thus goes beyond the bounds of the national state, which is the place where democracy emerges and develops.

Even the United States, certainly a society that is relatively more capitalist than most others, is, as will become apparent, amazingly socialist and has gradually become more so over time.

Democracy is the power of the people. When this power is declared the question always arises: who are these people who are summoned to rule. So far only one answer has been given to this question and that is: the nation. The concept of the nation arose during the French Revolution in parallel with the emergence of the contemporary concept of democracy. The French Revolution was also understood as the struggle of the nation against the aristocracy. Therefore democratic revolutions and movements unavoidably lead to nationalism.

5. Mongolian trauma: History

Today we have in Mongolia a historical dead end: Escapism to the past and glorification of its own history. This is more or less pure nationalism.

Through psychological analyzing, this escapism to the so called glorious history is an inferiority complex. It means an advanced state of discouragement, often embedding itself into one's lifestyle, and sometimes resulting in a retreat from difficulties. A complex is a core pattern of emotions, memories, perceptions, and wishes in the personal unconscious organized around a common theme, such as power or status.

Friedrich Nietzsche has written in his book "On the Use and Abuse of History for Life", the following about historical fever with humans: "These thoughts are out of season, because I am trying to represent something of which the age is rightly proud—its historical culture—as a fault and a defect in our time, believing as I do that we are all suffering from a malignant historical fever and should at least recognize the fact."

Nietzsche differentiated between beast and man why the man is historical: "The beast lives *unhistorical*; for it "goes into" the present, like a number, without leaving any curious remainder. It cannot dissimulate, it conceals nothing; at every moment it seems what it actually is, and thus can be nothing that is not honest. But man is always resisting the great and continually increasing weight of the past; it presses him down, and bows his shoulders; he travels with a dark invisible burden that he can plausibly disown, and is only too glad to disown in converse with his fellows—in order to excite their envy. And so it hurts him, like the thought of a lost Paradise, to see a herd grazing, or, nearer still, a child, that has nothing yet of the past to disown, and plays in a happy blindness between the walls of the past and the future. And yet its play must be disturbed, and only too soon will it be summoned from its little kingdom of oblivion. Then it learns to understand the words "once upon a time," the "open sesame" that lets in battle, suffering and weariness on mankind, and reminds them what their existence really is, an imperfect tense that never becomes a present. And when death brings at last the desired forgetfulness, it abolishes life and being together, and sets the seal on the knowledge that "being" is merely a continual "has been," a thing that lives by denying and destroying and contradicting itself."

Nietzsche said: "History regarded as pure knowledge and allowed to sway the intellect would mean for men the final balancing of the ledger of life. Historical study is only fruitful for the future if it follows a powerful life-giving influence, for example, a new system of culture; only, therefore, if it be guided and dominated by a higher force, and do not itself guide and dominate. History, so far as it serves life, serves an unhistorical power, and thus will never become a pure science like mathematics. The question how far life needs such a service is one of the most serious questions affecting the well-being of a man, a people and a culture. For by excess of history life becomes maimed and degenerate, and is followed by the degeneration of history as well. The fact that life does need the service of history must be as clearly grasped as that an excess of history hurts it; this will be proved later. History is necessary to the living man in three ways: in relation to his action and struggle, his conservatism and reverence, his suffering and his desire for deliverance. These three relations answer to the three kinds of history so far as they can be distinguished—the *monumental*, the *antiquarian*, and the *critical*."

Karl Jaspers: One must be bound neither to the past nor to the future. It is essential to be utterly committed to the present. (*Weder dem Vergangenen anheimfallen, noch dem Zukuenftigen. Es kommt darauf an, ganz gegenwaertig zu sein.*)

Translating Sartre's "Being and Nothingness" in to the Mongolian language

Professor S. Molor-Erdene, Mongol's Mind Research Institute, Ulaanbaatar, MONGOLIA

Introduction.

For the university students of philosophy it is of great importance to read classic philosophers from Socrates to Sartre. Such philosophers have made philosophy a force in our lives, our world and our vision in 2500 years of our modern world. Great philosophers like Plato and Aristotle developed knowledge and science. Hegel and Marx changed the dogmatic world in a human world.

To translate such classical books from German into Mongolian has always been a big challenge for me. Three years ago, I started with my students to translate-Heidegger's "Being and Time" and in parallel Eric Fromm's "To have or to Be". Those two books have already been translated and published. With Fromm's book I planned to clear differences between two concepts "Being" and "Having" because in Mongolian we have no exact word for "Having".

Now I am translating Sartre's "Being and Nothingness". After this book I would have completed three classic books about "Being". In Mongolia we have no philosophical tradition to write philosophical books. There is only one philosophy department in Mongolia. The study of Philosophy is at a very crucial time in Mongolia. There were very few Marxist-Leninist books translated from Russian during the socialist era. There was no systematic philosophy research. Because it was the Leninist ideological era the few philosophical books that were translated promoted incorrect concepts. People couldn't understand such books and they used to joke "philosophy means not understanding". Today people taught religion and superstition under the cloak of "philosophy". Bertrand Russell said "Between theology and science there is No Man's Land. This No Man's Land is philosophy".

So Sartre's famous book is important for university students to understand the society and human life of present time in Mongolia. Sartre was already thinking of constructing a serious philosophy which would provide guidance for life in the contemporary world by explaining the nature of the world and by expressing the human condition, what it is to live as a human being.

In this paper I introduce my philosophical work about translating classic philosophers into Mongolian and discuss the problems of translating or not translating philosophical concepts. Because philosophy is a profession it should be professional philosophical concepts not translated. So we have to go the way in Mongolia concepts in Greece and Latin language not to

translate. Immanuel Kant said “Thoughts without content are empty intuitions without concepts are blind.”

1. Three problems of translation of philosophical text.

At the beginning of translation of philosophical text there are three aspects to discuss. These are following:

- a. Hermeneutics
- b. Philosophy of language
- c. Epistemology

a. Hermeneutics

Hermeneutics is the study of interpretation theory, and can be either the art of interpretation, or the theory and practice of interpretation.

Since Wilhelm Dilthey, the discipline of hermeneutics has detached itself from this central task and broadened its spectrum to all texts, including multimedia and to understanding the bases of meaning.

Advocates of this approach claim that such texts, and the people who produce them, cannot be studied using the same scientific methods as the natural sciences, thus use arguments similar to that of antipositivism. Moreover, they claim that such texts are conventionalized expressions of the experience of the author; thus, the interpretation of such texts will reveal something about the social context in which they were formed, but, more significantly, provide the reader with a means to share the experiences of the author. The reciprocity between text and context is part of what Heidegger called the hermeneutic circle.

Hans Georg Gadamer's hermeneutics is a development of the hermeneutics of his teacher, Heidegger. Gadamer asserts that methodical contemplation is opposite to experience and reflection. We can reach the truth only by understanding or even mastering our experience. Experience according to Gadamer isn't fixed but rather changing and always indicating new perspectives. The most important thing is to unfold what constitutes individual comprehension.

Gadamer points out in this context that prejudice is a (nonfixed) reflection of that unfolding comprehension, and is not per se without value. Being alien to a particular tradition is a condition of understanding. Gadamer points out that we can never step outside of our tradition; all we can do is try to understand it. This further elaborates the idea of the hermeneutic circle.

The central principle of hermeneutics is that it is only possible to grasp the meaning of an action or statement by relating it to the whole discourse or world-view from which it originates: for instance, putting a piece of paper in a box might be considered a meaningless action unless put in the context of democratic elections, and the action of putting a ballot paper in a box. One can

frequently find reference to the “hermeneutic circle”: that is, relating the whole to the part and the part to the whole.

b. Philosophy of language

Philosophy of language is the reasoned inquiry into the nature, origins, and usage of language. As a topic, the philosophy of language for analytic philosophers is concerned with four central problems: the nature of meaning, language use, language cognition, and the relationship between language and reality. For continental philosophers, however, the philosophy of language tends to be dealt with, not as a separate topic, but as a part of logic, history or politics.

First, philosophers of language inquire into the nature of meaning, and seek to explain what it means to “mean” something. Topics in that vein include the nature of synonymy, the origins of meaning itself, and how any meaning can ever really be known. Another project under this heading of special interest to analytic philosophers of language is the investigation into the manner in which sentences are composed into a meaningful whole out of the meaning of its parts.

Second, they would like to understand what speakers and listeners do with language in communication, and how it is used socially. Specific interests may include the topics of language learning, language creation, and speech acts.

Third, they would like to know how language relates to the minds of both the speaker and the interpreter. Of specific interest are the grounds for successful translation of words into other words.

Finally, they investigate how language and meaning relate to truth and the world. Philosophers tend to be less concerned with which sentences are actually true, and more with what kinds of meanings can be true or false. A truth-oriented philosopher of language might wonder whether or not a meaningless sentence can be true or false, or whether or not sentences can express propositions about things that do not exist, rather than the way sentences are used.

Translation and interpretation are two other problems that philosophers of language have attempted to confront. In the 1950s, W. V. Quine argued for the indeterminacy of meaning and reference based on the principle of radical translation. In *Word and Objection*, Quine asks the reader to imagine a situation in which he is confronted with a previously undocumented, primitive tribe and must attempt to make sense of the utterances and gestures that its members make. This is the situation of radical translation.

Inspired by Quine's discussion, Donald Davidson extended the idea of radical translation to the interpretation of utterances and behavior within a single linguistic community. He dubbed this notion radical interpretation. He suggested that the meaning that any individual ascribed to a

sentence could only be determined by attributing meanings to many, perhaps all, of the individual's assertions as well as his mental states and attitudes

c. Epistemology

Epistemology or theory of knowledge is the branch of philosophy concerned with the nature and scope (limitations) of knowledge. It addresses the questions:

- What is knowledge?
- How is knowledge acquired?
- How do we know what we know?

Much of the debate in this field has focused on analyzing the nature of knowledge and how it relates to connected notions such as truth, belief, and justification. It also deals with the means of production of knowledge, as well as skepticism about different knowledge claims.

The primary problem in epistemology is to understand exactly what is needed in order for us to have true knowledge. In a notion derived from Plato's dialogue *Theaetetus*, philosophy has traditionally defined knowledge as "justified true belief". The relationship between belief and knowledge is that a belief is knowledge if the belief is true, and if the believer has a justification (reasonable and necessarily plausible assertions/evidence/guidance) for believing it is true.

Plato tended to oppose knowledge to doxa, which led to the classical opposition of error to truth. A false belief is not considered to be knowledge, even if it is sincere. Belief is a subjective personal basis for individual behavior, while truth is an objective state independent of the individual, i.e., a fact.

2. Translation of Erich Fromm's "To Have or to Be"

To avoid the problem that there is no word in Mongolian for "to have" exactly Erich Fromm's book before Heidegger's "Being and Time" was translated and published in 2010. Erich Fromm said in his book that in some languages there is no word for "to have". For example in the Jewish language, there is no work for "to have".

But since Perestroika Mongolian society has been based, on capitalism. So people have enormous possibility to own state properties from the socialist era. The word for "Having" appears in the language. I found in the Mongolian language the word "Bii" for "to have". Erich Fromm has also written in his book that through the capitalism many languages produced the word "to have". In his book, Erich Fromm has differentiated between having and being. The writer mentions how the modern society has become materialistic and prefers "having" than "being".

The society nowadays has completely deviated from its actual path. The materialistic nature of people of "having" has been more developed than "being". The modern industrialization has made great promises, but all these promises are developed to fulfill their interests and increase their possessions.

In every mode of life, the people should ponder more on "being" nature and not towards the "having" nature. This is the truth which people deny and thus the people of modern world have completely lost their inner selves. The point of being is more important as everyone is mortal, and thus having of possessions will become useless after their death because the possessions which are transferred to the life after death, will be what the person actually was inside.

3. Translation of Heidegger's "Being and Time"

Being and Time (German: *Sein und Zeit*, 1927) is a book by the German philosopher Martin Heidegger. Although written quickly, and despite the fact that Heidegger never completed the project outlined in the introduction, it remains his most important work and has profoundly influenced 20-century philosophy, particularly existentialism, hermeneutics and deconstruction.

Main concepts in this book are "Being", "Dasein" and "Entity". The word Dasein has been not translated in Mongolian language because we have no experience with this word. For one month ago this famous book was published under the title "Baih ba Hugacaa".

On the first page of *Being and Time*, Heidegger describes the project in the following way: "our aim in the following treatise is to work out the question of the sense of being and to do so concretely." Heidegger claims that traditional ontology has prejudicially overlooked this question, dismissing it as overly general, indefinable, or obvious.

Instead Heidegger proposes to understand being itself, as distinguished from any specific entities (beings). "Being is not something like a being." Being, Heidegger claims, is "what determines beings as beings, that in terms of which beings are already understood." Heidegger is seeking to identify the criteria or conditions by which any specific entity can show up at all.

Thus the question Heidegger asks in the introduction to *Being and Time* is: what is the being that will give access to the question of the meaning of Being? Heidegger's answer is that it can only be that being for whom the question of Being is important, the being for whom Being matters. As this answer already indicates, the being for whom Being is a question is not a what, but a who.

Heidegger calls this being Dasein (an ordinary German word meaning, roughly, "(human) existence" or, more literally, "being-there"), and the method pursued in *Being and Time* consists in the attempt to delimit the characteristics of Dasein, in order thereby to approach the meaning of Being itself through an interpretation of the temporality of Dasein. Dasein is not "man," but is nothing other than "man"—it is this distinction that enables Heidegger to claim that *Being and Time* is something other than philosophical anthropology.

Heidegger's account of Dasein passes through a dissection of the experiences of angst and mortality, and then through an analysis of the structure of "care" as such. From there he raises the problem of "authenticity," that is, the potentiality or otherwise for mortal Dasein to exist fully enough that it might actually understand being. Heidegger is clear throughout the book that nothing makes certain that Dasein is capable of this understanding.

Thus, more generally, the outcome of the progression of Heidegger's argument is the thought that the being of Dasein is time. Nevertheless, Heidegger concludes his work with a set of enigmatic questions foreshadowing the necessity of a destruction (that is, a transformation) of the history of philosophy in relation to temporality—these were the questions to be taken up in the never completed continuation of his project:

4. Translating Sartre's "Being and Nothingness"

Important concepts in this book are "existent", "existence" and "essence". In Mongolian we have very similar words for existent and existence. There are two concepts "Orshinuud" and "Orshih". But for the word "essence" we have no word to translate.

Being and Nothingness is a 1943 philosophical treatise by Jean Paul Sartre. Its main purpose was to assert the individual's existence as prior to the individual's essence. Sartre had begun to write his systematic statement of his philosophic viewpoint during the gloomy winter of 1942 in occupied France.

Like most of the work of Sartre and de Beauvoir during this period much of Being and Nothingness was written in the Left Bank cafes of Paris, in an atmosphere filled with sounds of voices and the clinking of silverware and dishes, the smells of coffee, cigarettes, food, and wine, and sights of customers entering, leaving, and circulating among their acquaintances at the brightly lighted tables.

Sartre has occasionally been accused of being a "cafe philosopher," suggesting that his writing is not serious scholarship or that it is only a mirror for this passing human scene, the fascinating but frivolous flux of the cafe, rather than being concerned with the serious realm of truth. But in the defense of Sartre, it is only fair to say that many things recommended the cafe as a place to write at that time.

First, and of immediate importance, the cafes were heated, unlike the bitter cold of the tiny, ugly Left Bank hotel rooms in which Sartre lived during the war years. Moreover, the cafes of the great European cities have traditionally been places of intellectuals, radicals of the left and right. But especially for Sartre, who is seeking, like Kierkegaard and Nietzsche before him, to develop a philosophy of human existence which will confront the moral issues of the modern world, the life of the cafe is a continual bubbling source of the concrete human existence he wishes to capture.

In the introduction, Sartre sketches his own theory of consciousness, being and phenomena through criticism of both earlier phenomenologists (most notably Husserl and Heidegger) as well as idealists, rationalists and empiricists. According to him one of the major achievements of modern philosophy has been to free us of the kinds of dualism that set the existent up as having a "hidden" nature as with Kant's noumenon; Phenomenology has removed "the illusion of worlds behind the scene."

Based on an examination of the nature of phenomena, he describes the nature of two aspects of being, being-in-itself and being-for-itself. While being-in-itself is something that can only be approximated, a sort of being that can only be imagined as itself if it is imagined without a witnessing consciousness, being-for-itself is the being of consciousness.

Sartre has written in the very first line of *Being and Nothingness*:

Modern thought has realized considerable progress by reducing the existent to the series of appearances which manifest. Its aim was to overcome a certain number of dualisms which have embarrassed philosophy and to replace them by monism of the phenomenon.

For Sartre "We are not causally necessitated things, we are totally free conscious Beings. Sartre's book is very actual today understanding problems between dualism and monism. Sartre has concluded at this point that consciousness is the starting point of philosophy.

HIGHER EDUCATION AND MORALITY

Prof. Dr. M. Kayhan Mutlu
Turgut Ozal University
ANKARA

Assit. Prof. Dr. Yavuz Kahraman
Turgut Ozal University
ANKARA

ABSTRACT:

The objective of this study is to elaborate the responsible factors for the development of morality, at the higher educational institutions. . We argue that material well being itself is not necessary condition for the development of ethical moral values, evidenced by the high rates of violent crimes, alcohol and drug addictions, suicide and divorce for industrial modern western societies. The data were collected from 5 universites located at the different cities in Turkey. The sample size is 600. and there were 106 items on the questionnaire related to pure rationality, belief systems, achievement, self monitoring, political orientations, and conceptualizations of the educated and uneducated humans. The findings will be available to summit at the conference.

INTRODUCTION: Every country has her own social problems. 3 rd world countries struggle against poverty, while industrial modern western societies try to minimize violent crimes, drug and alcohol addictions, suicide, and divorce.

World Health Organization statistics show that suicide rates per 100,000 population for the developed countries is not less than 20. For example, it is 44 for Finland, 38 for Belgium, 31 for France, 30 for Switzerland, 25 for Denmark, 22 for Germany, 20 for Sweeden. This is less than 3 for the countries like Turkey. In 2005, we see 31.000 suicides in the USA, 11.000 suicides each of Germany and France, 1400 suicides for each Scandinivian country .These statistics clearly show that rich western countries have very high rate of suicide, while poor countrie have very low rate of suicide. The interesting question is why developed rich western countries have very high suicide rates, relatively speaking.

Also, WHO statistics show that those western societies have high alcohol consumptions. For Luxemburg, we see 16 litre alcohol consumption per person (population above 15 years age considered) . It is 15 lt for France, 12 lt. for Germany, 11 litre for Switzerland, 10 for USA and Belgium. On the other hand, it is about 1.2 litre for a country like Turkey. These statistics clearly show that rich western countries have very high rate of alcohol consumptions, while poor countries have very low rate. The interesting question is why developed rich western countries have very high alcohol consumption, relatively speaking.

Total violent crime statistics in the USA is 12 million. It is 6.5 million for England, 6.5 million for Germany, 4.0 million for France, 2.5 million for Canada, 1.3 million for Sweeden, 520 thousands for Finland (the population is about 5 million), 330 thousand for Norway (total population less than 6 million). It is about 280 thousand for a country like Turkey. These statistics clearly show that violent crimes are very high for those industrialized western societies. The interesting question is why developed rich western countries have very high violent crimes, relatively speaking.

Rape is about 95.000 per a year for USA, 25.000 for Canada, 14.000 for England, 9.000 for each of Germany and France, 2100 for Sweeden and about 1200 for a country like Turkey. About 50 % of women in Canada reported they were subject to sexual assault Physical assault is 2.300.000 for USA, 725.000 for England, 235.000 for Canada, 130.000 for Germany, 110.000 for France, and about 54.000 for a country like Turkey. Robbery is 425.000 per a year for the USA, 115.000 for England, 60.000 for Germany, 27.000 for Canada, 25.000 for France, and about 1700 for a country like Turkey. Car theft is 1.250.000 per a year for the USA, 350.000 for England, 310.000 for France, 250.000 for Italy, 70.000 for Germany and about 14.000 for a country like Turkey. The interesting question is why developed rich western countries have very high violent crimes, relatively speaking.

The statistics for drug offences is 250.per 100.000 citizens for Germany, 185. for England, 50 for Switzerland. It is about 5 per 100.000 for a country like Turkey. Mafia makes about 100 billion US dollars from drugs in The USA. Also, there are more than 2 million people in the jails in the USA. It is more than 75.000 for England, Germany and France.

The divorce rate, in average, is close to 50 % in the European countries. In canada, about 85 % of the households is one parent family.

In summary, those statistics on the above clearly show that industrial modern western societies have drug, alcohol, violent crimes and divorce problems. The interesting question is why developed rich western countries have those social problems but not poor countries, relatively speaking.

CAMPUS CRIMES: As known, it is assumed that education helps people to be a man of honour, a man of dignity, to be a nice person. However, this assumption is challenged by sociological studies related to white collar crimes, and campus crimes.

Physical assault, sexual assault, rape, drug, alcohol, theft, property crimes, and stalking, bullying are the types of the crimes we see on university campus. Among them, theft, property damage and sexual assault are the most frequent ones. Studies show that about 35 % of the college women experienced unwanted sexual contact. About 20 % of the college girls are reported stalking victimization. About 90 % of the college women said "yes" to the reserach statement "Is there any place around the campus where you would be afraid to walk alone, at night?" 94 % of the students use alcohol, and 42 % reported taking alcohol more than 2 times

Women who are stalked may experience psychological symptoms such as depression, anxiety, stress. They take a leave of absence, or transfer to a school closer to home.

YOUTH CRIMES: poor parenting, sigle parent home, monitoring, lower self esteem, domestic vilonce, rejection by normal peers and poor academic achievement are the significant factors for yout crimes. About 14 % carry a knife or club to school, 3 % carry a gun to school. Drug arrest rate is 340 per 100.000 for non White; 260 for White students.

The statistics on the above, suggest that we should look for some sociological variables which basically distinguish the differences western social system from a country like Turkey.

WESTERN SOCIAL SYSTEM: In the beginning of the 19th century it is assumed that men are basically organic being, and in the light of industrialization, as the welfare life styles will be developing, parallel to this, human happiness also will be increasing. However, as we see the statistics on the above, the industrialized western societies show very high rate of divorce, alcohol and drug addictions, suicide, violent crimes and campus crimes. On the other hand those statistics are very low in the countries, like Turkey.

It is assumed that dominant life styles and value systems in the developed industrial countries, basically and essentially designed by pure rationality as defined by Weber, social Darwinism as discussed by Spencer, sex and aggression oriented human nature as discussed by Freud. Briefly speaking, modern industrial societies emphasize too much on rationality, individuality, achievement, competition and bureaucratic organized.

Social Actions are studied by many social philosophers. Max Weber argued that citizens in the modern industrial societies, will be motivated by pure rational choices for their social actions. It means without gaining any material reward – social reward to have social action will be very difficult. Max Weber argued that traditional / habitual action, and emotional / affectual action, and various forms of value oriented action will be decreasing, or will be very minimizing, as parallel to the level of industrialization. By definition, rationality involves the careful calculation of the efficient means to get what individual wish to have. Max Weber named this “zweck rational= goal rational action, instrumental rationality”, “Wert rationality= value rationality” refers to the actions without regard to benefit or cost, like duty, honor. All these rational acts have the same outcome but their logic and thus their inner logic and thus their rationality is different. However, there are difficult questions like under what circumstances do people become goal rational as opposed to tradition oriented. What is the relationship between religion and rational action.

On the other hand, Darwin's theory of evolution influenced some social philosophers like Herbert Spencer. Spencer developed the concepts of survival of fittest, struggle for survival, and natural selection. Following Darwin's theory of evolution what Spencer argued supports Weber's concept of pure rationality. This means survival is the essential goal for humans in the given social setting. Also, following Darwin, Freud suggested that one of the basic motivational source for the humans is sex drive. The impact of Darwin's theory of evolution represented the extension of the mechanical, materialistic philosophy to social sciences. The theory of evolution pointed out, that, organisms must adapt to environment through natural selection, and John Dewey argued the notion that human minds adopts its ideas, its normative rules to its environment, according to how successful those ideas are.

The arguments as summarised on the above suggest that industrialization within a social system in which, to some extent we see elements of Weber's pure rationality, and to some extent elements of Spencers's Social Darwinism, and to some extent elements of Freud's sex drive, and elements of money economy social structures, make social actions which are very much motivated by money and sex and aggression.

Most recently, George Homans developed exchange theory. He argued that human behaviour is not free but determined by rewards and punishments as available in the social system. People look after approval, recognition, love and money. For example, a little girl offers her

toys, her barbie girl to other kids around her to seek approval from them. A car theft steal a car to have approval and recognition of his colleagues – other professional car thefts. He wants to show how good he is in the profession.

On the other hand, Durkheim and Parsons argued that if social actions are motivated only by self interested reasoning, then how social life is possible. They suggested that sense of mutual obligations and altruistic ways of acts are necessary to handle social life. This is very similar to what Weber called value rational, affectual rational and traditional rational social acts. Therefore, we may conclude that there are types rational actions, not only pure rational social action.

The assumption for moral education in colleges is interested in the idea that higher education should not primarily related to economic terms, or for the jobs. It should not primarily related to utilitarian values. At the present, higher education is related to the philosophy of free market which is based on freedom of choice and competition. The love of money, a chaos of competing interest groups, growing number of students to cheat on exams and term papers, a climate of absolute moral relativism in which what was okay was whatever you could get away with, all these are some issues by which social scientists identify as the root of moral unethical behavior. Undergraduates are growing less altruistic and more preoccupied with self serving goals, desire to be “very well off financially, to gain personal recognition. For all these reasons, courses in moral philosophy should be part of university education. In 19th century it is assumed that as societies emphasize more and more scientific reasoning and get more industrialization as a result of these developments, societies will be more and more welfare states. Ethical and religious values will be internalized and personal happiness will be the end product. However, at the present, violent crime statistics and campus crime statistics show that personal happiness in the modern industrial societies are very problematic. Those statistics suggest moral education in colleges which emphasizes the harmony of the individual good, the common good, and moral law is possible only because the universe is designed and directed by a merciful and benevolent God. Moral philosophy textbooks duties to oneself and one’s family and friends, duties to the common good. In summary, European philosophical bias against religion, which degraded it as “false consciousness” to Marx, “neurosis” to Freud, and “masochism” to Nietzsche should be reconsidered.

Ways of Knowing: Integrating Mind and Body

Tamah Nakamura
Chikushi Jogakuen University

There has been a long tradition in the West to dichotomize intellect and emotion and to see the body as a site for options thus suggesting the ability to control the body, while Japanese approaches see bodily practice as cultivation of the mind-body integration. This paper will initially describe several forms of knowledge representation stemming from western concepts: positivist, functional, interpretive, reflective (Park), communicative rationality (Habermas), and relational knowing (Richards). Further, this paper will explore concepts from Japanese philosophers (Yuasa, Nagatomo, and Ichikawa) to help us understand that consciousness and movement can be transformed by extending the body's vocabulary, thus shifting the concept of mind and body from a dichotomy of intellect and emotion, to a unity of bodily practice which cultivates the mind-body integration. Examples for illustration will be drawn from an ethnographic study of a Japanese butoh dance group in which members participate through a wide variety of activities.

References:

- Csordas, T. (1993). Somatic modes of attention. *Cultural Anthropology*, 8(2), 135-156.
- Csordas, T. (2002). *Body/meaning/healing*. NY: Palgrave MacMillan.
- Habermas, J. (1985). Reason and the Rationalization of Society (The Theory of Communicative Action). Beacon Press.
- Hanna, T. (1988). *Somatics: Reawakening the mind's control of movement, flexibility, and health*. Cambridge, MA: De Capo Press.
- Ichikawa, H. (1992). *Seishin toshite noshintai* [Body as spirit]. Tokyo: Kodansha.
- Ichikawa, H. (1993). *Mi no kozo: Shintairon o koete* [Structure of body: Beyond body theory]. Tokyo: Kodansha.
- Nagatomo, S. & Leisman, G. (1996). An East Asian perspective of mind-body. *The Journal of Medicine and Philosophy*, 21, 439-466.
- Park, P. (2001). Knowledge and participatory research. In P. Reason & H. Bradbury (Eds.), *Handbook of action research* (pp. 81-90). Thousand Oaks, CA: Sage Publications.
- Richards, L. (1998). *The heart of knowledge: An epistemology of relationship*. Unpublished doctoral dissertation. The Fielding Institute.
- Yuasa, Y. (1987). *The body: Toward an eastern mind-body theory*. NY: State University of New York Press.

Modernization and Social Problems in South Korea

Yang-lyun Ock
Emeritus Professor
College of Human Sciences
Pusan National University

Today there are nearly 7 billion people living on earth and they're burdened with various problems. It is estimated that the former ideological wars have been replaced by present religious wars. Environmental and air pollutions, together with water shortage, are emerged as serious threats to society. Some countries have people who must survive on 1 dollar a day. The countries that have achieved independence by World War II are still struggling against dictatorship, and South Korea is preserving its identity as a developing country. So far South Korea has experienced the emancipation of 1945, the dictatorship by Seung-man Lee of 1948, Korean War on 25 June 1950, the military coup d'état of 16 May 1961, the assassination of President Chung-hee Park of 1979 and the following collapse of the Revitalizing Reforms system, and, passing by the successive presidencies of Dae-jung Kim and of Moo-hyun Roh, the country's democracy is preserving and forming its identity.

In this process of modernization, the political structure of democracy, the economic structure of industrialization, the ecological structure of urbanization, and the class structure of equality altogether caused many social problems. They are exemplified by various cases of value conflict, the most serious ones of which would be the backwardness of democracy, the corruption in public officials, the absence of ethical consciousness, the failure to define the identity of education, even up to these days.

This study looks at the process of modernization in South Korea from the points of view of the process of industrialization and the process of the change of values, for industrialization is another name of modernization. The change in social structures coming from industrialization is followed by the change of values.

1. The process of historical changes in the modernization of South Korea

1890: the sprouting of capitalistic modes

1905: the implementation of the business of currency arrangement

1910: Japan's occupation of Korea by force

1911: Japanese capital advances into South Korea with a rapid progress

1934: The infiltration of Japan's monopoly into South Korea for the managements of electricity, iron manufacture, chemical, and textile, factories in the time of the Manchurian Incident

1942: The increase of the gravity of industrial production to agricultural production

1960: The political chaos brought by the division of the Korean peninsula and the deadlock of industrialization in the time of Korean War

1962: The beginning of full-scale industrialization in the society of South Korea

1970: The structural development of industrialization in South Korea

after 1990s: The progresses in Electronics and IT industries

2. The periods divided by the point of view of the continuity of developmental values and by its processes of change

Civilization as a developmental value(1850-1910): colonialism's threat

Independence as a developmental value(1910-1945): independence as a condition precedent to all developments

Democratization as a developmental value(1945-1960): the conviction that democracy is the best political system for South Koreans

Economic Growth as a developmental value(1961-1970): Third Republic's stresses on the economic growth and the economic independence as new objectives than on democratization

Social development as a developmental value(after 1970s): the emergence of social development and social welfare as a new developmental value in the society of South Korea

A universal value as a developmental value(after 2000s): the progress of a new value

We just have briefly mentioned the process of modernization in the society of South Korea and the social problems accompanying the process. For a further step of development, however, North and South Korea need to be unified. United States and Russia should be taken responsible both for the division and for the unification. The price for the blood-shedding conflict between the same races must be paid, and they need to apologize and make every effort to found a neutralist nation on this peninsula. That's the way for further developments, security and happiness in South Korea.

Abstract

Modernization and Social Problems in South Korea

Yang-Lyun Ock

This study deals with industrialization, a view of values, modernist consciousness in South Korea with special emphasis upon the modernization in terms of sociological perspectives. The major findings of this study can be summarized as following:

- a) There was a great deal of change in traditional values.
- b) There were many social problems accompanying industrialization in South Korea.

COSMOGONY CONCEPTION AND CLASSICAL GREEK EFFECT IN ÂŞIK PAŞA'S *GARİBNÂME*

Cihan Okuyucu, Yıldız Technical University

Celestial bodies which is only an objective science subject at the present time was a faith subject at the same time along the past ages. Babylonians, Grecians and Romans used to attribute godhead to the celestial bodies and believed that they could nominate the destinies of the mankind. Cultural heritage of Old Egypt, Nabataeans, Classical Greek and Romans which was prevailed in the Middle East was transferred to the İslamic culture with the translation studies started in the 7th century. These studies left great influences in every area from philosophy to the cosmography. The claims of Plato, Aristo, Ptolemaeus and especially Plotinus related to cosmos and astronomy-in particular "Sudur Theory" which will be explained below- affected deeply not only Muslim philosophers but also the sufis. With their new interpretations and adaptations these theories were assimilated and became anonymous in time.

Classical Ottoman Poetry, which subsisted in a wide geography between 13th-19th centuries ruled by Ottoman Turks, has a religious character basically. At the same time it was highly influenced from the cultural heritage of the Middle East which was before mentioned. This culture appears in Classical Poetry sometimes as a faith element or a rich art material.

The poets who constituted intellectual class in that period absorbed all these philosophical ideas distributed to the public by their poems. (Şentürk:1994) In the first part of our paper, we will summarize the general characteristics of the mentioned mentality.

In the second part we will try to point out the reflections of this mentality in *Garibname* which is a famous book written by one of the 13th century Anadolu sufis, Âşık Paşa.

Âşık Paşa, one of the most leading poets of Mystical Turkish Literature, is mostly known with his *Garibnâme*. This noteworthy book which is written by an engineer intellect, is mainly divided to ten chapters. Also each of these parts are again divided to ten parts.

In the first chapter of the book, the things related to unaries are mentioned; in the second chapter the poet discusses the dualities. Likewise he argues the things related to ten number in the tenth chapter. In *Garibnâme*, which is very original and totally different from all other mystical books, the poet perceives the cosmos like a book and makes connections between the things he perceives and the human being.

In the seventh part of the book, we encounter with some interesting faiths which are connected with the science of stars. According to this system of knowledge, the human being cultivated by the seven planets in turn is starting from the main womb. And he gains a new character from each of these planets. For instance a small baby is under the discipline of the Moon and the planet Mercury. The Sun grants beauty, Mars gives courage and Jupiter brings in the ability of commerce. With the Saturn, the form is deformed and the human being starts to grow old. In this paper, we will compare this shortly summarized belief to classical Greek astronomy and introduce the similarities between the two.

日本語と韓国語における英語縮約語に関する研究

A Study on the Abbreviations of English Loanwords in Japanese and Korean

大川大輔 Daisuke Ookawa
Fukuoka University, etc.

ABSTRACT

This study is concerned with abbreviations of English words in Korean and Japanese, especially, abbreviations made by methods that do not exist in English. The methods are: 1) increasing the number of syllables by vowel epenthesis, which lead to 2) making many clipped words and blended words. Thus, these words are considered English loanwords affected by Japanese phonology. They are recognized as English elements in Japanese by Japanese native speakers.

The abbreviations of English words created in Japan are observed in Korea. Because Japanese words are accepted in the Korean phonemic system, we cannot clearly tell where many loanwords are from.

However, even though native Koreans realized that some loanwords came from Japan, those words were adopted in their general communication: for example, [p^hama] (permanent wave), [p^huront^hu]* (front desk), [polp^hen](ball point pen), [omuraisu](omelet containing fried rice), [sut^hak^hin](nylon stockings), [mɛsuk^hɔm](mass communication), [wɔnsaidu keim](one-sided game), [p^huraip^hɛn](flying pan), [sɔnguillasu](sunglasses), [keimset^hu](game and set), [k^hareraisu](curry and rice) etc.

Therefore, to understand loanwords in the Korean language clearly, studies on English loanwords in Japanese will be conducted. Also, I will review preceding studies and sort them out by themes: first, researches on the abbreviations of English loanwords common to Japanese and Korean, and then abbreviations of

English loanwords in Korean that is not used in Japanese, for example, [suk^hin](skin lotion), [notu](notebook personal computer), [wɔnrɔm](one-room condominium), [tik^ha](digital camera), etc. Lastly, I will consider a law of abbreviations of English loanwords.

*[w]: unrounded u sound

1.はじめに

人々は言語生活において、効率的なコミュニケーションのために、長い音節で構成された語彙の一部を省略して表現することがある。日本語の中には、英語を由来とする縮約語が多数存在しており、これらは日本語母語話者の間で、英語の一部として認識される傾向にある。しかし、実際に英語に存在しない語が多く含まれている。

一方、韓国語の中の外来語をみると、日本語同様、英語を由来とする外来語が最も多く、英語に存在しない縮約語も数多く見られる。ここで、日本語及び韓国語の中に英語を由来とする外来語、または英語を基に作られた造語がどれだけ存在するのか言及することは困難である。なぜならば、外来語は世代、性別、業種によって普段使う語が異なり、万物の誕生と消滅のように日々、どこかで新語が生まれ、死語が出ているからである。これは、外来語のみならず固有語、漢字語などすべての語種を含めて言えることである。

再び、韓国語の中の外来語に関する話に戻るが、韓国では戦前、日本語を通じて多くの英語を由来とする外来語が導入されたため、発音や表記面において日本語と類似していた。しかし‘샤부 펜실’が‘샤프(sharp+pencil)’に‘도란스’が‘트랜스(transformer)’のように、日本語から流入した後に、韓国語の音韻規則、または外来語表記法の改訂によって、そのほとんどの表記が変化している。

しかし、その一方で‘땡꾸, 핑크(puncture)’ ‘도라이바, 드라이버(screwdriver)’のように日本語式の外来語表記と、現行の外来語表記が両方用いられている語も確認される。さらには‘디카[tik^ha]・デジカメ(Digital camera)’のように、日韓で異なる縮約語も見られる。したがって、英語縮約語がどのように作られ、現在使われているのかについて理解するためには、日本語と韓国語における英語縮約語を対照しながら、両言語の縮約語における特徴について知る必要がある。

韓国における縮約語の先行研究は박종호(1999), 金淑子(2007)が挙げられる。박종호(1999)は、韓国語の中の英語をもとに作られた外来語の種類とその原因を究明している。金淑子(2007)は韓国語の中の一見、英語のように見えるが、英語圏の人々には通じない語、英語と言うには不自然な語、漢語や和語と外来語が組み合わさった混種語について、これらを韓国式外来語と称して言及している。

一方、日本では森岡健二(1988), 田辺洋二(1988), Ito(1990), 窪園晴夫(1995), 鈴木俊二(1996)が挙げられる。森岡健二(1988)は、外来語の略語化の形態、意味、文法的特徴を指摘しながら、外来語は原語の形態素を無視した省略が多いと述べている。田辺洋二(1988)は外来語の縮約語を和製語とみなし、8つの類型に分類している。Ito(1990)は語の短縮化の現象について、制約音韻論の視点から分析し、2モーラと1フットの韻脚二項性の役割の重要性を強調している。窪園晴夫(1995)でもIto(1990)同様、外来語の縮約語の現象について、2モーラ1単位論を挙げながら説明している。鈴木俊二(1996)では、日本語外来語の縮約語を語、音節、モーラの視点からモトワニ、プレム(1993)<日英略語・略語辞典>に収録された607語を対象に、縮約語の特徴について考察している。この研究によると、日本語外来語縮約語の拍数は2拍から10拍が存在し、拍数別にみると4拍語(43.49%)が最も多く、次に3拍語、5拍語、6拍語、2拍語の順番という結果を報告している。次に語のどの部分が省略されているのかについては、語の前半部分の省略が607語中46(7.58%)語を占めており、合成語の後半部分を省略した縮約語が607語中、261語と全体の43%を占め、語の前半部分の省略をはるかに上回っていることが報告されている。

Ito(1990: 216)では、外来語の縮約について原語(英語)の音韻、形態素の特徴等、英語の特徴を反映するのではなく、日本語の音韻体型、音節構造によって省略されると言及している。しかし、鈴木俊二(1996)の研究で、全607語の縮約語中150語(28.7%)語の境界から生じているため、縮約語は概して日本語の音韻体型、音節構造によるものではないと言える。

本稿では、以上の先行研究をもとに、日本語と韓国語における外来語の縮約語について再考するとともに、縮約語が適応される条件について考えてみたい。

2. 日本語及び韓国語における英語縮約語

本稿は以下の資料をもとに英語縮約語を挙げている。

荒川惣兵衛(1977), 角川第二版 外来語辞典, 角川書店.

三省堂編修所編] (2001), コンサイス カタカナ語辞典 第2版

국립국어연구원 편(1999), 표준국어대사전, 두산동아.

민중서림 편집국 편(2011), 엠펀스 일본外来語・カタカナ語辞典, 민중서림

縮約語は形態素を直接表示せず, 文字や音のぼかしによって形態素を暗に間接的に伝える手段で, 符丁や符号的な性格をもつ. そのため, 固有名詞や専門用語, あるいは俗語や隠語に生じ易い(森岡健二 1988: 12). とりわけ英語縮約語の場合, 原語の形態素を無視した省略が多く, 一種の暗号のような役割を果たしていると言える. 田辺洋二(1988)によると, 縮約語を以下の3つの方法に分けて説明している.

(1) あ. 原語の前, 中, 後部要素のうちのいずれかを短縮して表現する方法(clipping)

い. 複合語の語頭の文字をアルファベットで表記する方法(acronym)

う. 混成による省略方法(blend)

(い)の場合, AS(after service), DC(Discount)等を挙げることができるが, これらはある集団, 団体, 機関名を省略して用いられるものが多く, 英語縮約語の類型とは性格が異なるものも含まれる. したがって本稿では(あ)と(う)の方法による縮約語のみを扱うことにした.

2.1 日韓共通の縮約語

縮約語は英単語を省略した縮約語と合成語を省略した縮約語に分けられる. 例えば‘ 마이크· 마이크(microphone)’, ‘ 트랜스· 트랜스(transformer)’が前者に該当し ‘ 프론트· 프론트(front desk)’, ‘ 스타킹· 스타킹(nylon stockings)’が後者に該当する.

ところで, 一言で縮約語といっても, 原語の後部要素が省略されたもの, 三つ以上からなる合成語の一部が省略されたもの, 後部要素を残し, 前部要素が省略されたタイプに分けられる. まず日韓両言語において共通して存在する英語縮約語について概観してみたい.

<表 1> 英語の後部要素が省略された縮約語

日本語表記	韓国語表記	英語
あ. サイン	사인[sain]	<u>Signature</u>
い. アパート	아파트[ap ^h at ^h u]	<u>apartment</u>
う. トランス	트랜스[t ^h urənsu]	<u>transformer</u>
え. パーマ	파마[p ^h ama]	<u>permanent wave</u>
お. ベンチ	펜치[penʃi]	<u>Pinchers</u>
か. バンク	펑크[p ^h ɔŋk ^h u]	<u>Puncture</u>
き. フロント	프런트[p ^h urɔnt ^h u]	<u>front desk</u>

<表1>は、すべて英単語の後部要素が省略された縮約語である。これらについて窪園晴夫(2002)によると、語の前半部分にその語を指す情報が含まれているケースが多いため、縮約語としてこのように前半部分を残すと説明している。つまり、辞書を引きながら知らない語を調べるとき、語の最初の音を引くことと関連する。例えば‘アパート・아파트’を‘メント・メント’、‘テレビ・텔레비’を‘ジョン・전’と略すると、何を意味する語なのか分からなくなることが言える。

<表2> 原語の真ん中が省略された縮約語

日本語表記	韓国語表記	英語
あ. ボールペン	볼펜[polp ^h en]	ball <u>point</u> pen
い. アフターサービス	애프터서비스[ap ^h ut ^h ɔsobisu]	after <u>sale</u> service
う. オムライス	오므라이스[omuraisu]	omelet <u>containing</u> <u>fried</u> rice

<表2>の用例は世間一般的によく認知された縮約語である。これらは外来語、英語縮約語などの認識が薄れ、国語の一単語として用いられているようにも見られる。一方、以下のように原語の前部要素が縮約された語も確認される。

<表3> 原語の前部要素が縮約された縮約語

日本語表記	韓国語表記	英語
あ. ドライバー	드라이버[tuɾaibo]	<u>screwdriver</u>

い. ミッション	미션 [miʃon]	<u>transmission</u>
う. ストッキング	스타킹 [swʌtʰakʰŋ]	<u>nylon</u> stockings

以上、原語の前、中、後部が省略された縮約語について見てきたわけだが、これらの共通点はすべて、音節数が多い単語を短くしようとした結果だと言える。なぜならば、一単語の音節数が短ければ、無理に縮約する必要がないからである。一方、2つの英単語の一部が省略されながら組み合わさった混成語もある。

<表4> 2つ以上の英単語の一部が省略されながらできた縮約語

日本語表記	韓国語表記	英語
あ. リモコン	리모컨 [rimokʰɔn]	<u>remote control</u>
い. マスコミ	메스컴 [mesukʰɔm]	<u>mass communication</u>
う. エアコン	에어컨 [eokʰɔn]	<u>air conditioner</u>

<表4>の類には次のような規則があると考えられる。まず一つ目に、一つの単語の前半部分ともう一つの単語の後半部分が結びついている。二つ目に、2つの単語の配列からは意味、音韻的に、より重要な語が右側の単語に来ている。三つ目に2つの単語はモーラの境界から分裂することもあり、結合されることもあると言える。

次に、英語の文法要素が省略された用例について見てみたい。英語は動詞の語尾に文法的な接尾要素を付れたり、名詞の後に文法的な接尾要素を付れたりしている。しかし、日本語及び韓国語では英語の文法要素が省略されていることが以下のとおり確認される。

<表5> 英語の過去分詞語尾 '-ed'が省略された縮約語

日本語表記	韓国語表記	英語
あ. スモークハム	스모크햄 [swʌmokʰwɛmɔ]	<u>smoked ham</u>
い. アイスコーヒー	아이스커피 [aisukʰɔpʰi]	<u>iced coffee</u>
う. ワンサイドゲーム	원사이드 게임 [wɔnsaidɔ keim]	<u>one sided game</u>

(あ-う)はそれぞれ‘燻製で作られたハム’，‘冷たく作られたコーヒー’，‘一方的な展開になった競技’という意味を持つため 英語では‘smoked ham’，‘iced coffee’，‘one side game’となる。しかし、日本語及び韓国語の文法では、英語の過去分詞‘-ed’に該当する役割が機能しないため省略されていると考えられる。

〈表6〉英語の同位語尾‘-ing’が省略された縮約語

日本語表記	韓国語表記	英語
あ. スケートリンク	스케이팅링크[sɔk ^h eit ^h ŋrɪŋk ^h u]	skating rink
い. フライパン	프라이팬[p ^h ɔraip ^h ɛn]	flying pan

〈表6〉は英語の接尾辞‘-ing’が省略された縮約語である。接尾辞が省略されているため、複合語のような語形を成している。

〈表7〉英語の複数形語尾‘-(e)s’が省略された縮約語

日本語表記	韓国語表記	英語
あ. ニッパー	니퍼[nip ^h ɔ]	Nippers
い. パンティー	팬티[p ^h ɛnt ^h i]	panties
う. サングラス	선글라스[sɔŋŋullasɔ]	Sunglasses

〈表7〉はすべて名詞の複数形語尾‘-s’，‘-es’が省略された縮約語である。〈表5〉で挙げた過去分詞‘-ed’同様、英語では必要な文法要素も日本語及び韓国語の文法では必要ないため省略されている。

〈表8〉英語接続詞‘-and’が省略された縮約語

日本語表記	韓国語表記	英語
あ. ゲームセット	게임 세트[keimset ^h u]	game and set
い. カレーライス	카레라이스[k ^h areraisɔ]	curry and rice

〈表7〉の用例は、英語をそのまま借用すると‘ゲームアンドセット・게임 세트 [keimset^hu]’, ‘カレーアンドライス・카레라이스 [k^hareraisu]’と、音節数の長い単語となってしまう。したがって、日本語に調和したリズムに合わせて、このような縮約語が出来上がったものと見られる。

これと関連して박종호(1999)は、英語の文法が数や格にこだわる一方で、日本語と韓国語では数や格にこだわらないからであると述べている。すなわち、音による借用と文法による借用が要因となり、以上で挙げた縮約語が日韓両言語間で存在していると言える。

2.2 日本語と韓国語で異なる縮約語

ここでは‘디카 [tik^ha] (digital camera)’や ‘스킨 [suk^hin] (skin lotion)’のように、日本語と省略される部分が異なる縮約語、または ‘트로트 [t^hurot^hu] (foxtrot)’のように日本語にない縮約語についていくつか見てみたい。

〈表9〉 日本語と異なる韓国語の縮約語

韓国語	日本語	英語
あ. 노트 [notu]	ノートブック	notebook <u>personal computer</u>
い. 코디 [k ^h odi]	コーディネーション	<u>coordination</u>
う. 프라이 [p ^h urai]	目玉焼き	<u>fried egg</u>
え. 드라이 [turai]	ドライヤー	<u>dryer</u> <u>dry cleaning</u>
お. 오토 [ot ^h o]	オートマチック	<u>automatic transmission</u>
か. 원룸 [wonrum]	ワンルームマンション	one-room <u>condominium</u>
き. 트로트 [t ^h urot ^h u]	演歌	<u>foxtrot</u>

韓国語の中の外来語に対する知識が豊富でない日本語母語話者にとって、(あ)の場合 ‘ノートブック PC’ではなく、筆記用具を用いて書き留める ‘ノート’の意味として認識するはずである。(い)の場合、日本語にはこの語に対する縮約語がないため、何を意味しているのか検討がつきにくいと言える。(う)の場合、エビフライやコロッケを思い浮べるはずである。(え)、(お)も日本語にはない縮約語である。(か)は元々 ‘one-room’ と ‘mansion’ が組み合わさった和製英語だが、韓国語では後部要素が省略された形が定着している。最後に(き)の場合も(う)同様、外来語で表

現しないため、このジャンルの音楽に関心がなければ‘트로트[tʰɔrotʰɔ]’＝‘韓国の演歌’と認識できないと見られる。

以上、韓国語の中の縮約語、ならびに日本語と省略される部分が異なる縮約語についていくつか挙げたが、日本語の中の外来語同様、これらの縮約語が韓国の全世代に一般的に普及されているかは疑問である。

一方、英語の中の縮約語を見ると、以下のように語頭部分を残すパターンが、語頭以外の部分を残すパターンより生産的である。(./ = 音節境界)

(2) 英語の縮約の過程

あ. Lib.(e.ra.tion) → lib Pro(fe.sional) → pro

prof(essor) → prof champ(ion) → champ

い. (air).plane → plane (news).pa.per → pa.per

う. (in).flu.(en.za) → flu (re)frig.(e.ra.tor) → fridge

上記のように産出される語のほとんどは1音節から3音節の範囲におさまるが、具体的に何音節となるかは予想しにくい。しかし、同じ1音節語となる場合には、最小でも重音節の長さを持たねばならない。つまり CVV か CVC の音節構造を持たねばならず、CV という構造の単音節語は許されないのである。母音の長さがもはや弁別的ではない現代英語において、VV は長母音または長母音・二重母音に由来とする緊張母音(tense vowel)を、V は短母音に由来する弛緩母音(lax vowel)を意味することから、短縮語形成における最小語条件とは、弛緩母音で終わる単音節語を禁じる条件を意味することになる。例えば[prə]という CV の長さしか持っていない‘professional’と‘professor’の場合には、この1音節だけ残すと、この条件を違反するため前者の場合には、その母音を緊張母音に変えて CVV という重母音を作り出し、後者の場合には、後続音節の語頭子音を尾子音の位置に取り込んで CVC という重音節を作り出している。また(う)に示した influenza の場合にも、語中の1音節を残すだけではこの条件を違反するため、母音を緊張化させて音節全体を重音節に変えている(窪園晴夫 1995: 218-219)。要するに、重母音を作り出そうとする点では、日本語も韓国語も英語と同じことが言える。あわせて、英語が日

本語において縮約される場合、最低2モーラの長さを持っていなければならない、1モーラに減らすことができないということが言える。

伊藤江美(1999)は、外来語の縮約の形成を漢字語の拍数と音節構造と関連がないか仮説を立てながら、音節構造の中でまず撥音、促音、長音の特殊拍が現れる様相について分析している。この研究によると、石綿敏雄<基本外来語辞典>(1990)に収録された182語の外来語縮約語と、新村出<広辞苑>(2008)に収録された134語の漢字縮約語を取り上げながら、特殊拍の出現位置が、外来語より漢字語がより多く、漢字語にないパターンは外来語にないという結果、そして外来語、漢字すべて促音、長音、撥音の順番で出現位置が増えているということを報告している。

最後に縮約語が適応される理由について以下のとおりに考えてみた。

(3) 縮約語が適用される理由

- あ. 空間、時間の節約になる。
- い. 意味を知らなくても理解したつもりになれる。
- う. 身内、関係者以外の者を排除する。

(3 あ)は、新聞、雑誌を見れば、縮約語がよく用いられていることが分かる。(3 い)は本来の原語の意味を知らなくても縮約語を用いることで、知的気分や事情通に浸れる。(3 う)は、労働運動、マスコミ、ファッション業界、IT業界などで縮約語が多く見られる理由は、同じ集団同士のみ用いることを目的として他者を排除し、結束力、特権意識を高める作用が働くためと見られる。

3. まとめ

以上、本稿では日本語と韓国語における英語からの縮約語について考察してきたわけだが、原語において重要な意味を指す部分が省略されても、日本語及び韓国語母語話者にとっては、さほど関係がないことがわかった。なぜならば、英語はあくまでも外国語であるため、元々何を意味する語なのか気に留めることもなく、外来語として用いられるからである。本稿で取り上げたような縮約語の増加は、英語学習に悪影響を及ぼすとも考えられるが、既に定着した語であるほど、人々の間で親しまれ外国語、外来語という認識さえなくなるものである。つまり、本稿で挙げた

縮約語を英語と認識するのではなく、国語の一部の語種として認識することが必要である。日本語母語話者は隣国でも同様の縮約語が用いられていること、また借用の形が多少異なる縮約語、日本語にない縮約語が存在するという事実を知ることは、日韓のことばの相互理解促進の観点から望ましいことと考えられる。今後もこのような語種を取り挙げながら、韓国語及び日本語学習のための資料を提供できるように体系化していくつもりである。

参考文献

- 荒川惣兵衛(1977), 角川第二版 外来語辞典, 角川書店.
- 伊藤江美(1999), “外来語の複合語略語における特殊拍の現れ方”, 日本女子大学紀要 文学部 49, pp.19-29.
- Ito Junko(1990), “prosodic minimality in Japanese”, CLS 26: 2, pp.213-239.
- 石綿敏雄(1990), 基本外来語辞典, 東京堂出版.
- 窪園晴夫(1995), 語形成と音韻構造, くろしお出版.
- 窪園晴夫(2002), 新語はこうして作られる, 岩波書店.
- 三省堂編修所編(2001), コンサイス カタカナ語辞典 第2版
- 新村出(2008), 広辞苑, 岩波書店.
- 鈴木俊二(1996), “外来語の略語の構造 -音節・モーラ・フット・語-”, 国際短期大学紀要 11, pp.21-44.
- 田辺洋二(1988), “外来語の略語 -カタカナ語とローマ字語-”, 日本語学 7-10, pp.13-19.
- 森岡健二(1988), “略語の条件”, 日本語学 7-10, pp.4-12.
- 국립국어연구원 편(1999), 표준국어대사전, 두산동아.
- 김숙자(2007), 일본어외래어, 제이앤씨.
- 민중서림 편집국 편(2011), 엡텐스 일본外来語·カタカナ語辞典, 민衆書林
- 박종호(1999), “한국식 영어 발생 유형과 해결 방안 -외래어와 영어 중심으로-”, 한국 커뮤니케이션학 7, pp.31-51.

Strengthening corruption study in Mongolia (In example of sociology)¹

Munkhbat.O PhD.Prof,
Head of the Department of Sociology and Social work,
National University of Mongolia.
Email: munkhbat@num.edu.mn; omchue@yahoo.com

Abstract.

In the paper, the author examines current condition of corruption-related researches in Mongolia and explores the conceptual, methodological, and practical implications of research on corruption. In this connection, the author considers a necessity of establishment and development of the sociological branch "Sociology of corruption" in Mongolia that could be promoting corruption study as academic and empirical research area. According to his opinion, sociology can be bringing to corruption study a needed theoretical, methodological guidance and practice based active advocacy/intervention.

Key terms:

Sociology of corruption, paradigms, corruption, theory, research methods, advocacy

Introduction:

Corruption in recent years becomes most concerning social problem in Mongolia. Based on information from various studies and reports published during 2004-2009, which present an analysis of the situation, public perception, causes and consequences of corruption, it may be clear that problem of corruption is widespread and presents a serious problem, which undermines all social, political and economic achievements of the country.

State of corruption in Mongolia

The US Department of State Mongolia Country Report on Human Rights Practices - 2007 highlighted major problems with the Mongolian Government's corruption and transparency and stated that the government did not always implement the law effectively, and officials sometimes engaged in corrupt practices with impunity. Corruption was perceived to be a serious and continuing problem at all levels of government, particularly within the police, judiciary, and customs service. Varying degrees of corruption at most levels of government resulted in a blurring of the lines between the public and private sectors. Conflicts of interest were rife. The problem was compounded by weak governmental oversight bodies and media that frequently failed to expose corruption.² The report

¹ Note: Initial ideas of this paper previously were given in the presentation "Corruption study in Mongolia: the problems and challenges" at the annual seminar of Department of Sociology, Pusan National University, South Korea in Apr, 2010.

² US Department of State Mongolia Country Report on Human Rights Practices - 2007. Released by the Bureau of Democracy, Human Rights, and Labor. March 11, 2008

underlines non-transparency of Government and parliamentary decision making. The Report considers that corruption in law enforcement agencies was endemic. The law provides for an independent judiciary, and the government generally respected this provision in practice; however, corruption and outside influence were problems. Bribery could contribute to getting a case dismissed or a recommended sentence reduced, and blackmail and identity fraud was also a source of corruption.

According to the latest Mongolia Investment Climate Statement³ foreign investors, the international donor community and many Mongolians believe corruption is a significant and growing problem in Mongolia, and a profound blurring of the lines between the public and private sector brought about by endemic and systemic conflict of interest at nearly all levels.

Corruption assessment report conducted in June and July 2005 by Casals & Associates, Inc. (C&A) with funding from the U.S. Agency for International Development (USAID) Mission concluded that opportunities for corruption are increasing in Mongolia at both the "petty" or administrative and "grand" or elite levels: "Both types of corruption should be of concern to Mongolians, but grand corruption should be considered a more serious one because it solidifies linkages between economic and political power that can negatively impact or ultimately derail democracy and development, as it has in other post-Communist countries".⁴

In a June 2006 World Bank survey, Mongolian business people found corruption to be the most cited impediment to doing business in Mongolia.⁵

Some scholars consider that corruption is a significant and growing problem within Mongolia, with influences believed to come from both surrounding countries of China and Russia⁶.

Transparency International (TI) included Mongolia (for the first time since 1999) in its annual "Perceptions of Corruption" survey of September 2004. Mongolia ranked 85 out of 145 countries and its score of 3 on the Corruption Perception Index (CPI)⁷ is "poor." TI's 2005 Survey ranks Mongolia 85 out 158; and again Mongolia earned a "poor" score of 3. In the TI's 2006 survey, Mongolia had dropped to 99 out of 163 countries, being on par with Mali, Mozambique, and the Ukraine, receiving a score of 2.8—poor. Transparency International ranked Mongolia 99 out of 180 countries surveyed in its 2007 Corruption Perceptions Index.

In the 2008 CPI Mongolia was ranked as 102 out of 180 countries; and again the country earned a "poor" score of 3. In 2009, According to Corruption Perception Index of Transparency International, Mongolia ranked 120th place. But in 2010, in accordance with Corruption Perception Survey, the country made little advance and ranked 116th place with score of 2.7 among 178 countries.

The Asia Foundation's tenth semi-annual Corruption Benchmarking Survey⁸ shows that Respondents' assessment of past performance in combating corruption decreased, as the

³ 2008 Mongolia Investment Climate Statement. <http://www.state.gov/e/eeb/ifd/2008/100989.htm>

⁴ Assessment of corruption in Mongolia. 2005. USAID Contract No. DFD-I-00-03-00139-00. P. 3.

⁵ www.worldbank.org/mn

⁶ Landman, D. Todd, Marco Larissa, and Claire McEvoy. "State of democracy in Mongolia." <http://www.idea.int/democracy/upload/sodMongolia05.pdf>

⁷ Note: TI's CPI Score relates to perceptions of the degree of corruption as seen by business people and country analysts and ranges between 10 (highly clean) and 0 (highly corrupt).

⁸ Mongolia corruption benchmarking survey 2006 –2010. <http://asiafoundation.org/publications/pdf/298>

survey shows more than 70 percent does not trust Independent Authority against Corruption of Mongolia the main anticorruption government body. Also, in comparison with last year's survey, money paid by a household for bribery rose from 195.000 tugrugs (equal to 152 US\$) to 416.000 tugrugs (equal to 416 US\$)

The Survey notes that most respondents think prevention is the best measure to fight corruption effectively. To promote prevention measures, Mongolia should improve control of civil society for government activities, to strengthen legal environment and enforce strong punitive actions against corruption practice. According to the survey, among a principal concerns plaguing Mongolians, corruption ranks 4rd, behind unemployment, poverty and inflation which rose rapidly to nearly 12% in 2011.

The research project "Conflict of interest and oligarchy groups in Mongolia" funded by Asia Research Center, NUM and implemented by Social Research Institute, NUM shows that corruption in Mongolia is getting more politico-economical phenomena and conflict of interest is wide spreading practice not just in central governmental structure also in local authority like aimag, sum's power structure.

The role of Mongolian sociology in corruption study:

Despite existence of some corruption-related public opinion surveys, researches, corruption has been neglected as an area of sociological research in Mongolia by sociologists themselves. One explanation for this might be that sociologists just undermined negative consequences of corruption and the relative scarcity of corruption cases since 1990s. Another one which is more close to true is corruption as a social process was not on the priority list of the government that means no official recognition, no research money, and no publications.

The passive position of social scientists which should or even obligated to raise alarm on social dangerous phenomena in many cases "supported" spread of corruption and tolerance among public opinion. In the reality, sociology can be very useful for development of corruption study in Mongolia. In this case, not sociology generally but its branch "Sociology of corruption" might be more efficient because of its clear, detailed focus and appropriate research approaches. Issues related to Sociology of corruption were raised long time ago by number of sociologists from different countries.

Professor Syed Hussein Alatas was one of pioneers in promotion of idea on establishment and development of Sociology of corruption as far back as the 1950s. In his academic works, Prof Alatas defined corruption as universal phenomenon which should be conceptualized within sociological perspective. He also identified three types of corruption: bribery, extortion and nepotism and suggested to consider corruption as a form of crime and it should be treated as such⁹. Such approach to corruption become strong strike to point of views of some sociologists specially western one who considered corruption as pure Asian phenomenon or such views like corruption might be the engine for economic growth and prosperity. But his idea was not get motion from other sociologists and as states Habibul Hague Knondker, National university of Singapore:

Professor Alatas was a lonely voice who remained isolated as he did not share the common paradigm shared by the rest of the social scientific community¹⁰

⁹ Alatas, S.H (1991) *Corruption: Its Nature, Causes and Functions*. Kuala Lumpur: S. Abdul Majed and Co. Alatas, Syed Hussein (1999) *Corruption and the Destiny of Asia*. Petaling Jaya: Prentice-Hall.

¹⁰ Khondler, H.H (2006) *Sociology of Corruption and 'Corruption of Sociology': Evaluating the contributions of Syed Hussein Alatas*. Retrieved in 10 Mar, 2010 from <http://csi.sagepub.com/cgi/>

But today corruption becomes most challenging issue of modernity and we all hope that atmosphere over corruption-related study changes around the world.

Basing on my own observation, I would formulate several main “challenges” in corruption study in Mongolia. There are:

- Lack of theoretical approach- Corruption study in the country has not been considered as scientific research area that requires solid theoretical fundament. Due to such condition, the corruption study became unsystematic, without concrete focus and practical implication. Lack of theoretical discussions brought to failure of definition “corruption” as complex, interrelated system phenomena which includes both individual, institutional causes,
- Lack of appropriate methodological approach- Due to lack of theory, empirical researches on corruption also suffered by methodological insufficiency. Usage only quantitative methods or poll brings to failure of promotion corruption related researches as combination of qualitative and quantitative methods that could study all forms of corruption from petty bribery to grand corruptions,
- Most corruption focused researches and surveys have been done in framework of public perception survey. It gives wide portrait of public opinion about petty bribery but, unfortunately does not show real condition of grand corruption that occurs in policy making level,
- Lack of advocacy and practical implication- Failure of advocating in decision-making level in term of formulation of anti-corruption policy,

Now let's briefly consider each above named factors.

Lack of theoretical approach: Corruption as complicated and hidden social phenomena caused by many social, political, economical and other factors that requires complex study. Unfortunately, In Mongolia, it is widely accepted to define corruption as phenomena caused by personnel attitude of corrupted officials. Pro-example, definition of corruption given in the Anti-Corruption Law of Mongolia says;

“abuse by a person, specified in Article 4.1.of this Law¹¹, of his/her official power in private interests, affording preferences to others, and any violation of law, expressed in action or failure to act, that enables an individual or a legal person to benefit from such preferences”.

Such definition limits corruption study in within one of factors and misses other not less important one. According to many studies, corruption occurs in many places because of structural failure determined by absence of appropriate rules, effective enforcing mechanism. In this case, sociology can be effective within its paradigms¹².

¹¹ Note: according to Anti-corruption law, the following persons are subject to this law. There are 1) Officials holding political, administrative or special office of the state, whether appointed or elected, whether permanently or temporarily; 2) Managers and administrative officials of state or locally-owned legal persons, or legal persons with state or local equity; 3) The National Council Chairperson and the General Director of public radio and television; 4) Managers and executive officers of non-governmental organizations, temporarily or permanently performing particular state functions in compliance with legislation and 5) Electoral candidates, stipulated in Article 3.1.9. of this Law. Source: Anti-corruption Law of Mongolia. www.legalinfo.mn Retrieved in 20 Mar, 2010.

¹² Note: The author uses this term in definition of Tomas Kuhn or as he defines a scientific paradigm as: 1. what is to be observed and scrutinized, 2. the kind of questions that are supposed to be asked and probed for answers in relation to this subject; 3. how these questions are to be structured and 4. how the results of scientific

In term of theoretical contribution:

Sociology as multi-paradigmatic science gives opportunity to study corruption from all side taking in account its main causes and making more room for detailed analysis of each one. If use G. Ritzer's¹³ definition of main paradigms in sociology, corruption could be studied as structural, system phenomena (from point of view of paradigm of social facts), as individual behavioral phenomena (from point of view of paradigm of social behavior) and as phenomenological symbolic phenomena (paradigm of social definition).

Structural, system approach gives opportunity to pre-empt corruption through systems review that 1) ensures systems and structures in government meets the requirements of good governance; 2) ensures systems and structures in government are corruption-unfriendly by performing a risk assessment and subsequently take corrective action; 3) reduces vulnerabilities of some typically high risks areas peculiar to the public service as procurement, financial management, judiciary so on.

Behavioral approach allows to examine corruption in individual level o Individual Integrity making possible following activities as a) Pursuit of programs that develop and promote values and integrity as well as set ethical norms for staff, b) Adopting an agency-specific Code of Conduct and bi-partite code with stakeholders, including Guideline for gift, loan & entertainment, c) Conduct of staff ethic development activities, d) Introduce a declaration system for conflict of interest

Phenomenological approach gives opportunity to consider corruption from point of personnel experience and meaning and allows examine it as special interactional/transactional form of involved sides. Phenomenological approach studies the structure of various types of corruption experience ranging from perception, thought, memory, imagination, emotion, desire, and volition to bodily awareness, embodied action, and social activity, including linguistic activity.

Definition of corruption from point of sociological paradigms gives an answer to those challenges that face corruption study in the country in term of its theoretical need and complex. In corruption related researches it is important to use eclectic or integration model by moving between different theories within one research project.

In term of methodological contribution:

If compare corruption-related research conducted by Mongolian researchers with studies by their foreign counterparts, than we see that most researches and survey done with such quantitative methods like questionnaire and standardized interviews.

investigations should be interpreted. Source: Kuhn T.S (19..1996) *the Structure of Scientific Revolutions*, 3rd Ed. Chicago and London: Univ. of Chicago Press.

¹³ Note: American sociologist George Ritzer defines sociology as multi-paradigmatic science and names following three main paradigms a) The Social-Facts paradigm (Founder: E.Durkheim, Basic theories: Structural-Functionalism and Conflict theory, b)The Social-Definition paradigm (M.Weber, Phenomenology, Symbolic interactionism etc and c) The Social-Behavior paradigm (Social behaviorism, exchange theory). Source: Ritzer,G (1996) *Sociological theory*. The McGraw-Hill Companies, Inc

Quantitative designs attempt to reduce social phenomena to quantifiable data which can then be statistically analyzed, focusing on the links and attributes across several cases but it has a some limitation depending on specific topics like corruption.

According to Social Research Institute, National University of Mongolia, nearly 90 percent of corruption related research done by using single method of questionnaire.

Also, most researches have been used an eclectic mix of third-party surveys to sample public perceptions of corruption through a variety of questions, ranging from "Do you trust the government?" to "Is corruption a big problem in Mongolia? so on and so on"

The use of third-party survey data is a source of criticism. The data can vary widely in methodology and completeness from country to country. The methodology of the Index itself changes from year to year, thus making even basic better-or-worse comparisons difficult. Media outlets, meanwhile, frequently use the raw numbers as a yardstick for government performance, without clarifying what the numbers mean. It is widely recognized that empirical researches based on survey data which have limitations when it comes to capturing the causal mechanisms. Specially, in corruption related research area such limitations appear more powerful than any other topics simply because corruption is willfully hidden, it is impossible to measure directly; instead proxies.

In parallel with this, few researches have been used qualitative research methods in corruption studies. Qualitative designs which emphasize personal experiences, interpretation, and self-knowledge over quantification are concerned with understanding the meaning of social phenomena, and focus on links and attributes across relatively few cases. Despite some concrete advances in comparison with quantitative one, however, qualitative methods have many limitations. For example, in fact, the methods are largely limited by the imagination of the researcher that makes obtained data more subjective.

It is very important to recognize that research methods are not qualitative and quantitative by themselves. Instead, it depends on which theory or theoretical approach researcher adhere to. It means for example, questionnaire could be qualitative research method if researcher adheres to phenomenological or symbolic interactionist concepts. While very different in many aspects, both qualitative and quantitative approaches involve a systematic interaction between theory and data. The choice of method often depends largely on what the researcher intends to investigate. For example, a researcher concerned with drawing a statistical data on corruption perception across an entire population may administer a survey questionnaire to a representative sample population. By contrast, a researcher who seeks full contextual understanding of social actions/process like corruption may choose participant observation or open-ended interviews. Studies will commonly combine, or 'triangulate', quantitative *and* qualitative methods as part of a 'multi-strategy' design. For instance, a quantitative study may be performed to gain statistical variables of corruption perception, and then combined with a qualitative interview to determine the it's causes, high corruption risk areas.

From above named things, we would suggest to use combined research methods with guidance eclectic theoretical approach.

In term of advocacy contribution;

As admitted above, lack of practical implication is one of challenges that corruption study face in Mongolia. It is common that reports, recommendation on corruption issues not been used while being dusted on some one's deck or in folders. There many reasons can be named but absence of appropriate advocacy is crucial factor in Mongolia.

To cope with this limitation, it is important to promote strong advocacy from policy making level to educate ordinary citizen. In this case, policy research advocacy in sociology can be very useful. In framework of advocacy, we can (1) to modify extant policies, procedures, or practices of government agencies that would be positively affect anti-corruption activity, (2) to promote new legislation or policies that will result in provision of needed anti-corruption activities, (3) to educate the public on corruption issue, (4) to organize political campaigning and (5) to influence media coverage on corruption.

Conclusion:

- From all above named researches, we see that Corruption in recent years becomes most concerning social problem in Mongolia. Based on information from various studies and reports published during 2004-2011, it may be clear that problem of corruption is widespread and presents a serious problem in modern Mongolian society.
- Scientifically proven that for successful fighting the corruption, it is crucial to have research solid data on corruption in the country. In this case, all researchers and surveys should have theoretical base and guidance which would be allow to examine corruption in its all forms, causes and consequences,
- Sociology is the science that can provide necessary theoretical platform and guidance for corruption study basing its structural-system, behavioral and phenomenological approaches of sociological paradigms
- If surveys conducted by using quantitative methods in level of public perception, give restricted portrait of corruption limiting it to petty briberies losing from view grand corruption in policy making level which is most dangerous to society than only qualitative methods do not allow examine corruption's public perceptions, and its spread. So a combined both qualitative and quantitative research methods with guidance eclectic theoretical approach allows to avoid such methodological limitations,
- Sociology as science can be the engine, which can be promoting corruption study in advanced level in Mongolia, providing the study with theoretical, methodological guidance and appropriate advocacy strategy.

Reference:

1. Ablates, S.H (1991) *Corruption: Its Nature, Causes and Functions*. Kuala Lumpur: S. Abdul Mated and Co.
2. Alatas, S. H (1999) *Corruption and the Destiny of Asia*. Petaling Jaya: Prentice-Hall.
3. Asian Development Bank. (2004). *Private Sector Assessment: Mongolia*.
4. Khondler, H.H (2006) *Sociology of Corruption and 'Corruption of Sociology': Evaluating the contributions of Syed Hussein Alatas*. <http://csi.sagepub.com/cgi/>
5. Kuhn T.S (19../1996) *The Structure of Scientific Revolutions*, 3rd Ed. Chicago and London: Univ. of Chicago Press.
6. Kettner.P, Moroney.R and Martin.L (1999) *Designing and Managing Programs, An effectiveness-based Approach (2th ed)*. USA: Sage Publications.
7. World Bank. (2004/2009). *Mongolia Country Procurement Assessment*. Document of the World Bank: Reports for 2003/2009.
8. Wiehen.M, Olaya.J (2007) The term of Procurement. In Kenneth. K (Ed) *Curbing Corruption in Public Procurement*. Transparency International.

9. World Economic Forum (2008) *Global Competitiveness Report 2008-2009*
10. Ritzer, G. (1996). *Sociological Theory*. The McGraw- Hill Companies, Inc.
11. Munkhbat, O (2009) *Public procurement and Corruption*. Ulaanbaatar: Open Society Forum

Online source:

1. OECD/DAC–World Bank Round Table on Strengthening Procurement Capacities in Developing Countries: Methodology for assessment of National Procurement Systems. <http://www.oecd.org/dataoecd/1/36/37390076.pdf>
2. Counsel of Europe, Treaty office: <http://conventions.coe.int/treaty/en/treaties>
3. Organization for Economic co-operation and Development: <http://www1.oecd.org/daf/ASIAcom/>
4. Transparency International: <http://www.transparency.org>
5. World bank: www.worldbank.com
6. The economic Freedom: <http://www.freetheworld.com>
7. <http://www.sci.sagapub.com>

ISLAMIC FINANCE SYSTEM

Ayhan Ozer

Mevlana University-Konya TURKEY

E-mail: aozero@mevlana.edu.tr

Tel: +90 533 3598880; Fax: +90 332 2411111

ABSTRACT

Islamic Finance System, which has a growing popularity, is not known well in Far East Asia, but gradually begun to be researched and studied. Islamic banks, although not an alternative to Western-style banking system (Conventional Banks), have a great importance for those who do not want to get out of the Islamic rules to invest and to bring their gatherings into the real economy. In this article, brief information is given about the Islamic Finance System and performance of the Islamic Bank applications in Turkey (Participation Banks) is investigated.

Keywords: Participation Banks, Interest-free Banking, Profit and Loss Sharing, Islamic Finance System (IFS)

1. Introduction

Islamic Finance System (IFS) is based mainly on Interest-Free Banking which is the most significant characteristic of IFS. Interest is forbidden in Islam, which had been considered objectionable by other religions and philosophies during pre-Islamic time.

The basic working principle of conventional banking is collecting funds with low interest rates and distributing those funds with higher one. The difference between these rates is what makes the banks' profit. Although the conventional banks' main profit source is interest, any kind of such profit is prohibited in IFS. Besides being interest-free, IFS has a principle against extreme ambition for the profit and it should also depend on ethical values.

The participation banks, which are called Islamic Banks in international banking literature, operate in reliance on interest-free banking method in Turkey. They are interpreted

as financial institutions which base their whole 'loan' business on the principle of Profit and Loss Sharing (PLS) with the entrepreneurial partners (Nienhou et al. 1983).

2. History of IFS

The first alternative practice on interest-free banking was established by Professor Neccar in Egypt between the years 1963 and 1966. As the first interest-free bank, Islamic Development Bank was established at Jeddah in 1974. IDB started to operate in 1975 and is still continuing its activities.¹

2.1. Interest in Philosophy

One of the oldest discussions about the interest was seen in the Aristotle's book on politics. Aristotle's view in that book is the following: Interest is an artificial (phony) win that is from illegitimate deal.²

Dealing is divided into three parts:

- a) **Natural deal:** Changing life goods with other life goods, such as changing clothes with food.
- b) **Artificial deal:** Changing life goods with cash; this is legitimate deal.
- c) **Phony deal:** Using cash as a commodity; whereas the function of cash is being a tool in shopping and measurement to understand the prices of various goods. Using the cash as a commodity changes its goal.³

2.2. Interest in Judaism

Interest was definitely forbidden in holy books of Judaism. In chapter 22nd of Exodus: "If you lend money to any of my people who are in need, do not charge interest as a money lender would."⁴

In the chapter 23 of Deuteronomy: "You shall not charge interest on loans to your brother, interest on money, interest on food, interest on anything that is lent for interest."⁵

2.3. Interest in Christianity

The prohibition of interest continued to spread from the first ages of Christianity to the separation of churches from Roman Catholic Church and the reform movement. All the churches united on the interest prohibition. Furthermore, Luther went on to write a book about trade and interest, He has forbidden, the Salam (shopping on credit), and many other similar shopping styles which are not prohibited in Islamic Law.⁶

2.4. Interest in Islam

Islam has very clear and definite provisions about interest so that those who know them cannot have varying opinions.

¹ Hayrettin Karaman, "İslam Düşüncesinde Ekonomi, Banka ve Sigorta", p.26

² Ibid p.127

³ Ibid p.127

⁴ Exodus (22:25) Scripture quotations are taken from the Holy Bible, New Living Translation, 2007.

⁵ Deuteronomy (23:19) The ESV® Bible

⁶ Hayrettin Karaman, "İslam Düşüncesinde Ekonomi, Banka ve Sigorta" pp.127-128

In the Holy Quran: "...Yet God has permitted trading and forbidden taking interest."⁷

"...but if you repent, you shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums)."⁸

Interest is forbidden because of the unfair distribution of income. Basic attribute of interest is that; either the debtor or the creditor, but not necessarily to some part, causes an absolutely and inevitable injustice.

Islam emphasizes the importance of working and spending effort during the regulation of economic life as allowing trade but prohibiting the interest and usury. The purpose of prohibiting interest in Islam is to provide the cash, the capital and effort participate actively in economic life. Rather than the individual wealth, the main purpose of wealth is achieved when the wealth is socialized. Today, although the banking system is perceived as the indispensable fact of commercial life, the high interest rates applied by banks show the broken economic balance of the country. On the other hand, finance scholars dominate the low or close to zero interest rates applied by banks which show the healthy economic balance of the country. In this respect, the accuracy of banning the interest in Islam is indicated.⁹

3. Basics of IFS

Islamic Banks are expected to perform all the functions that commercial banks see, that is the reason of using term 'Bank' for Islamic banks. But the functions, basic principles, fund collection, investment and financing methods of Islamic Banks are completely different from those of commercial banks. The commercial banks are based on interest basis, while Islamic banks avoid from interest in any type of operations.

The principles of Islamic Banks that make them different from conventional banks are:

- a) Strictly adhering to Islamic principles
- b) Accepting the cash as an exchange tool and a measure of value, but not a commodity
- c) Trying to make profit on production field of the real economy
- d) Accepting the principle of Profit and Loss Partnership instead of interest
- e) They believe that the economic development depends to the social development¹⁰

As like the conventional banks, the most important function of Islamic banks is collecting funds from the public and transferring them to the production areas. Today's banks (conventional banks) perform this function by collecting deposits from the public with low interest rate and transferring them to producers with higher interest rates. The difference between the received interest (loan interest) and the paid interest (deposit interest) is the main income of the conventional banks.¹¹

Although Islam prohibits interest in the business life, it offers a wide variety of many other options in a way that there is no need left to interest any more in order to carry out all

⁷ Quran, The Heifer (Al-Baqarah) 2-275

⁸ Quran, The Heifer (Al-Baqarah) 2-279

⁹ İsmail Özsoy, "Faiz ve Problemleri" p.5

¹⁰ İsmail Özsoy, "Özel Finans Kurumları" p.63

¹¹ Ibid, p.80

kinds of economic activities. In Islamic economics; interest is substituted with profit, rental, commission, and wage, all of which are regarded as legitimate earnings of trade, its derivatives, joint venture and partnerships, leasing, and other lawful and real economic activities. So many kinds of sale and equity participation with its many alternatives, which are precisely defined in the Islamic law, can be said to be enough to meet the needs of the modern communities. Moreover, there is no limit to devising and formulating new methods provided they are cleared of interest (Özsoy, 2008).

The Islamic finance applications and account types can be seen in the list below.¹²

I. Relationship between the Islamic Bank and the fund holders

Account types

1. Current accounts
2. Saving accounts
3. Investment accounts (mudaraba)
 - a. Special mudaraba
 - b. Common mudaraba

II. Financial methods of Islamic Banks

A. Production credits

- 1) Mudaraba (Profit sharing agreement)
- 2) Musharaka (Equity participation)
- 3) Mushveki musharaka (Diminishing equity participation)
- 4) Murabaha (Trade with markup or cost plus sale)
- 5) Ijara (Leasing, renting for beneficial use)
- 6) Shukuks (Islamic bonds)
- 7) Salam and Parallel Salam (Deferred sale contracts)

B. Non-productive credits

III. Other services of Islamic Banks¹³

Islamic banking is a system of banking that is consistent with Islamic economics that prohibits interest as well as investing in unlawful (in Islam) businesses such as alcohol, pork, pornography, and gambling, etc. Profit maximization in Islamic banking and other economic activities is only limited by social and moral values. Therefore Islamic banking is multi-purpose and not purely commercial and it is strongly equity-oriented. Apart from traditional banks and financial institutions with their character of mostly lending, Islamic banks are either trader or lessor or partner in business transactions (Özsoy, 2008).

4. IFS in the World

The Growth of Islamic Finance Industry

¹² The special names are in Arabic but the meanings are given in parenthesis.

¹³ Ibid pp.80-95 and KFH web site "<http://www.kfh.com/en/about/index.aspx>"

Islamic banking is now one of the world's fastest-growing economic sectors. There are currently over 300 institutions in 80 countries which are involved in interest-free banking. The interest-free funds have amounted from only 150 billion dollars in the 1990s to over 1 trillion USD in 2008. Average growth in the last 5 years is 23.5%, while 1.5 trillion USD is the expected volume of managed assets by 2013. In addition 4 trillion potential US dollars is expected for Islamic financial services by 2020. Where Muslim population is expected to reach 2.5 billion worldwide and Islamic banks are expected to manage 40 - 50 % of the total savings.¹⁴

Both Muslim and non-Muslim countries now allow interest-free banks to operate considering the growing interest in their activities. Although the history of interest-free banking thought dates back to time, the first modern Islamic Bank was established in Egypt in 1963. The first example in a non-Muslim country is the Islamic Bank of Britain (Chong et al, 2009). It is also now possible to see interest-free financing devices among the instruments of conventional banks in many non-Muslim countries. CBs operating in reliance on domestic capital as well as international banks including Citi bank, American Express Bank and HSBC employ such devices and mechanisms in their operations (Shaikh et al. 2008).¹⁵

- **Dubai Islamic Bank**

Dubai Islamic Bank established in 1975 and has the unique distinction of being the world's first fully-fledged Islamic bank.

- **Faisal Islamic Bank (SUDAN)**

Faisal Islamic Bank was established by Sudanese and Saudi founders as well as other nationals of some Islamic States in 1977.

- **Faisal Islamic Bank of Egypt**

Faisal Islamic Bank of Egypt is the first Egyptian Islamic Bank and is one of the most important Egyptian banks. The bank has officially started operations on July 5, 1979.

- **Kuwait Finance House**

Kuwait Finance House (KFH) was established in 1977 and a pioneer of the banking phenomenon known as Islamic Finance. KFH is the first Islamic bank established in the State of Kuwait. Today they are one of the foremost Islamic Financial Institutions in the world.

- **Bahrain Islamic Bank**

The Bahrain Islamic Bank was established in 1979 as the first Islamic commercial bank in the Kingdom of Bahrain. The Bank operates under supervision and the regulatory framework of the Central Bank of Bahrain.¹⁶

- **Bank Islam Malaysia Berhad**

The Bank Islam emerged as Malaysia's first Sharia-based financial institution since its establishment in 1983. It has become the symbol of Islamic banking in Malaysia.

- **Islamic Development Bank**

¹⁴ TKBB Participation Banks Association of Turkey, "Participation Banks", 2009, p.29

¹⁵ Arslan, Ergec (2010) 'The Efficiency of Participation and Conventional Banks in Turkey: Using Data Envelopment Analysis'

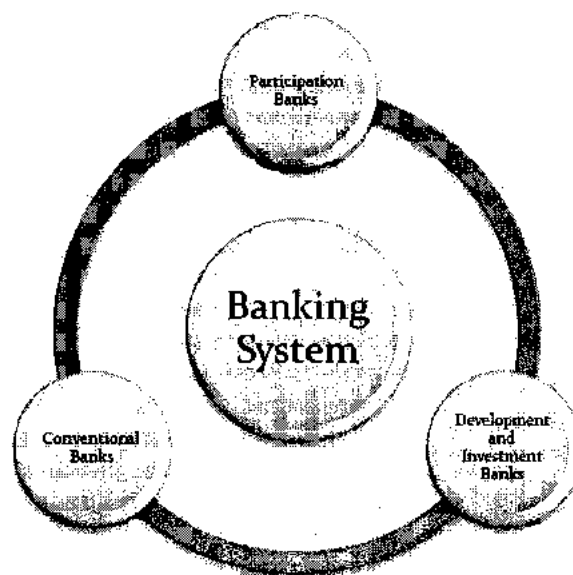
¹⁶ Bahrain Islamic Bank web page, <http://www.bisb.com/AboutUs/history.asp>

The Islamic Development Bank is an international financial institution established in Jeddah on October 20, 1975. It has 56 countries as members.

5. IFS in Turkey

Turkish banking is composed of three banking types. The first is traditional western type banking, which is called conventional banking. The second is interest-free banking, called Participation banking. It is the application of Islamic banking in Turkey. And the third is Development and Investment banking. Figure 5.1 shows the Turkish banking system.

Figure 5.1 The Banking System of Turkey



Source: TKBB

The participation banks were first introduced under the name of Special Finance Houses in 1985 following completion of the legal arrangements between 1983 and 1985 in Turkey. After new regulations promulgated in 2005, they were converted to participation bank and subjected to the same regulations as conventional banks. Although the number of these interest-free banking institutions was 7 at the beginning, this number is now 4. The activities of Ihlas Finans were terminated in 2005 by Banking Regulation and Supervision Agency (BRSA) at the end of 2005, Anadolu Finans and Family Finans merged into Turkiye Finans. The four active participation banks in Turkey are Albaraka Turk, Bank Asya, Kuveyt Turk and Turkiye Finans. (Arslan, Ergec, 2010)

Table 5.1 Volume of Turkish Banking Sector

BANKS	Nr. of Institutions	IN ASSETS VOLUME		IN DEPOSITS VOLUME		IN LOANS VOLUME	
Participation Banks	4	24,756	4,1	19,082	5,1	17,872	5,9
Depository Banks	32	558,941	92,8	358,64	94,9	276,564	91
Development and Investment Banks	13	18,768	3,1	0	0	9,444	3,1
Total	49	598,465	100	377,72	100	303,88	100

Source: TKBB

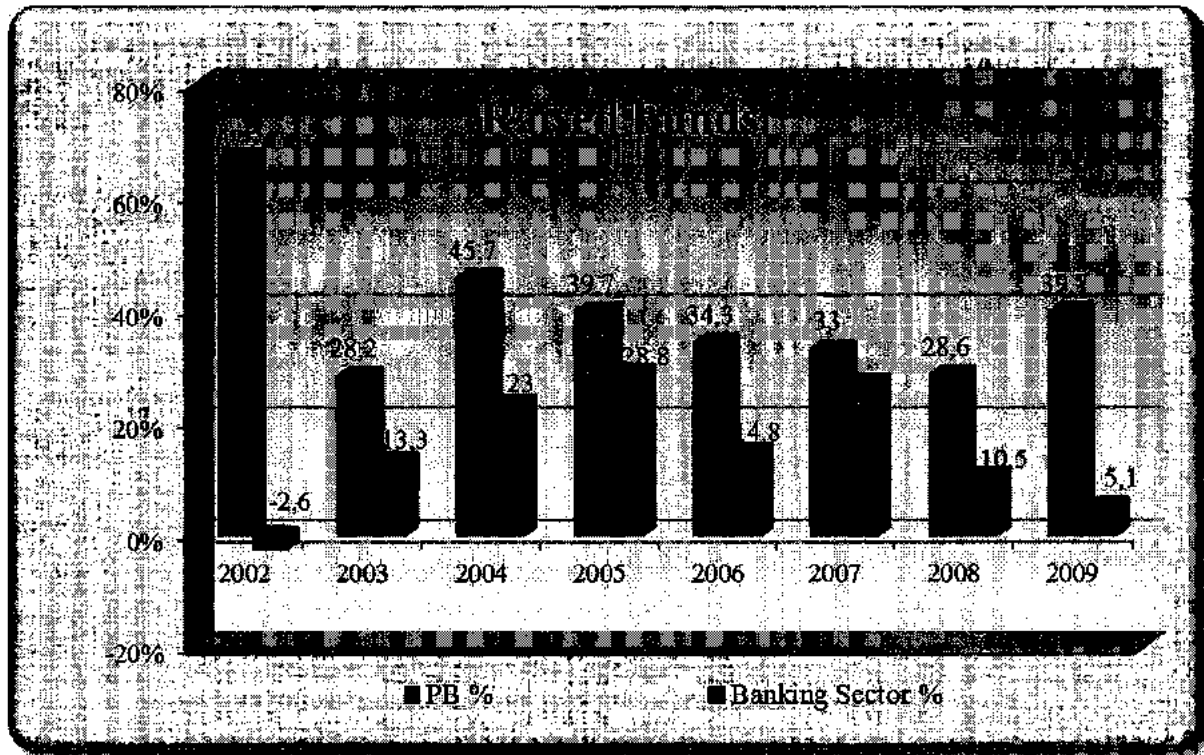
Table 5.2 shows the volume of banking sector in Turkey. The percentage of Participation Banks is very small (4%-5%) in the Turkish Banking Sector. But it does not mean that they are not growing. Their growth rates are given in the following Figure 5.2 and table 5.3 and table 5.4.

Table 5.2 Participation Banks in Turkey

	Capital Owners % Shares	Assets Volume 30 th June 2010 million US\$	Net Profit 30 th June 2010 million US\$	ROAE 30 th June 2010 %	Number of Branches 30 th September 2010
Albaraka 1984	54.06% ABG (Albaraka Banking Group) 7.84% IDB 22.23 % Publicity 15.87 % Others	4.816,60	40.8	15.4%	109
Bank Asya 1996	51.57 % Publicity 48.43% Holding Group and Others	9.000	85.5	13.6%	164
Kuveyt Turk 1989	62% KFH 19% Directorate General of Foundations 9% IDB 10% Others	5.330	65.9	21.1%	139
Turkiye Finans 1985 (Faisal Finans)	64.68% NBC (National Commercial Bank) 21.56% Boydak Group 13.69% Ulker Group 0.07% Others	6.622	72.4	16.1%	183

Source: Özsoy and Yabanlı, 2010. ROAE — Return on Average Equity.

Figure 5.2 Raised Funds of Banking Sector and PBs in Turkey



Source: TKBB

Table 5.3 Assets Growth of Participation Banks in Turkey

YEAR	PARTICIPATION BANKS US\$	GROWTH (%)	BANKING SECTOR US\$	GROWTH (%)	Share of PBs in Banking Sector (%)
2001	1.634		151.302		1,08%
2002	2.416	47,86%	132.096	-12,89%	1,83%
2003	3.670	51,90%	182.934	38,49%	2,01%
2004	5.462	48,83%	234.791	28,35%	2,33%
2005	7.410	35,70%	302.045	28,64%	2,44%
2006	9.748	31,55%	356.203	17,93%	2,75%
2007	16.688	71,19%	500.756	40,58%	3,35%
2008	16.989	1,80%	482.228	-3,70%	3,52%
2009	22.363	31,63%	560.076	16,14%	3,99%
2010	28.073	25,53%	656.538	17,22%	4,28%

Source: TKBB (all the values are in USD and percentage)

Table 5.4 Performance of PBs (Branches and Staff Growth)

YEARS	BRANCHES	GROWTH	STAFF	GROWTH
2000	110		2,182	
2003	188	71%	3,52	61%
2004	255	36%	4,789	36%
2005	290	14%	5,74	20%
2006	355	22%	7,114	24%
2007	422	19%	9,215	30%
2008	530	26%	11,022	20%
2009	560	6%	11,802	7%
2010/July	581	4%	12,379	5%

Source: TKBB

Operating through the profit and loss sharing method (PLS) paradigm may cause their efficiency performances look different from those of conventional banks. It makes it important to evaluate the performances of PBs and to compare them with CBs for both the high rate of increase of Islamic funds in international financial markets and again the high rate of increase of their size of assets in Turkey. In addition, the efficiency of PBs relative to their weight in the system will be effective in the banking system's consistent and coherent operation. In case of discrepancy between the efficiencies of participation banks and conventional banks, it is necessary to locate the reasons in order to increase the efficiency of banking system properly. (Arslan et al, 2010)

Although nearly 50% of funds were drawn by depositors after the economic crises in 2001, Participation Banks were able to survive and succeed. They have not caused extra burdens on our economy and the public, because with the help of their own internal dynamics they have survived from these crises. These dynamics can be summarized as follows:

1) Liability of their Balance-Sheets

- The profit and loss sharing methodology helped PBs to overcome the crises, in comparison with pre-fixed rates of liabilities.
- The PBs have not carried any foreign-exchange risk through making any open foreign exchange position. And not carrying any interest risks.

2) Asset of their Balance-Sheets

- As a result of unique working principles of PBs, by the way of all credit facilities being used in terms of a solid project and purchasing commodity or equipment and payments being effected directly to the Vendor instead of Customer demanding credit against invoice prevent credits being used in risky and speculative areas instead of its presenting purpose.

Also, this method eases controlling over the credits and customers.

- The policy of lending loans in installments and recovering the loans by monthly installments has generally regulated the cash flow and liquidity needs of PBs and strengthens the loans security.

- Lending against invoices puts an obstacle to irrational behavior by preventing enterprises from using credits more than their needs.

- With the help of a kind of crediting method in PBs texture called 'leasing' it can provide enterprises credited compatible with their cash flow and financing made

compatible by crediting technique. In another words, this method provides investments financed by long-term financing.

- These methods improve the asset quality by means of increasing the security of the credits used.
- Because participation banks have based their processes on invoices and formal documents as their principles, PBs have been helping the government in struggling against informal economy (TKBB, 27 September 2010).

Participation Banking is not only a banking business based on an 'interest-free' feature, but also a type of banking which could be formulated by 'less risk in liabilities, but higher quality in assets, based on high level of credit securities' (TKBB, 27 September 2010).

References:

- Arslan, Ergeç (2010). "The Efficiency of Participation and Conventional Banks in Turkey: Using Data Envelopment Analysis" *International Research Journal of Finance and Economics Issue 57*, Bengül Gulumser Arslan, Etem Hakan Ergeç, Eskisehir, Turkey.
- Karaman Hayrettin (2007). "İslam düşüncesinde Ekonomi, Banka ve Sigorta" *Türkiye*. p. 26,127,128
- Özsoy İsmail (1994). "Faiz ve Problemleri" "Interest and It's Problems" Prof.Dr. İsmail Özsoy *Türkiye* p.5
- Özsoy İsmail (1997). "Özel Finans Kurumları" "Special Finance Houses" Prof. Dr. İsmail Özsoy, *Türkiye*. p. 63, pp. 80-95
- Özsoy İsmail (2010) "Islamic banking: conceptual fundamentals and basic features" *Economic Herald of Donbas Quaterly*. Prof. Dr. İsmail Özsoy, *Türkiye*. pp. 140-144.
- Özsoy, Yabancı (2010). "The Rising Sector in Turkey: Participation Banking" *Journal of Islamic Finance News* November 2010 Prof.Dr.İsmail Özsoy and Aydın Yabancı p.20
- Özsoy,Yabancı (2011) "Katılım bankaları 8 yılda 10 kat büyüdü" 14 March 2011. *Turcomoney journal*. www.turcomoney.com
- Shaikh, Salman Ahmed and Jalbani, Amanat Ali (2009). "Risk Management in Islamic and Conventional Banks: A Differential Analysis", *Journal of Independent Studies & Research-MSSE*, Vol:7, No:2, pp:67-79.
- TKBB Participation Banks Association of Turkey (2009) "Participation Banks", p 29

**BÜYÜK SELÇUKLU (Horasan Selçukluları) SANATINDA TUĞLA
DEKORLARINA (Süslemelerine) BİR BAKIŞ**

Prof. İlhan ÖZKEÇECİ
Yıldız Teknik Üniversitesi
Sanat ve Tasarım Fakültesi
İstanbul/TÜRKİYE

Abstract:

**AN OVERVIEW TO BRICK DECORS (decorations) IN GREAT SELJUK (Khorasan
Seljuks) ART**

Prof. İlhan ÖZKEÇECİ
Yildiz Technical University
Faculty of Art and Design
İstanbul-Türkiye

Great Seljuks also known as Khorasan Seljuqs, formed a large state extending from Seyhun River, to the Mediterranean and the Marmara coast; from the Caucasus to the borders of Egypt and Yemen at the first half of the XI. century. This government has been one of great empires which was established after the acceptance of Islam by the Turks, that had an excellent reputation beyond the limits of the entire Islamic world. This was a sovereign state which has the name from Seljuk Bey who ruled in the XI-XII. century (1038 - 1157). Then Tugrul Bey, Cagri Bey, Cagri Bey's son Sultan Alparslan and his son Meliksah has been the famous rulers of the Great Seljuk Empire.

Khorasan Seljuks, founded in the land of Turkestan, has a reputation for art and aesthetics as well as its political, economic, scientific and sociological perspectives. Great Seljuks, have demonstrated remarkable monuments, powerful works with different designs inspiring from Ghaznavid and Karahanid art traditions.

In Great Seljuk architecture brick is an important building material. Brick has become both an element of construction and a decorative element. Stucco (plaster), have covered the intermediate areas that the bricks left out and carried out its own action. This material prepared a ground for geometric and floral decoration in organic lines and forms, as well as recognizing the opportunity to brick-backed Kufi writing areas appear more successful.

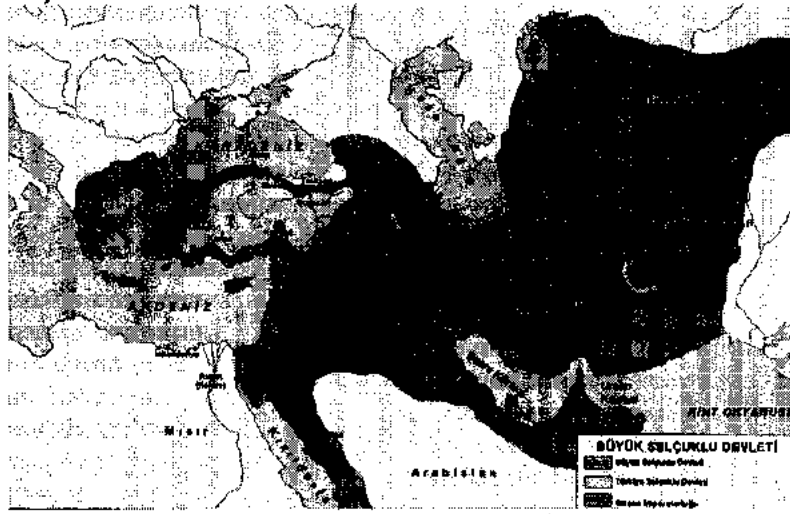
Brick decors are usually simple vertical and horizontal geometric compositions, including omissions and repetitions, but at the same time designed by craftsmen who had superior intelligence. The height differences of the bricks that are used, widths, the thickness of each joint (plaster) has been formed diversely by making very different tastes of the rich embellishments of compositions. In some cases, by placing small particles of brick between the normal-sized bricks, decors are made more impressive.

Despite the destruction brought by the time many of the Great Seljuk architecture, many works that are made of bricks, have survived. In this study, because it is not possible to address all of them some of the examples that reflect the main character of the time will be given. Qazvin (1113-1119) and Ardistan (1160), Masjid-i Cumas from the mosques; Damgan-Simnan (1058) and Save (1110) minarets from minarets; Harrekân kümbets, Merv Sultan Sanjar Mausoleum (1157), Nakhichevan, Yusuf B. Kuseyr (1161-62) and the Nakhichevan Mümine Hatun (1186) kümbets from

kümbets; Khorasan Khargird Madrasah (1068) from madrasahs and Ribat-i Sharif (1114) from caravansaries, was chosen as the works.

Geometric and cubic-character brick decorated compositions are truly the works of modern insights to pioneer today's art. Benefiting from these works for today's graphic art, industrial design, and architectural structures will give a perspective to today's people in many fields of art today.

Büyük Selçuklu mimarisinde zamanın getirdiği pek çok tahribata rağmen tuğladan mamul pek çok eser kısmen günümüze ulaşmıştır. Bu çalışmada tuğla dekorların ana karakteri yansıtan bazı örneklere yer verilecektir. Camilerden, Kazvin (1113-1119) ve Ardistan (1160) Mescid-i Cumaları; minarelerden, Dangan-Simnan (1058) ve Save (1110) Minareleri; türbelerden, Harrekân Kümbetleri, Merv Sultan Sencer Türbesi (1157), Nahcivan Mümine Hatun (1186) Kümbeti; medreselerden, Horasan Hargird Medresesi (1068) ve kervansaraylardan, Ribât-ı Şerif (1114) bu numuneleri oluşturan eserler olarak seçilmiştir.



Resim-1 Büyük Selçuklu Devleti sınırlarını gösteren harita.

1. Büyük Selçuklu Devleti (1038 – 1157)

Oğuzların Kınık boyundan olan ve Horasan Selçukluları da denilen Büyük Selçuklular, XI. yüzyılın ilk yarısında, Seyhun ırmağından Akdeniz ve Marmara kıyılarına; Kafkaslardan Mısır ve Yemen sınırlarına kadar uzanan büyük bir devlet kurdular. XI-XII. yüzyıllarda (1038 – 1157) hükümler olmuş bu, devlet Türklerin İslamiyet sonrasında kurduğu ve ünü tüm İslam dünyası sınırlarını aşan bir şöhrete sahip büyük imparatorluklardandır. Devlete adını veren ve ilk kurucusu olan Selçuk Bey, Dukak (Dokak) adlı bir beyin oğludur.

Türklerin büyük bir kolu olan Oğuzlar İslam öncesi ve sonrasında pek çok devlet kurmuşlardır. İslam'ı kabul ettikten sonra bunlar Türkmen adını almışlardır. Oğuz Yabgu devletini kuran Oğuzlar X. yüzyılın başlarında Seyhun nehri ile Hazar denizi arasında yaşıyorlardı. Bu devlet 1000 yıllarına doğru yıkıldığında Oğuzların bir bölümü Avrupa'ya göç ederken, diğer bir bölümü de Horasan'a inmeğe başladılar. Horasan bölgesi; Nişâpur, Merv, Serahs, Tus ve Belh gibi büyük yerleşim merkezlerini içine almaktaydı.

Oğuz Yabgu Devletinin ordu komutanı olan Dukak Bey'in ölümünden sonra, yerine Selçuk Bey getirildi. Başarılı ve yeterli bir kişiliğe sahip olmayan Yabgu'ya karşı gelen Selçuk Bey, onun yerine geçmeyi planladı. Ancak onun adamları Yabgu'yu destekleyince Selçuk Bey, kendisine bağlı olanlarla Cent şehrine gitti. Cent, Seyhun ırmağı kıyısında, Türklerle İslam ülkeleri arasında bir sınır şehriydi. Selçuk Bey, Cent şehrinde maiyeti ve halkıyla birlikte Müslüman oldu.

1007 yılında yüz yaşını aşkın iken ölen Selçuk Bey'in yerine oğlu Arslan Bey geçti. Gazneli Mahmud Arslan Bey'i yakalayıp hapsedince Selçuk Bey'in oğlu Mikail Bey'in çocukları Çağrı ve Tuğrul Beyler devletin başına geçtiler. Birbirini destekleyerek ilerleyen bu iki kardeş yönetiminde

Selçuklular 1035 yılında Horasan'a inerek Gaznelilerle mücadeleye başladılar. Nişabur'u ele geçiren Tuğrul Bey burada bağımsızlığını ilan etti.

Tuğrul Bey kısa bir zamanda Curcan, Taberistan ve Harezm'i zaptettikten sonra, 1041-1050 yılları içinde Hemedan, Rey, Belh ve İsfahan şehirlerini de devletin sınırları içine aldı. 1040'da yapılan Dandanakan savaşı Gaznelileri mağlup, Selçukluları galip olarak yeni geleceğe doğru taşımıştır. Bağdat'ta Abbasi halifesi yardım istediğinde Tuğrul Bey 1055 tarihinde Bağdat'a girerek Büveyhoğulları'nın baskısında Halifeyi kurtardı. Bu suretle Halife ona "Doğunun ve Batının Sultanı" unvanını verdi. İslâm dünyasında "Sultan" unvanını ilk defa alan Türk hükümdarı, Gazneli Mahmud olmakla beraber, bu unvanı bütün İslâm dünyasına yayan Tuğrul Bey olmuştur.¹ Türkler bu sayede İslam dünyasının siyasi gücünü temsil etmiş oluyordu.

Tuğrul Bey'den sonra Selçuklu hükümdarı olan Alp Arslan 1071 yılında Malazgirt ovasında büyük Bizans ordusunu yenerek Anadolu'yu Türklere açmış oldu. Ancak, 1072 yılında bir sefer sırasında esir alınan Karahanlı bir kale komutanı tarafından şehid edildi. Yerine oğlu Melikşah geçti. Devlet idaresinde önemli görevler üstlenen vezir Nizamülmülk hem Alparslan'ın hem de Melikşah'ın yanında oldu.

Melikşah, Kutalmışoğlu Süleyman Şah ile Tutak ve Artuk beyleri, Tuğrul Bey zamanında başlamış olan Anadolu'nun fethi ile görevlendirdi. Müteakiben Filistin, Suriye ve Arabistan'a yöneldi. 1080'de Bağdat'a geldi. O dönemde önemli bir terör kaynağı haline gelen Hasan Sabbah ile mücadele etti. Hasan Sabbah'ın yürüttüğü Bâtınlık faaliyeti İslam'ı ve Selçuklu'yu içten yıkmak idi. Bunların başlatmış olduğu cinayetler sırasında Nizamülmülk öldürüldü. Bu sıkıntıyı ortadan kaldırmak amacıyla Melikşah Hasan Sabbah'ın üs olarak kullandığı Alamut kalesine ordu gönderdi ancak onun vefatı üzerine mesele sonuca ulaşamadı.

Melikşah'ın vefatından sonra Selçuklu devleti eski istikrarını koruyamadı. Suriye, Anadolu ve Kirman Selçukluları birlikten ayrıldı, devletin merkezi İran'da ise taht mücadeleleri başladı. Önce tahta Berkıyaruk oturdu, onun döneminde Bâtını ayaklanmaları ve haçlı seferleri başlamıştı. Müteakiben Muhammed Tapar ve ondan sonra Sencer tahta geçti. 1117-1157 yılları arasında hükümran olan Sultan Sencer Selçukluların son büyük hükümdarı oldu. Karahanlılarla, Gaznelilerle mücadele etti. 1141 yılında Karahitaylarla yaptığı savaş mağlubiyetle sonuçlanınca epey toprak kaybetti. 1157'de vefatından sonra Büyük Selçuklu devleti tamamen dağıldı.

2. Büyük Selçuklunun Gelişimi ve Kültürel Etkiler

Dandanakan savaşından sonra Selçuklular Horasan'a yerleşmekle önemli bir mevki ele geçirmiş oldular. Horasan kıtası, kırık sahalarının genişliği ve otlakları ile bozkırlı nüfusu en iyi şekilde barındıracak bir ülke durumunda idi. Ayrıca Türklerin kalabalık koyun, sığır, at sürülerinden elde ettikleri mahsuller de şehirli ve köylü ihtiyaçlarını karşılaması ve yerli el sanatlarına hammadde teşkil etmesi itibarıyla bölge iktisadiyatını tamamlayacak mahiyette idi.

Horasan, Ortaçağ dünya ticaretinin belli başlı noktalarından biri olarak büyük değer taşıyordu. Bilhassa ana yolların birbiri ile kavuştuğu Nişabur şehri, strateji yönünden de çok ehemmiyetli idi. İslâm doğunun seçkin idare, edebiyat ve ilim adamlarını yetiştiren zengin kültür merkezi Horasan, saydığımız bu özellikleri yüzünden, civar devletler arasında (Karahanlı'lar, Sâmânî'ler, Gazneliler) şiddetli rekabet mevzuu olmakta ve Selçuklular için de şüphesiz erişilmesi gerekli ana hedef sayılmakta idi. İktisadî, askerî, kültürel ve kavmî hususiyetleriyle Horasan kıtası, Selçuklu devletinin sağlamlaşmasını temin etmiş ve sonra asırlarca sürecek Ortadoğu Türk hâkimiyetinin karakterini çizmiştir.²

Büyük Selçuklular kendinden sonra gelen Anadolu Selçuklu, Kirman, Suriye, Irak ve Horasan Selçuklu devletlerini; bunlardan sonra kurulan atabeylikleri, Karakoyunlu, Akkoyunlu ve Safevi Devletlerini, Anadolu beyliklerini ve hatta Osmanlı Devletini etkilemiştir.

¹ Suut Kemal Yetkin, "Türk Resim Sanatının Menşei Hakkında", Ankara Üniversitesi İlahiyat Fakültesi Dergisi, 1963, s. 6.

² İbrahim Kafesoğlu, Türk Milli Kültürü, Boğaziçi Yayınları, Düzeltilmiş ve Genişletilmiş 13. Baskı, Bayrak Matbaacılık Ltd. Şti., İstanbul 1995, s.344-345.

3. Büyük Selçuklu Sanatı

Türkistan toprağında kurulan Horasan Selçuklularının siyasi, ekonomik, bilimsel ve sosyolojik açılardan olduğu kadar sanat ve estetik alanında da bugüne kadar ulaşan mühim tesirleri bulunmaktadır. Büyük Selçuklular, kendinden önce gelen Karahanlı ve Gazneli sanat geleneklerinden de istifade ederek farklı tasarımlara sahip güçlü eserler, dikkate değer abideler ortaya koymuşlardır. Büyük Selçuklu sanatında bilhassa Karahanlı sanatı mimari özellikler ve bina tezyinatı açısından önemli bir etken olmuştur.

Büyük Selçuklular, Çin sınırlarından Akdenize, Oğuz Bozkırlarından Hindistan ortalarına ve Mısır'a kadar uzanan geniş coğrafya üzerinde bir yandan var olan şehirleri mamur ederken diğer yandan yeni şehirler kurdular. Merv, Rey, Isfahan, Hemedan, Bağdat ve Nişabur gibi şehirlerde geliştirdikleri yeni kurumların işlevine uygun olarak muhteşem yapılar inşa ettiler. Cami, mescid, medrese, ribat, kervansaray, hastane, köprü, çeşme, imaret, han, saray hamam, darüşşifa, hankah, şadırvan, çeşme, sebil, kale, sur, türbe, kümbet ve diğer sosyal, sivil ve askerî eserler belli başlı Selçuklu mimarî yapılarıdır. Bu eserlerin kapıları, pencereleri kubbeleri birbirinden güzel çiniler, alçı stukolar, taş oymalar, tahta oymalar, kabartma yazılar ve nakışlarla süslenmiştir. Selçuklu mimarî ve sanat eserlerinin çoğu birer şaheserdir. Batınîler, Moğollar ve asırların tahribatına rağmen kalabilenleri uzmanlarınca hâlâ hayranlıkla incelenmektedir.

Büyük Selçuklu mimarisi eserleri zarif minareleri, göz dolduran kubbeleri, kat kat gelişen abidevi kemerleri ile taşın, tuğlanın, mermerin birbiriyle ahenkle kaynaştığı önemli bir kültür mirasıdır. Muhkem duvarların çevirdiği, ziyaretçileri, seyyahları, halkı koruyan, kervanları misafir eden ribatlar, kervansaraylar; muhteşem taç kapılı cepheleri, görkemli, eyvanları zarif işçilikli süslemeleri ile medreseler; ihtişamlı camiler, mescidi-i cumalar, mücevher taşı gibi, geometrisiyle, insicamı ve ruhaniyeti ile hâkim bir unsur olan türbe ve kümbetler hep bu devrin nadide değerleridir.

Türk sanatında Selçuklu tarzıyla ortaya konmuş mimarî, kitabe, hat, tezhib, süsleme, resim (minyatür), çini, halı ve kilim gibi pek çok alanda eşsiz eserler mevcuttur. Burada bunların tamamından söz etmek imkânı yoktur ancak sanat tarihi dünyasına hediye edilen mühim değerler, mimariye kazandırılan yeni formlar arasında şunları sayabiliriz:

Medrese mimarisi (Bağdad Nizamiyesi), medrese camii mimarisi (Sultan Melik-şah'ın Isfahan'daki Mescid-i camii), tuğla kümbet mimarisi ve çift kubbe inşaatı (Merv'de Sultan Sencer türbesi, Nahravan'da İl-Deniz'in zevcesinin türbesi), üstüvani (yuvarlak biçimde), bazan yivli yüksek ve ince minare tipi, "demet sütun", "baklavalı sütun başlığı", "sivri" kemer, pencerelerin katlar halinde sıralanması, "Türk üçgenleri" (kubbe mimarisinde), dikdörtgen veya beş köşeli mihrab. Yazıda: "Selçuklu stülüstü, neshi ve kufisi", kitap resmi ve minyatürde: "Selçuklu üslûbu" vb.³

3.1. Tuğla Dekorlu Süsleme Planları

Büyük Selçuklu mimarisinde tuğla önemli bir yapı malzemesidir. Yapı malzemeleri mimarinin temel unsurudur. Her bölgenin yapılar da kullanılan kendisine has malzemesi vardır. Türkistan, Horasan gibi taşın çok zor bulunduğu coğrafyalarda ana yapı malzemesi pişmiş tuğladır. Bu malzeme yapıları temelden tavana meydana getirirken alçı-stuko malzemesi de dekorlarda, muhtelif süslemelerde kullanılan unsurlardan birisi olmuştur. Zaman zaman iç ve dış dekorlarda mozaik tarzı (parçalı) çiniler de kullanılmıştır.

Tuğla hem bir konstrüksiyon elemanı ve hem de bir süsleme unsuru olarak kullanılmıştır. Stuko (alçı), tuğlanın ara verdiği alanlarda devreye girmiş ve kendine özgü aksiyonu gerçekleştirmiştir. Bu malzeme hem organik çizgi ve formlar halinde geometrik ve bitkisel süslemeye zemin hazırlamış hem de tuğla destekli kufi yazı alanlarının daha başarılı görünmesine imkân tanımıştır.

Tuğla ve alçının dengeli kaynaşmasında "terrakota baskı" üçüncü süs elemanı olur. Yerleştirilirken aralıklı bırakılan tuğlaların derz araları terrakota harçla sıvanır ve bu boşluklara kalıpla geometrik şekiller, bazen de yazılar basılır.⁴

³ Kafesoğlu, a.g.e., s.379.

⁴ Gönül Öney, "İran'da Selçuklu Mescid-i Cumaları", Kültür ve Sanat, Kültür Bakanlığı Yayını, Ocak 1977 Sayı: 5, Baskı: Tifdruk Matbaacılık Sanayi, İstanbul, s.94.

Tüm binaların dış ve iç cephelerinde tuğla kalınlığının ölçek olarak alındığı süslemeler geometrik sistemlerle gelişir. Taç kapı, kemer alınlığı, iç mekân dekoru olarak kullanılan tuğla bezemeler kalite itibarıyla sahip olduğu dayanıklılık sebebiyle günümüze ulaşabilmiştir.

Tuğla dekorları genelde dikey ve yatay doğrultuda çalışılmış, yer yer atlamalar ve tekrarların da yer aldığı çok sade ve aynı zamanda üstün zekâ sahibi sanatkârlarca tasarlanmış geometrik kompozisyonlardır. Kullanılan tuğlaların yükseklik farkları, genişlikleri, derz (sıva) kalınlıkları her kompozisyonda ayrı ayrı biçimlenerek birbirinden çok değişik lezzetlerde zengin bezemeler meydana getirilmiştir. Bazı durumlarda normal boyuttaki tuğlalar arasına motifli küçük tuğla parçacıkları da konularak dekorlar daha da etkileyici kalıplara bürünmüştür. Geometrik ve kübik karakterli tuğla dekorlu kompozisyonlar hakikaten modern anlayışlarıyla günümüz sanatına yol gösterebilecek eserlerdir.

E. Esin, Büyük Selçuklu mimari ve süslemesini değerlendirirken şunları söyler;

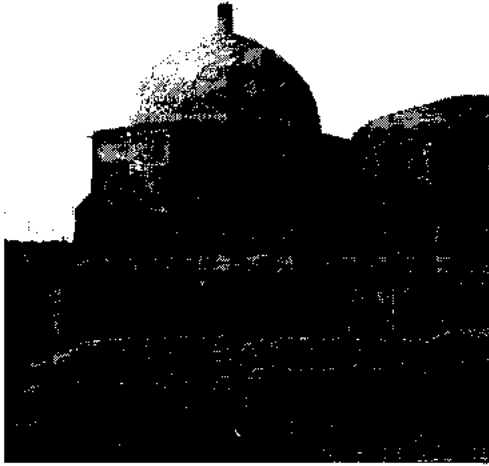
“İslâmiyet’in, âbidelerin cephelerindeki figüratif unsurları arka plana atması ile Sâ mânî devrinden beri, Türkistan sanatı, tezyinat olarak, tuğla ile mozaik tekniğine ehemmiyet vermişti. Hâkânî (Karahanlı) mimarisi bu usulü geliştirerek, haç ve kelebek’e benzetilen kesme tuğla motifler ile tebartız etti. Türkistan’da esasen mevcut tuğla mozaik tekniği, Daye Hatun ribatının erken devirden cephelerinde görüldüğü üzere, tuğlalar ile Kufi yazılar teşkil etmek için de, Hâkânî Türk devrinde yapıldı. Karluk sanatının iç ve dış mimari kaplamaları için kullandığı süslemeli kaymak-taşı ile pişmiş-toprak kaplamalara Hâkânî devrinde devam edildi ve yeni bir unsur olarak, Arap harfleri ile kitabeler ilave oldu. Hâkânî cephe tezyinatı o kadar ince idi ki, mimari şekillere ağırlık vermeden, bir tentene gibi, sanki şeffaf kalmakta idi.”⁵

Hâkânî (Karahanlı) devrinin büyük yeniliği, arapça hat sanatının, ilk önce, uzun elif ve lâm harfleri ile tebarüz eden celî nisbette Kûfî, sonra Sülûs ve Nesih üslûbdaki parlak gelişmesi, keramik eserlerde de, bilhassa mîmârîde tezahür etti.⁶

Yapılarda kullanılan tuğlalar muhtelif ölçülerdedir. Bunların en-boy ve yükseklik ölçüleri hakkında Dehistan mimari eserlerinden birkaç örnek verilebilir. Buna göre Dehistan Mezar-ı Şir Kebir’de; 21x21x3.5 cm. ölçülerinde tuğlalar kullanılırken; Dehistan Kuzey Minare’de; 30x35x10 cm., 23x23x6 cm., 20x20x3.5 cm. gibi ölçülerde tuğlalar kullanılmıştır.⁷

4. Büyük Selçuklu Camileri

4.1. Kazvin Mescid-i Cuması



Resim-2 Kazvin Mescid-i Cuması (1113-1119) Melikşah’ın oğlu Ebu Şüca Muhammed tarafından yaptırılmış, daha sonra çeşitli devirlerde elden geçmiştir. Köşk mescid kısmı içten Selçuklu devri karakterini korur. Alçı bezemesi devrinin en ince ve ustalıklı örneklerini gösterir. Dantel gibi işlenen alçılar yer yer çok katlı görünümündedir.⁸ Kalın tuğla duvarlar üzerine kuvvetli, düz tromplarla inşa edilen bu yapı sade fakat o nispette de ihtişamlı bir görünüşe sahiptir.⁹

⁵ Emel Esin, “Selçuklulardan Önceki Proto-Türk ve Türk Keramik Sanatına Dair”, Sanat Tarihi Yıllığı IX-X, İstanbul 1981, s.128-129.

⁶ Esin, a.g.m, s.127.

⁷ Yüksel Sayan, Türkmenistan’daki Mimari Eserler (XI-XIII. Yüzyıl), Kültür Bakanlığı Yayınları, Türk Tarih Kurumu Basımevi, Ankara 1999.

⁸ Öney, a.g.m, s. 96.

⁹ Oktay Aslanapa, Türk Sanatı, Remzi Kitabevi Yayını, 3. Basım, Baskı: Evrim Matbaacılık, İstanbul 1993, s. 62.

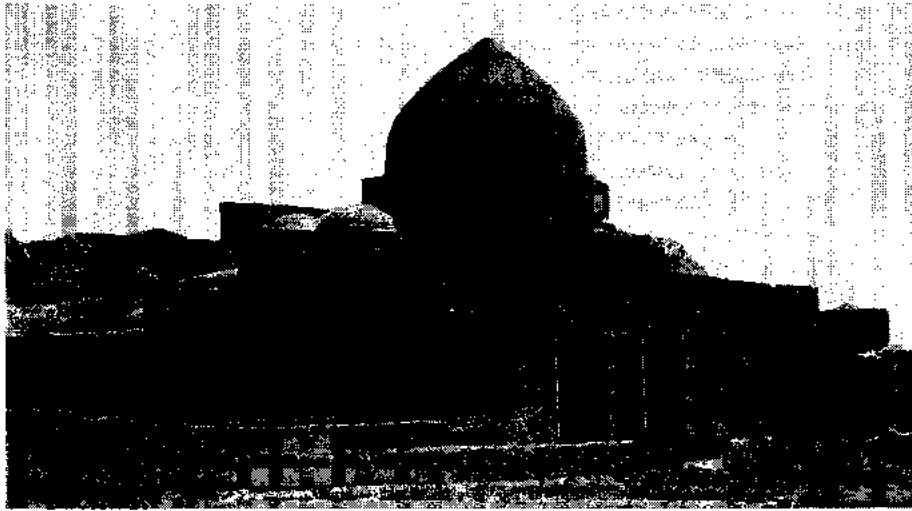


Resim-3 Kazvin Mescid-i Cumasının köşk mescidinde kubbeye geçiş (G. Öney, 1977¹⁰). Üç dilimli iri dendanlarla hareketlendirilerek farklı bir görsel etki oluşturan tuğla dekorlu duvarlarda iri harfli, çiçekli kufi bir kitabe kuşağı dikkati çeker. Bu kuşağın üzerinde kubbeye geçişi sağlayan sekiz dilimli kemerlerin aralarına çapraz şekilde tasarlanmış dekorlu tuğlalar yerleşmiştir. Bunların üstünde daha küçük ebatla sivri kemerli panolar bulunur.



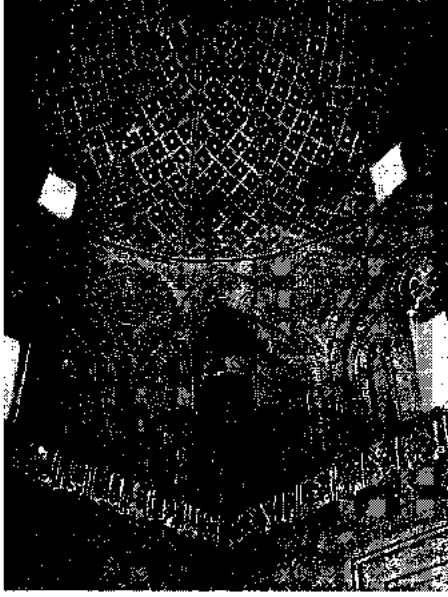
Resim-4 Kazvin Mescid-i Cuması'nın köşk mescidindeki tuğla bezeme arasında alçıdan mamul kufi yazı kuşağı çok ustalıklı bir tarzda tasarlanıp uygulanmıştır. Yatay çizgi üzerine kurulan yazı bünyesini dikey harfler dengeler. Harfler arasındaki mesafe oldukça küçük bırakılmışken satır yüksekliğine ulaşan bazı harflerin uzantıları meyilli ve uçları kavislidir. Elif, lam gibi harflerin tepe uçları çok sanatkârane bir biçimde rumi benzeri motiflerle süslenmiştir. Yazının boşluklarına helezoni dallar üzerinde kıvrımlarla hareket eden rumi karakterli motifler işlenmiştir.

4.2. Ardistan Mescid-i Cuması



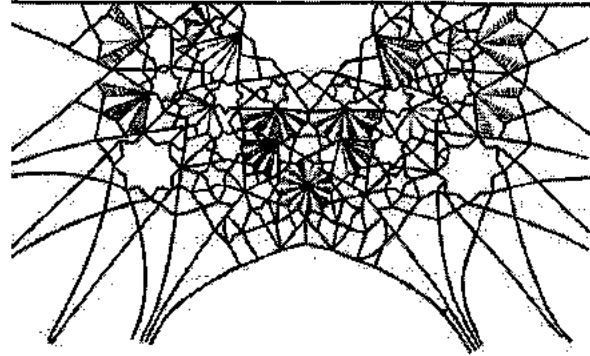
Resim-5 1160 tarihinde yapılan Ardistan Mescidi Cuması da Kazvin Mescid-i Cuması gibi kare mekân üzerinde sekizgen kasnakla yükselen bir kubbeden oluşur. Planı itibariyle avlulu ve dört eyvanlı Selçuklu Camii tipindedir. Sekizgen kubbe kasnağı sekiz sivri kemerli paftaya bölünerek dört köşesinde tromplar yapılmıştır. Daha önceleri Abbasilerden kalma bir caminin yerine inşa edilen bu caminin dış yüzeyi diğer Selçuklu camileri gibi oldukça sade olup dikkat çekici hiçbir detay taşımaz. Ancak iç mekândaki dekor insanda huzur ve ihtişam hissi uyandırır.

¹⁰ Öney, a.g.m, s.92-96.



Resim-6 Kubbe kavsi çokgen dilimli bir yapıdadır. Bu dilimler baklava şekilli tuğla süslemeleri ile bezelidir. Kubbe eteğinde dört küçük ve kubbe kasağında dört büyük pencere iç mekânı aydınlatır. Köşe trompları derin mukarnash ve üçgen dilimlidir. Bunların arasındaki üçgen bölümler de düzlem halinde planlanmıştır.

Kubbe kasağının altında genişçe bir yazı kuşağı iç mekânı çevreler. Celi sülüs hatla yazılmış bu yazının boşlukları helezonlu hatlar üzerinde hareket eden rumi motifleri ile bezelidir. Camiin süslemesinde tuğla ile beraber alçı stuko süslemeler de kullanılmıştır.



Resim-7 Camiin diğer bölümlerinden birinde yer alan tuğla tavan dekorunun çizimi. Çok girift bir şekildeki geometrik alan kurgusu elmas gibi işlenerek bir kubbeden çok bir mücevher gibi yapıyı taçlandırır. Geometrik dilimlerin arası farklı akımlar sergileyen tuğlalarla süslenmiştir. Plan şeması sanki gökyüzündeki yıldızların ahenkli bir tablosudur.

5. Minareler

Büyük Selçuklu minareleri genel olarak Karahanlı minare geleneğini devam ettirmiştir. Zaman zaman Gazneli formlarına yakın örnekler de görülür. Minarelerin silindirik gövdeleri üzerinde tuğlalar farklı şekillerde biçimlendirilerek kare, baklava ve muhtelif geometrik formlar elde edilmiştir. Buna kufi yazı kuşakları da eklendiğinde ortaya göz alıcı kompozisyonlar çıkar. Bu güzel minarelerin en eskilerinden biri Damgan Simnan minaresidir.

5.1. Damgan Simnan Minaresi



Resim-8-9 Damgan Simnan minaresi ve minarenin şerefesinden detay.(A survey of Persian Art, Fotoğraf: Byron)

Kayıtlarda banisinin Tuğrul Bey olduğu belirtilen Damgan Mescid-i Cuması'nın minaresi 1058 tarihlidir. Kalın bir kaideden incelenerek yükselen bu eser tuğladan inşa edilmiştir. Yer yer sırlı tuğlalar kullanılan minare Selçukluların ilk çini bezemeli minarelerindedir ve bütünüyle süslemeli bir yapıya sahiptir. Daha sonra yapılanlar, bu biçimi geliştirip zenginleştirmiştir. Bu çerçevede biriyle bazı benzerlikler ve farklılıklar gösteren altı paftalı desen görülür. Bunlar arasında iki adet kufi yazı kuşağı vardır. İlki kaideye yakın bir kısımda olup kalınca bir

kuşaktır. İkinci minare şerefesinin hemen altında yer alan ve daha dar bir yazı kuşağıdır.

Bir plan dâhilinde değerlendirecek olursak; (desen 1+ yazı kuşağı + desen 2 + desen3 + desen 4 + desen 5 + yazı kuşağı + desen 6) şeklinde sıralamak mümkündür.

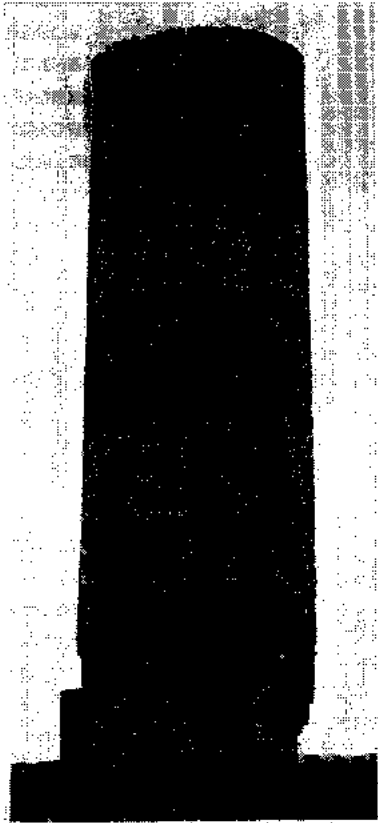
Şerefenin alt kısmındaki mukarnaslı alanda mavi ve firuze renkli sırlı tuğla izleri görülmektedir. Minarenin petek ve külah bölümleri çok kısa bir şekilde yapılarak minare tamamlanmıştır. Sekizgen planlı şerefenin

etrafında parmaklıklı bir korkuluk ve üzerini örten uzun bir de saçak görülüyor.

Bu coğrafyanın çağdaşı çoğu minarede şerife kısmı yıkılmış olduğundan bütünü göremiyoruz. Simnan minaresi yapının bütününe göstermesi bakımından önemli bir örnektir. Ancak üst kısımdaki şerife ve müstemilatının hangi dönemden kaldığını bilemiyoruz.

5.2. Save Minaresi

1110 tarihinde inşa edilmiş olan Save minaresinde bakiye olarak oldukça az bir bölüm kalmıştır. Kaide kısmının erimiş olduğu fark edilen yapıda ağırlıklı olarak tuğla desenli süsleme yer almaktadır. Kaideden başlayarak en tepeye varıncaya kadar silme hatlarla bölünmüş paftaların her biri ayrı ayrı süslenmiştir. Minarenin tamamında üç adet yazı kuşağı bulunmaktadır. Bunlardan en alttaki daha simgesel bir yapıya sahip olup yazının etrafı bir tuğla konturu ile çevrilmiştir. Bu şekliyle yazı daha önceden gördüklerimizden farklıdır. Diğer iki kuşak yazısı ise daha alışılmış bir tarzdadır. Desen paftaları ve yazı kuşakları arasında üçer sıralı tuğla desen bordürleri bulunmaktadır, kat kat sıralanan yazı ve süsleme kuşakları heybetli ve abidevi kütle etkisini yumuşatarak minareye zengin bir estetik görünüm kazandırmaktadır.



Resim-10 Save minaresinin 1939'daki fotoğrafı. (Fotoğraf: Pope¹¹)

Fotoğrafta bir bölümü görülen minarenin bu kalın gövde kurgusu ile asıl boyutlarının bundan çok daha yüksek olduğu tahmin edilebilir. Yüzyılların verdiği tahribat sonucu bu kadar bir kısmın kalması bile sevindiricidir. Ancak kültürel miras eserlerimizin daha dikkatli ve hassas yaklaşımlarla ele alınarak bakıma alınması elzemdir.

¹¹ A survey of Persian Art, Vol. V, Oxford University Press, London and New York 1939.

6. Türbeler

6.1 Harrekân Kümbetleri



Resim-11 Harrekân kümbetleri.

Harrekân kümbetleri Kazvin-Hemedan arasındaki Harrekân bölgesinde bulunmaktadır. Birbirine 29 m. kadar mesafede düz bir alanda inşa edilen, boyları 13 m. çapları 11 m. olup sekizgen biçimde, çift kubbeli, tamamıyla tuğladan âbidelerdir. Kümbetler köşelerde, aynı biçim ve çapta, masif silindirik kulelerle hareketlendirilmiştir. Birinci kümbette iki, ikinci kümbette bir kulenin içinde merdiven vardır ve bu kuleler daha geniştir. Bu takviye kuleleri, dış kubbelerin sekiz kaburgası halinde devam etmektedir.¹²

Doğudaki birinci kümbetin giriş kısmındaki kufî kitabeden, eserin 1067-68 yıllarında, Alparslan zamanında mimar Zincanlı Muhammed bin Mekki tarafından yapılmış olduğu anlaşılır. Bu eserde yirmiden fazla geometrik tuğla süsleme çeşidi görülür. Sivri kemerli nişlerle, belirsiz şekilde kubbeye geçişin sağlandığı kümbetin içi de sekizgendir. Bu tarihlerde Selçuklularda böylesi zengin ve muhteşem bir türbe mimarisinin mevcut bulunması Karahanlı ve Gazneli mimarisi kaynaklarıyla açıklanabilir.

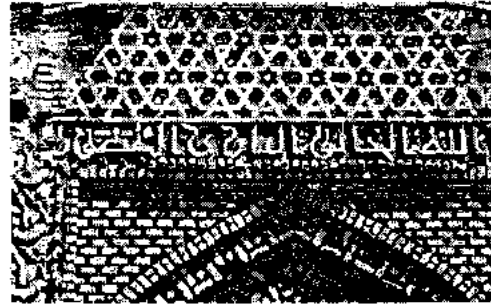
Diğer kümbetin kapı üstündeki beş satırlık kufî kitabede 1093 tarihinde, Ebu Mansur Bek Elsi bin Tekin adına, Zincanlı Ebül Meali bin Mekki tarafından inşa edildiği yazılıdır. Birinci kümbetten 26 yıl sonra Sultan Melikşah zamanında yapılan bu kümbetin mimarının diğerinin mimarının bir yakını olması muhtemeldir. İç mekân düz tuğla duvardan oluşan bu yapıda elliden fazla farklı

kompozisyondaki tuğla süslemesi insanı hayrete düşürür. Her iki kümbet dekor zenginlikleri bakımından Anadolu Türk sanatına önemli etkilerde bulunmuştur.



Resim-12 I. Harrekân kümbedi ikinci cephesinden (istinat kuleleri arasında kalan kısım) bir kompozisyon. Sivri kemerli dış cephe panosunda sekiz kollu yıldızlar arasında yerleşmiş düz ve çapraz şekilli gamalı haçlar görülür. Düz olarak yerleştirilen gamalı haç motifleri dörtlüdüdür. Çapraz olanlar tek sıra halinde yerleştirilmiştir. Kemer kasnağı ve sütunçeler daha farklı desenlerle süslenmiştir.

Resim-13 I. Harrekân kümbeti beşinci cephesinden bir kompozisyon. Sivri kemerli panonun üst bölümü, enine ve boyuna hareket eden kırık çizgilerin geçmesinden oluşur. Geçmelerin meydana getirdiği baklavalara içerisine yuvarlak noktalar yerleştirilmiştir. Bu kompozisyonun altındaki dikdörtgen alan üçer dilimli üç adet bölmeden oluşur. Aşağısında ise kare figürlü, beş sıralı tuğla deseni ve bunları atlamalı olarak destekleyen çapraz formlar görülür. İki kenardaki dairevi takviye kuleleri solda yıldızlı, sağda dikey-yatay basamaklardan oluşan tuğla desenleri ile süslenmiştir.

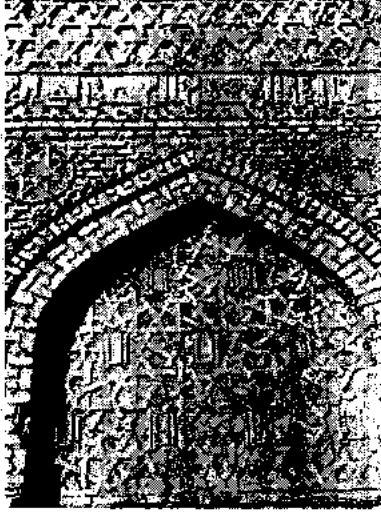


Resim-14 I. Harrekân kümbedi yedinci cephesinden bir kompozisyon. İnce bir kufî yazı frizi ve üzerinde altıgen formların meydana getirdiği geometrik geçmeler tuğlalarla işlenmiştir. Altıgen formlu bu geçme deseni daha sonra Anadolu Selçuklu sanatında ve Osmanlı sanatında

¹² Aslanapa, a.g.e, s. 71.

bilhassa mermer ve metal malzeme

üzerinde uzun süre kullanılmıştır.



Resim-15

I. Harrekan kümbeti birinci cephesinden bir kompozisyon. Sivri kemer nişinde on iki kollu yıldızların merkezinde kufi yazı ile Lafza-i Celal "Allah" lafzı yazılıdır. Kemer kasnağında düz tuğlalar arasında kare şekilli küçük tuğlalar çapraz bir şekilde kullanılmıştır. Kemer aynasında düz tuğla sırası kullanılır. İki köşede sekiz kollu yıldızlar münferit olarak yerleştirilmiştir. Üzerinde kufi yazı şeridi yer alır. Bunu da altıgen şekilli geçmeli tuğla desenleri takip eder.

6.2. Merv Sultan Sencer Türbesi

Kuzey Horasan'ın merkezi şehirlerinde mimar ve ustaların cemiyetleri vardı. Ayırt edici özellikleri olan, Merv ve Serahs mimarlık mektepleri de bunların içinde en meşhurları idi. Merv mimarlık mektebi meşhur mimarları ve nitelikli sınavları ile ünlenmiştir. Büyük Selçuklular Merv'de, imarcılıklarına uyum sağlayan ve devletin büyük gücünü gösteren binalar yaptırmışlardır.



Resim-17-18 Merv'deki Sultan Sencer'in türbesi'nin restorasyondan önceki ve şimdiki görünümü. Bu eserlerden biri, Büyük Selçukluların son Sultanı Sancar'ın türbesidir. Sultan Sancar'ın emriyle 1157 tarihinde yapılan bu türbe, XII. yüzyıl İslâm dünyasının en muhteşem yapılarından. Türbe büyük Türkmen mimarı Atsız oğlu Muhammed Serahşî tarafından yapılmıştır.

Son Selçuklu Sultanı Sencer'in Merv'deki türbesi mimari özellikler açısından yeni formu temsil eder. 27 m. genişliğindeki bir kare alana oturan binada, ana mekanın duvarları 14 m. yükseliktir. Duvar kalınlığı 6 m.ye varan binanın çift katlı muhteşem kubbesinin yerden yüksekliği 36 m.ye ulaşır.

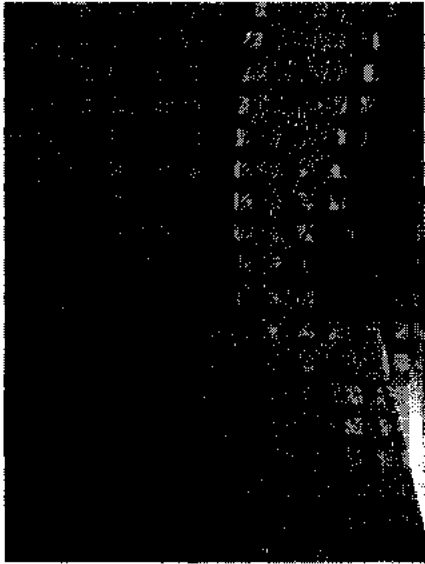
Sultan Sencer'in türbesi 17 metrelik çapı ile o zamana kadar İran ve Orta Asya'da yapılan en geniş çaplı kubbedir. Türbenin kare planlı bölümünün üst kısmında gezintiyi sağlayan galeriler vardır.



Kubbenin orijinal halinde firuze renkli sırlı tuğla ile kaplı olduğu ve çok uzaklardan görülebildiği 1217-19 yıllarında burada bulunan tarihçi Yakut tarafından zikredilir.¹³ Galerili masif alt küllenin üzerinde çift cidarlı kubbenin yükseldiği tuğla yapı, emsallerini çok geride bırakan bir azamete sahiptir. Selçuklu türbe mimarlığının şaheseri olan türbenin zengin tuğla süslemeleri ve iç mekân bezemeleri göz alıcı güzelliktedir.

Resim-19-20 Merv Sultan Sencer Türbesi'ndeki tuğla

süslemelerin 1931 tarihinde çekilen fotoğrafları (Ernst Cohn-Wiener)¹⁴. Kemer kuşaklarında yer alan bu bezemelerde tuğla ve alçı birlikte kullanılmıştır. Tasarım soyut bitkisel motiflerle ve rumi desenleri ile dengeli bir biçimde oluşturulmuştur.



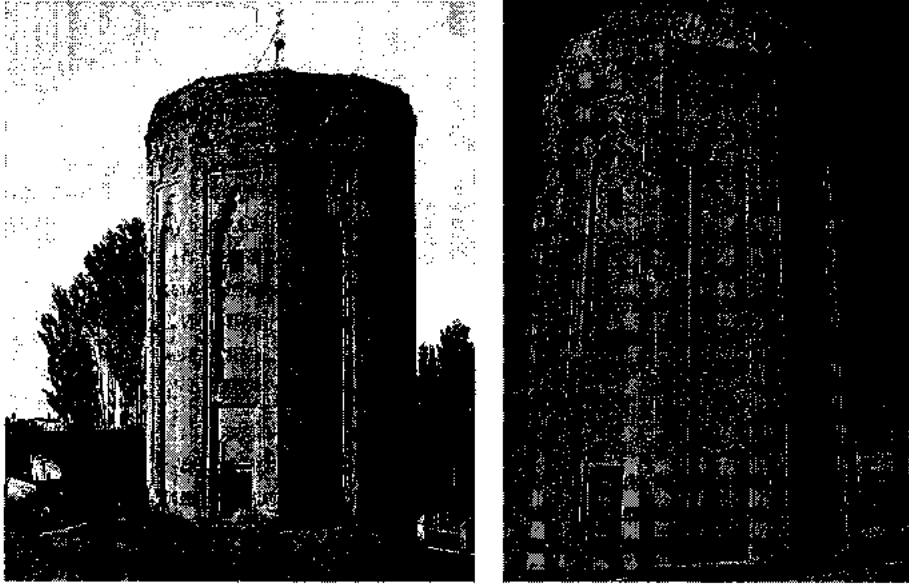
Resim-21 Aynı tuğla süslemelerin restorasyon sonrasındaki hali. Abbâsîler zamanında Türk askerleri için kurulan Samerra'da stuko duvar süslemelerine ait kalıntılarda Selçuklu tuğla dekorlarının motif ve süsleme tarzının uygulanmış olduğu görülür. Dolayısıyla Türk sanat unsurunun ve bu unsurun Orta Asya'dan getirdiği sanat anlayışlarının İslâm sanatı üzerindeki tesirleri, özellikle Samerra şehrinin sanat eserlerinde açıkça görülür. İslâmiyet'ten önceki devirlerde de önemli ve uzun bir sanat birikimine sahip olan Türkler, Abbâsîler zamanında siyaset sahasında büyük roller üstlendikleri gibi sanat alanında da yüksek sanat eserleri ortaya koymuşlardır.

Resim-22 Zaman içerisinde yıkılarak tahrip olan ve günümüzde Türkmenistan'da ki Merv şehrinde bulunan Sultan Sencer Türbesi 2002-2004 yılları arasında Türkiye Cumhuriyeti'nin katkılarıyla Türk İşbirliği ve Kalkınma İdaresi Başkanlığı (TİKA) tarafından restore edilmiştir.

¹³ Aslanapa, a.g.e, s. 78.

¹⁴ Ernst Cohn-Wiener, Turan, Ernst Wasmuth Verlag/Berlin 1931, Pl. VIII.

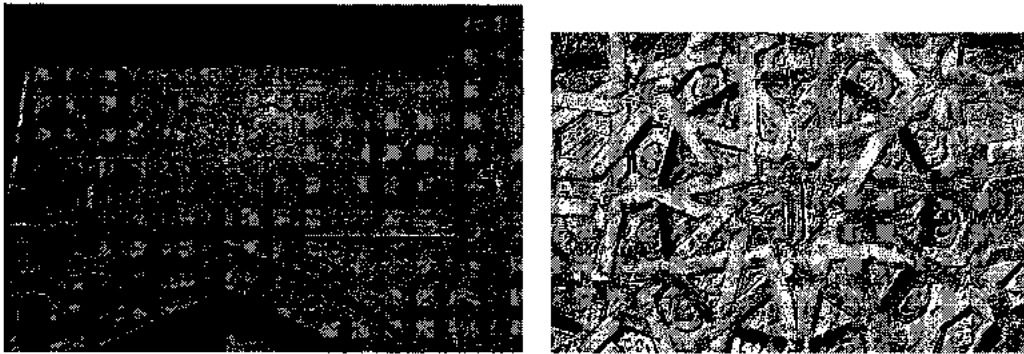
6.3. Nahcivan Mümine Hatun Kümbeti



Resim-23-24 Nahcivan Mümine Hatun Kümbeti'nin eski bir görünümü (Sarre,1910)Yapının bugünkü durumu (T.yazar, 2007).

Büyük Selçuklu döneminde anıtmezarlar olan kümbetler yaygın mimari yapılardır. Nahcivan'da (1186) tarihinde Selçuklu Atabeği İldeniz'in hanımı Mümine Hatun için oğlu Kızıl Arslan tarafından yaptırılan kümbet içten silindirik, dıştan ongen bir planda inşa edilmiştir. Kümbetin boyu 25 m.dir. Tamamen tuğladan inşa edilen kümbetin piramit külahu bugün mevcut değildir. Ancak tuğla ve çinilerle bezeli bu binanın orijinal hali muhakkak ki muhteşimdi. Bu haliyle bile seyreden gözlere büyük lütuflar bahşetmekte.

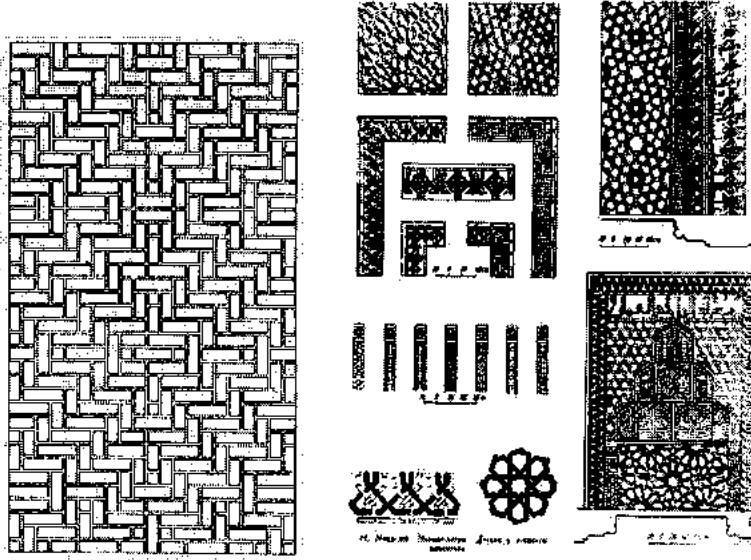
Binanın mimarı Acemi-i ibn Ebu Bekr'dir. Kendisi bundan önce aynı bölgede bir kümbet daha inşa etmişti. Yusuf bin Kuseyr adına yapılan bu kümbet 1162 tarihinde tuğla malzemeden sekizgen plan üzerine yapılmıştı. Sekizgen külahu bulunan bu kümbetin üst kenarında geniş bir süslü kufi kitabe bulunmaktadır. Dış cephesinde tuğla dekorlu, mozaik çinili geometrik kompozisyonların da yer aldığı bu kümbet Mümine Hatun kümbetine bir başlangıç noktası teşkil etmiştir denilebilir. Ancak mimar asıl hünerini Mümine Hatun Kümbetinde göstermiştir.



Resim-25 Kuzeyden doğuya yönelen taçkapıdaki usta kitabesi (Fotoğraf: T.yazar, 2007). Dügümlü geçmelerle süslenmiş kitabe metninde“Amel-i Acemi bin Ebîbekr el-benn'a el-Nahcivani.” “Nahcivan'lı Mimar Ebîbekr bin Acemi'nin eseridir.” ibaresi okunmaktadır.¹⁵

Resim-26 Nahcivan Mümine Hatun Kümbeti niş yüzeyindeki bezemeden detay. Görene hem bir hanımın güzelliğini ve zerafetini hem bir soyun asaletini, aynı zamanda bir medeniyetin yüceliğini anlatan Nahcivan'daki bu muhteşem eser çok ince bir işçilikle süslenmiştir.

¹⁵ Turgay Yazar, Nahcivan'da Türk Mimarisi, Başlangıcından 19.yüzyılın Sonuna Kadar, Atatürk Dil Tarih Yüksek Kurumu Yayınları, Sarıyıldız Basımevi, Ankara 2007, s.91.



Resim-27 Alt kat duvar ve tonoz yüzeyindeki tuğla işçiliğinden bir çizim (T.Yazar, 2007).

Resim-28 Nahcivan Mümine Hatun Kümbeti bezemelerinden birkaç analiz. Cephelerdeki dar, yüksek ve zarif nişler, yüzeyleri dolduran geometrik zengin bezemeler, kufi hatlar ve mukarnaslı kornişler bir bütünlük gösterirler.

7. Medreseler

7.1.Horasan, Hargird Nizamiye Medresesi



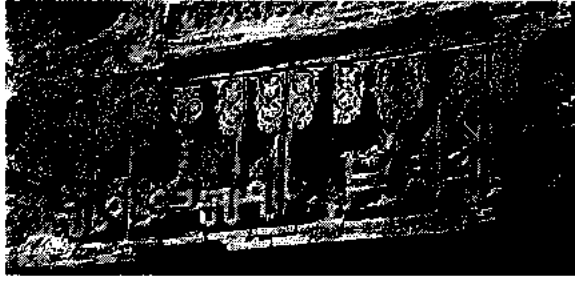
Resim-29 Hargird Nizamiye Medresesi'nin bakiyesi.

Büyük Mescid-i Cumaların yanı sıra Selçuklu Türkleriyle İslâm mimarisine giren bir yapı türü olan görkemli medreseler inşa etmişlerdir. Medrese sisteminde programlı ve belli bir yöntemle dayanan eğitim ilk kez bu medreselerde verildi. Zengin kütüphanelere sahip üniversite mahiyetinde büyük medreseler İslâmî ilimlerin ve zamanın fen bilimlerinin eğitim ve öğretiminin yapıldığı çeşitli fakültelere sahipti.

Büyük Selçuklu Veziri Nizamülk'ün 1068'de yaptırdığı en erken medreselerden birisi olan Hargird Nizamiye Medresesi bugün çoğunlukla yıkılmış, kible eyvanından başka bir kısmı kalmamıştır. Medresenin kare bir avlu etrafında oluşan dört eyvandan müteşekkil olduğunu gösteren izler yapılan araştırmalarla ortaya çıkmıştır. Fransız arkeolog Andre Godard Hargird Medresesi'nin Horasan bölgesinde ortaya çıkan dört eyvanlı medrese planının en eskisi örneği olduğunu kabul eder.¹⁶

Nizamiye Medresesi'ndeki kufi yazı kuşaklarından bir bölüm. Eyvanı kuşatan muhteşem yazı kuşağı bitkisel motiflerle süslenmiş kufi tarzda (yaklaşık 90 cm.) harfler duvar yüzeyinden 8-10 cm. yükseklikte olup yazı kuşağının üst kısmını rumili motifler süsler. İran coğrafyasında kufi tarzın en güzeli örneği olan bu yazıların büyük bir kısmı ve tarih belirten son kısımları kaybolmuştur. Kalanlar korunmak amacıyla Tahran Müzesi'ne alınmıştır.

¹⁶ http://archnet.org/library/places/one-place.jsp?place_id=1821&collection_id=23, 26.07.2010



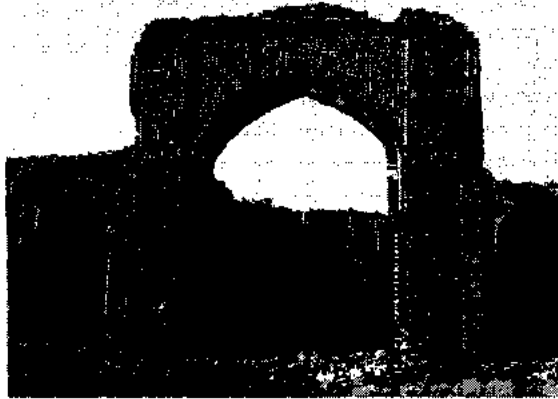
Resim-30 Kufi yazı kuşağından başka görünüm. Sanki içi içe geçmiş çok boyutlu bir tasarımla ince ince işlenmiş mükemmel bir yazı örneğidir. Bugüne pek bir şey kalmamış olsa da yapının bütünüyle uyumlu olduğu muhakkak bu eşsiz yazı kuşağı, medresenin bir zamanlar ününe layık bir ihtişama sahip olduğunu işaret etmektedir.



Resim-31 Bir üstteki yazının İlhan Özkeçeci tarafından 1989 tarihinde yapılmış bir rekonstrüksiyonu (ölçüler: 57x38 cm.)

8.Kervansaraylar

8.1. Ribât-ı Şerif



Resim-32 Ribat-ı Şerif'in heybetli tuğla kemerli yapısından bir görünüm.

Veziri (1118-57) ve kırk yıl süreyle Horasan valisi olan Şerefeddin ibn Tahir tarafından yaptırıldığı düşünülmektedir. Ribat-ı Şerif hem bir kervansaray hem de bir saray olarak hizmet görmüştür. XII. yüzyılın ortasında ayaklanan Oğuzlar tarafından ağır bir yıkıma uğratılmışsa da bundan kısa bir süre sonra 1154'te Sultan Sencer'in hanımı Terken bint el-Kagan tarafından restore edilmiştir.¹⁷

Simetrik ve abidevi planı itibariyle güçlü bir Selçuklu mimari eseri olarak ortaya çıkan yapı iki bölümden oluşmaktadır; birincisi kareye yakın bir plandaki avlulu alan, diğeri

İlki hazret-i Ömer'in halifeliği zamanında kurulan Ribatlar İslâm devletlerinin kara ve deniz sınırlarındaki, önemli noktalarda bulunan sınır karakolu niteliğinde müstahkem yapılarıdır. Mevkilerinin ehemmiyetine göre çeşitli büyüklükte yapılan ribatlar, bir müdafaa duvarı ile çevrilmiş, odalar, ambarlar, ahırlar, gözetleme ve işaret kuleleri, mescit, hamam ve diğer lüzumlu teşkilatlardan meydana gelen müstahkem kale benzeri binalardır. Başlangıçta daha çok askeri amaçlı olan ribatların zamanla askeri mahiyetleri değişti ve yolculara mahsus bir hângâh ve kervansaray hâlini aldılar.

Ribat-ı Şerif Merv-Nişapur arasındaki Horasan yolunun geçtiği ıssız bir mahalde yer almaktadır. Sultan Sencer'in

onun önünde yatay bir dikdörtgen şeklindeki bölümdür. Burası dört eyvanlı, avlulu bir bölüm olup kervansaray olarak kullanılmaktadır. İçteki kare bölüm daha çok hükümdar ve diğer devlet görevlileri için kullanılıyordu.¹⁸

Ribatın içi adeta sarayı andıran bir zenginliktedir. Giriş kısmındaki dikdörtgen bölüm daha sadedir. İçerideki asıl bölüm kubbeli camii, revaklı avlusu, muhteşem arka eyvanı ve diğer eyvanlarla birlikte zengin bir görünüm sergiler bu muhteşem arka eyvanın etrafını kufi bir kitabe çevreler. Bu kısmın büyük kısmı yıkılmıştır.

¹⁷ http://archnet.org/library/sites/one-site.jsp?site_id=8209, 19.09.2010.

¹⁸ Aslanapa, a.g.e, s. 87-88.

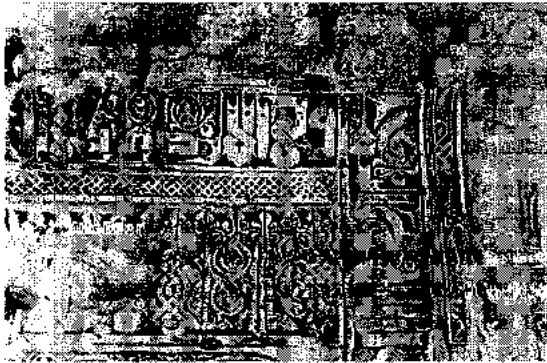
Ribat-ı Şerif'in bu abidevi mimari yapısında önemli noktalardan birisi de tuğla süslemelerdir. Hem geometrik desenler, hem de kufi yazılar bu eserde de ustalıkla değerlendirilmiştir.



Resim-33 Ribat-ı Şerif tuğla kemer aynalarından bir kompozisyon. Diagonal yerleşimdeki kare merkezli motifler birbiri içerisine yerleşmiştir. Dikey ve yatay çizgilerle kemer aynasındaki üçgen alanı süsleyen motifler eşit boşluklarla deseni hareketlendirir. Kırık çizgiler daha dikkatli bakıldığında

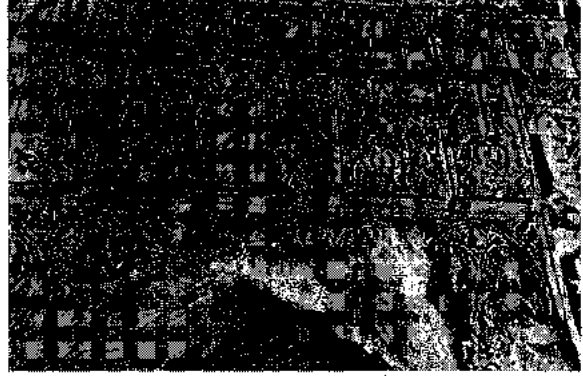
(Lâilâhe illallah Muhammedu'r-Rasulullah) yer almaktadır. Yazının harfleri geniş bir alanda konumlandırılarak çok gelişmiş şekillerdeki geçmeli düğümleri oluşturmaktadır. Kufi yazının dikey hareketleri çift çizgiler halinde yükselirken düğümlü hatlar birer rozet gibi boşluklara oturur. Yazının geri kalan boşlukları da kıvrımlı dallarla rumi karakterli motiflerle bezelidir. Benzer süsleme alttaki kemer tazımda da görülmektedir.

Mihrabın dış pervazında daha dar bir yazı kuşağı vardır. Yüksekliği daha az olan bu satırlar üzerinde harfler daha iri ve dolgun görünmektedir. Harflerin sert ve kalın formu aralarından su gibi akan ince bir bitkisel desen ile dengelenmiştir.



Resim-35 Ribat-ı Şerif mescidinde bir başka kitabenin fotoğrafı. Bu fotoğrafta bir başka bölümdeki yazıları gösteriyor. Yazı sağ kenardan başlayıp yukarıda devam eden bir

süsleme sanatındaki düğümlü geçmeleri andırır. Resmin yukarısında düz örmeli tuğla duvar görülür. Sol kenarda ise kufi yazı kuşağından bir bölüm vardır.



Resim-34 Ribat-ı Şerif mescidinde bir stuko kitabe. Sivri kemerli bir mihrap nişinin kemer aynasında alçıdan yapılmış helezonlu dallardan meydana gelmiş bir kompozisyon görülüyor. Bunun üzerinde ihtişamlı bir şekilde gelişen iri formda bir kufi Kelime-i Tevhid

bordür şeklindedir. Gerek harflerin satıra oturuları, gerek köşe dönüşleri çok etkileyici bir biçimde resmedilmiştir. İç kısımdaki ince yazılı kitabe muhtemelen bir kufi Kelime-i Tevhid'dir. Bu metinde ilk harf olan çifte çubuk şeklinde bir forma sahip lâm-elif harfi ortasında mükemmel bir düğümlü bezeli olup devamında simetrik motiflerle nihayete ermiştir. Grafik etkisi güçlü düğümlerle her harfte ayrı bir düzenleme ile gelişen ama bütünde mükemmel bir ahenk yakalayan bu yazı parçası bile sanatkarın başarısını tek başına anlatabilir.

Sonuç

Bu bildiri de konu edilen mescid-i cuma, minare, kümbet, medrese ve kervansaray gibi muhtelif yapılar Büyük Selçuklu mimarlık sanatında ne kadar büyük ve olgun projeler yapıldığını ortaya koymaktadır. Sosyal hayatın ihtiyaçlarına cevap vermek için geliştirilen bu projeler sadece ihtiyaçları karşılamakla kalmamış, aynı zamanda estetik gerekleri de fazlasıyla yerine getirmiştir.

Horasan Selçukluları denilince yalnızca tarih sahnesinde kendisine bir yer bulan, çeşitli savaşlar yaparak beldeleri emri altına alan vasat bir idare, bir hanedan akla gelemiyor. İlimde, teknoloji de, sanatta, siyasette dünyaya yön veren, güçlü ve iradeli bir hayat tazından bahsediyoruz. Selçuklular başta İslam âlemi olmak üzere dönemin pek çok toplumuna rehber olmuş, hami olmuş, stratejiler belirleyerek tarihin akışını değiştirmiştir. Bu bakımdan günümüze kadar ulaşan değerli Büyük Selçuklu estetik birikimini tanımamak büyük bir talihsizlik olsa gerektir.

Büyük Selçuklu mimarisi ve XIII. yüzyılda mükemmel bir gelişme gösteren Anadolu Selçuklu mimarisi, plan ve mimari kurgular kadar dekorasyonundaki geometrik motifler, rûmiler, bitkisel bezeme ve figüratif unsurlarla desen ve motif zenginliği ile de dikkat çekmektedir.

Büyük Selçuklu mimarisi ve sanatı Anadolu Selçukluları ve Osmanlı döneminden günümüze kadar gelen sanat dünyamızda bir temel teşkil eder. Özellikle süsleme alanındaki temalar ve motifler Sınırsız bir enerjinin mirası olarak karşımıza çıkar. Taş ocaklarının bulunmadığı, büyük bir kısmı kumlarla kaplı bazen çöl olan coğrafyada tuğla gibi sabırla elde edilen ve dayanıklı olması gereken bir malzeme ile medeniyetler inşa edilmiştir.

Tuğla malzemenin envai çeşit örgülerle mimari eserlerde bestelediği musiki sözle anlatılamaz. Bu desenlerin tahlili, algılaması oldukça dikkat isteyen bir iş olacaktır. Hem Horasan, hem İran coğrafyasında hayata geçirilmiş onlarca, yüzlerce eserin tanınması, bilinip araştırılması zorlu da olsa yapılması elzem bir görev olarak görülmelidir.

Etkileri diğer İslam ülkelerinde ve daha sonraki dönemlerde görülen tuğla süslemelerindeki temel özellikleri ve ortak yönleri şöylece tespit edebiliriz:

1. Yoğun bir soyutlama (stilizasyon) vardır.
2. Gelişmiş bir çizgisel organik anlatım gücüne sahiptir.
3. Pozitif-negatif değerlerle çoklu bir algı sunar.
4. Zengin bir motif ve kompozisyon birikimi vardır.
5. Kompozisyon kurgusu düz veya diyagonal tekrara dayalıdır.
6. Grafik etkileri çok güçlüdür.
7. Tek veya birkaç motifin tekrarına dayanmasına rağmen muhteşem bir görsel etkiye sahiptir.¹⁹

Bu kurgularda, grafik değerler çok etkin ve doyurucu biçimde belirmiştir. Tuğla malzemede en çok öne çıkan Geometrik tasarımlar, üçgen, dörtgen, beşgen gibi her hangi bir geometrik birimin hatta tek bir kırık çizginin çok çeşitli biçimlerde tekrarı ile veya bir eksen etrafında döndürülmesi ile oluşturulur. Elde edilen motif düz veya diyagonal olarak birbirine eklemlenir ve kompozisyon gelişir. Öyle ki uygulanan alan ne kadar büyürse büyüsün bu desen onu kaplar, sonsuza uzanacakmış gibi her yöne sürer gider. En karmaşık görünen tasarımların kurgusunda bile sadece bir veya iki basit geometrik form vardır. Bir merkez etrafındaki dönüşü tekrarlayan beşgen, altıgen yıldızlar, sekiz köşeli, on köşeli dairesel yıldızlar en sık görülen düzenlemelerdir. Işımları gösteren kolların sayısı çok değişik olan kompozisyonlar vardır. Bu tasarımlar, çok karmaşık gibi görülse de sade bir temel üzerine güçlü matematik ve geometri bilgisiyle akıllıca kurgulanmıştır. Bu yönleriyle evrendeki, tabiattaki ve insan hayatındaki mükemmel düzeni hatırlatırlar.²⁰ Tamamen soyut tasarımlarda her kompozisyon türü, bir diğerine hem benzer, hem de farklılıklar taşır.

Büyük Selçuklu sanatı tuğla dekorasyonunda görülen geometrik bezemeler Anadolu Selçuklu sanatında gelişerek ve taşla uygulanarak mükemmel formlar kazanmıştır. Türk ve İslâm sanatları içinde gelişen geometrik kompozisyonların içerdiği motiflerin organizasyonu yıldız sistemleri olarak adlandırılmıştır. Bir merkez etrafında gelişen tasarımlar, evrendeki dairesel dönüş hareketinin bir

¹⁹ İlhan Özkeçeci, Doğu Işığı (VII. – XII. Yüzyıllarda İslâm Sanatı), Sanat Dizisi II, Baskı: Graphis Matbaa, İstanbul 2006, s. 154.

²⁰ İlhan Özkeçeci, Şule Bilge Özkeçeci, Türk Sanatında Tezhip, Baskı: Seçil Ofset, İstanbul 2007, s. 95.

ifadesi olan çark-ı felek'i andırırlar. İslâm inancı içinde şekillenerek yepyeni anlayışlarla sistemler kuran geometrik tasarımların kuşkusuz içsel anlamı ve simgesel özelliği vardır. Ancak bu anlamları çok dolaylı mecazlar ve soyut imalarla yorumlamamak gerekir. Çünkü İslâm inancı her konuda sadeleşmeyi öngörür, dolayısıyla tasavvufi bir kavram olan 'çokluk içinde birlik' ilkesi, evrensel düzeni veren sonsuzluk anlayışı bu kompozisyonlarda ifade edilmiştir.²¹

Mimari süslemede yazı başlı başına bir süsleme unsuru olarak kullanılmıştır. Yazının diğer süsleme motifleri ile mükemmel bir biçimde kaynaştırılarak bir bezeme unsuru olarak yer alması, estetik olarak tezyinata elverişli Arap harflerinin (İslâm harfleri) farklı karakterlerle yazılmasıyla İslâm sanatları içinde gelişmiştir. Yazı, sanatın hemen her alanında görülen eşsiz kompozisyonlar oluşturulmuştur. Taç kapılar, kemer taçları ve aynaları, ara bölmelerdeki panolar, iç ve dış mekânlardaki yazı kuşakları Selçuklu sanatının şiiir unsurlarıdır. Düğüm adı verilen kombinasyonlar son derece zekice ve neredeyse sınırsız çeşitle tasarlanmışlardır. Bazı mimari eserlerde küfi yazı kuşaklarının harf aralıklarında helezoni çizgilerden oluşan bitkisel süslemeler de görülmektedir. Küfi yazı her eserde çok farklı ve çok zengin şekillerde yer almıştır.

Maalesef günümüzün çağdaş-geleneksel ayrımında çabalayan sanat dünyasında bu kreatif sanat ruhuna tesadüf edemiyoruz. Selçuklu sanatının inançla yoğrulmuş ve form ve anlamları mükemmelen mezcetmiş sanat anlayışını tanıyıp anlamak çağımızın sığlaşan sanat dünyasına yepyeni ufuklar açacaktır. Grafik sanatında, endüstriyel tasarımlarda, mimari yapılarda ve pek çok sanat alanında bu eserlerden yararlanmak günümüz insanına büyük ölçüde fayda sağlayan ve yol gösteren bir bakış açısı kazandıracaktır.

Bu yıl beşincisinin yapılacağı Asya Felsefe Sempozyumu aktivitesi ileriki programlarında Horasan ve Türkistan sanatı üzerine farklı konuları gündeme alabilir. Bu suretle Asya'nın müşterek kültür hayatına önemli katkılar sağlanabilir.

Kaynakça

A survey of Persian Art, Vol. V, Oxford Universtiy Press, London and New York 1939.

Aslanapa, Oktay, Türk Sanatı, Remzi Kitabevi Yayını, 3. Basım, Baskı: Evrim Matbaacılık, İstanbul 1993.

Ernst Cohn-Wiener, Turan, Ernst Wasmuth Verlag/Berlin 1931.

Esin, Emel, "İslâmiyet'ten Evvel Orta Asya'da Türk Resim Sanatı" (Central Asian Turkish painting before İslam), Türk Kültürü El Kitabı, Cilt II, Kısım I a İslâmiyetten Önceki Türk Sanatı Hakkında Araştırmalar (Studies on Pre-Islamic Turkish Art), MEB Devlet Kitapları, Birinci Basılış, Milli Eğitim Basımevi İstanbul 1972.

Esin, Emel, "Selçuklulardan Önceki Proto-Türk ve Türk Keramik Sanatına Dair", Sanat Tarihi Yıllığı IX-X, İstanbul 1981.

http://archnet.org/library/places/one-place.jsp?place_id=1821&collection_id=23, 26.07.2010

http://archnet.org/library/sites/one-site.jsp?site_id=8209, 19.09.2010.

Kafesoğlu, İbrahim, Türk Millî Kültürü, Boğaziçi Yayınları, Düzeltilmiş ve Genişletilmiş 13. Baskı, Bayrak Matbaacılık Ltd. Şti., İstanbul 1995.

Öney, Gönül, "İran'da Selçuklu Mescid-i Cumaları", Kültür ve Sanat, Kültür Bakanlığı Yayını, Ocak 1977 Sayı: 5, Baskı: Tifdruk Matbaacılık Sanayi, İstanbul.

Özkeçeci, İlhan, Doğu Işığı (VII. - XII. Yüzyıllarda İslâm Sanatı), Sanat Dizisi II, Baskı: Graphis Matbaa, İstanbul 2006.

Özkeçeci, İlhan, Şule Bilge Özkeçeci, Türk Sanatında Tezhip, Baskı: Seçil Ofset, İstanbul 2007.

Sayan, Yütsel, Türkmenistan'daki Mimari Eserler (XI-XIII. Yüzyıl), Kültür Bakanlığı Yayınları, Türk Tarih Kurumu Basımevi, Ankara 1999.

Yazar, Turgay, Nahcivan'da Türk Mimarisi, Başlangıcından 19.yüzyılın Sonuna Kadar, Atatürk Dil Tarih Yüksek Kurumu Yayınları, Sarıyıldız Basımevi, Ankara 2007.

Yetkin, Suut Kemal, "Türk Resim Sanatının Menşei Hakkında", Ankara Üniversitesi İlahiyat Fakültesi Dergisi, 1963.

²¹ Özkeçeci, a.g.e, s. 94.

EVOLUTION OF MATERIALS TO LIFE

Tae-Hyong Rhew(Pusan National University)

thrhe@pusan.ac.kr

There were two kinds of distinct things in this planet that were substances (nonliving-things) and bio-organism(living-things). However, the nonliving-things could be transformed to be living-things through some equipment of demanded qualities. Therefore, the biological world was too build up with atoms, molecules, and macromolecules like nonliving-things so that it was a machinery which obeyed physical and chemical laws as a part of universe. Simultaneously, the living-things were only different from the nonliving-things in the way of continuous chemical reactions in so-called cells; nevertheless, the reactions in the nonliving-things could be occurred occasionally only when environment allowed.

Then, how could the nonliving-things evolve to the living-things in reality? What was the demanded requisition in the actual transformation of the substances to the life? the answers were:

- 1, The life were come from the extreme efficiency of chemical reactions in the cells. The efficiency and continuity of the reactions were the key point of the life phenomena;
2. For the efficiency of the chemical reactions, PROXIMITY and compatible ORIENTATION were required demand, For the proximity, the CELLS were built;
- 3, For the orientation of the reactants, a SOLVENT was employed in the cells;
- 4, For the solvent, only water was selected because of the qualification of its specific characteristics;
- 5, For the efficiency of the chemical reactions, another equipment such as ENZYME was employed in the biochemical reactions occurring only in the living-things;
- 6, All the chemical reactions in the living-things were occurred in balanced and harmonious fashion. For that communicational network connecting the cells were required;
- 7, For the informational network interlinking the cells, firstly ENDOCRINE systems were differentiated from the normal cells;
- 8, Secondly for the communicational network, NERVE systems were differentiated from the normal cells,;
- 9, Thanks for the communication systems, the chemical reactions in the bio-organisms could be more efficient, harmonious, balanced, fast, and multifunctional;
- 10, The multifunctionality of the individual made the evolution possible up to the smartest bio-organism such as human-being.

Muhyiddin İbn'ül-Arabî'de İnsan

Kazım SARIKAVAK*

ABSTRACT

Muhyiddin İbn'ül-Arabî's Conception of Human

Muhyiddin Ibn'ul-Arabi who is known as Ibn'ul Arabi in Islamic literature and who is been given the epithet of 'eş-Şeyh el-Ekber' by the people who followed him in Sufism, was born in the city Mursiye of Andalusia in 1165, and died in 1240, in Damascus.

Being one of the most important people in Islamic thought, lore and sufism, Ibn-i Arabi's number of works are about 200-500 as stated in contexts. Being conferred with Ibn Rushd, an another famous thinker from Ibn-i Arabi's era who is also from Andalusia and reading both Ibn Rushd (d.1198) and Ibn Sina's (d.1037) works shows how rich his mental world is.

Ibni Arabi who is a great Islamic thinker and mystic and as a person who inoculated religious, philosophical and mystical thoughts in his personality, his comprehension of human is pretty important in terms of history of Islamic thought and culture. Thus, in almost all of his works, sometimes directly and sometimes indirectly, he gave a place to his comprehension of human. He perceives human as microcosmos and the most impeccable one in all other creatures. According to him '...human is the spirit of the realm...'¹ About the human he characterizes as the spirit of the realm, he used both philosophical and religious-mystical viewpoints.

In the thought of Ibn Arabi, human is located in the center. So to say, Almighty Allah created human as a sample of great universe. In this respect, human is needed to be well examined and understood. So that, it would be possible to understand the universe beter.

¹ İbn'ül-Arabî, el-Futûhât el-Mekkiyye (Translate: Nihat Keklik, el-Futûhât el-Mekkiyye C.II, Istanbul, 1980, p. 436)

Muhyiddin İbn'ül-Arabî'de İnsan

İnsan, varlıklar arasında ayrıcalıklı bir yere sahiptir. İnsanın genel varlık ve özellikle de canlılar içinde çeşitli açılardan farklı bir konumu vardır. Felsefe, bu özel konuma sahip insanın nasıl bir varlık olduğunu sorgular. İnsan meselesi hem Batı hem de Doğu felsefelerinin en temel konularından birisidir.

Felsefe tarihinde ilk kez insanı felsefelerinin merkezine alan filozoflar sofistlerdir. Sofistlerden sonra gelen filozoflar da insanı genel felsefelerinin en temel konularından biri olarak ele almışlardır. Filozoflar, insanla ilgili birçok tanım yapmışlardır. Felsefede insanla ilgili yapılan genel tanımlardan bazıları şunlardır: İnsan, akli olan canlı varlıktır. İnsan, dik yürüten, ellerini kullanan, beyni özel biçimde gelişmiş olan, çevresini değiştirebilen, dünyaya ve evrene aşık olan, konuşan ve yaratıcı düşünme yeteneği olan, deney dünyasını aşabilen, eylemlerinden sorumlu olan varlıktır.² Diğer genel bir insan tanımı da şu şekildedir: İnsan, algı, yargı, bellek, arzu sahibi; dil, din, hukuk, devlet, sanat, bilim ve felsefe gibi eserlerle anlamlandırılmak durumunda olan bir varlıktır.³

Burada söz konusu edilen insan tanımları, genel felsefede insan denilen varlıktan ne kastedildiğini açıklamaya matuf tanımlardır. Bu tanımlara kaynaklık eden filozofların başında Aristoteles (öl. İ.Ö. 332) gelir. Aristoteles, çeşitli eserlerinde insan için çok çeşitli tanımlar yapar. Bu tanımlardan bazıları şu şekildedir: İnsan, Akıl yürütme gücüne ve sanat yapma işlevine sahiptir; ayrıca insan deney yapma yeteneğine de sahiptir.⁴ Yine Aristoteles'e göre insan, akla, yürütme gücüne ve zekaya sahip olan bir varlıktır.⁵ Akla sahip olan, dolayısıyla düşünen, bilgi sahibi olan, bilgi üreten insan; ayrıca toplum halinde yaşayan, devlet kuran

* Prof. Dr., Gazi Üniversitesi Fen-Edebiyat Fakültesi, Felsefe Bölümü Öğretim Üyesi

² Bedia Akarsu, Felsefe Terimleri Sözlüğü, Ankara, 1984, s. 97; Takiyettin Mengüşoğlu, İnsan Felsefesi, İstanbul, 1988, s. 94. vd.

³ Ahmet Cevizci, Felsefe Sözlüğü, İstanbul, 1999, s. 467; T. Mengüşoğlu, a.g.e., s. 184. vd.

⁴ Aristoteles, Metafizik, çev: Ahmet Arslan, C.I, İzmir, 1985, s. 80-81

⁵ Aristoteles, Ruh Üzerine, çev: Z. Özcan, İstanbul, 2001, s. 80; David Ross, Aristoteles, çev: Heyet: A. Arslan, İ.O. Anar, Ö. Kavasoğlu, Z. Kurtoğlu, İstanbul, 2002, s. 225

insandır. Aristoteles, insanın siyasal bir hayvan (canlı) olduğunu⁶ söyler, yani insanın tabiatında toplumsal olma, devlet halinde yaşama durumu vardır.

Felsefe tarihinde insanla ilgili farklı tanımlar yapılmakla beraber, genelde felsefedeki insan tanımlarının en ağırlıklı kısmı Aristoteles kaynaklı tanımlardır.

İslâm düşünürlerinin de önemli bir kısmı özellikle Meşşai geleneğe mensup İslâm filozoflarının da insan tanımlarının kaynağında felsefi açıdan Aristoteles yer alır. Meşşai geleneğe mensup olmayan İslâm düşünürlerinin insan tanımlarında da Aristoteles'in etkisi oldukça önemlidir. Ancak İslâm düşünürleri arasında Gazzalî, Mevlana, gibi Meşşai (peripatetik) geleneğe mensup olmayan düşünürler de vardır. Bunlardan birisi de Muhyiddin İbn'ül-Arabî'dir. Bu çalışmanın bundan sonraki esas bölümünde de İbn'ül-Arabî'nin insan konusundaki fikirlerine yer vermeye çalışacağız.

XXX

Endülüs'ün Mürsiye şehrinde 1165'te doğan ve Şam'da 1240 yılında ölen İslâm düşünce ve tasavvuf tarihinin en ünlü ve önemli isimlerinden biri olan İbn'ül-Arabî'nin asıl ismi Muhammed, lakabı Muhyiddîn, Künyesi Ebu Bekir'dir. Onun ölmünden sonra ona tabî olanlar ayrıca ona "es-Şeyh el-Ekber" lakabını vermişlerdir. Batı'da ve Doğu'da daha çok İbn-i Arabî diye meşhur olan düşünürümüz, 8 yaşından 20 yaşlarına gelene dek hadis, fıkıh ve kelâm ilimleriyle devrinde bilinen ve tahsili yapılan diğer ilimleri okudu. Bu arada çeşitli felsefi ekolleri de tanıdı, devrindeki Endülüslü bilginlerle tanıştı. İslâm dünyasının pek çok yerine seyahatlerde bulundu. Kaynaklar, eserlerinin 200 ile 500 arasında değişen rakamlarla ifade etmektedirler.⁷

İslâm düşünce ve tasavvufunu derinden etkileyen İbn'ül-Arabî'nin insan anlayışı, hem yaşadığı dönem hem de İslâm düşünce ve tasavvufunun anlaşılmasında oldukça önemlidir. Ancak bu çalışmanın ilerleyen kısımlarında da görüleceği gibi İbn'ül-Arabî, insanın maddî özelliklerinden çok manevî özellikleri üzerinde durmaktadır. Bu sebepten ileride görüleceği

⁶ Aristoteles, Politika, çev: M. Tunçay, İstanbul, 2004, s. 9-10

⁷ Hana el-Fahurî-Halil el-Cer, Tarih el-Felsefe el-Arabiyye, Beyrut, 1982, C. 1, s. 360-361

gibi o, özellikle “insân-ı kâmil” kavramı üzerinde çok ayrıntılı bir şekilde durmaktadır. Burada hemen şunu da belirtmekte fayda vardır: “İnsân-ı kâmil” kavramı İslâm tasavvuf geleneğinde önemle üzerinde durulan bir kavramdır.

Şimdi biz önce İbn’ül-Arabî’nin genel insan konusundaki düşüncelerine ve sonra da insân-ı kâmil konusundaki düşüncelerine yer vermeye çalışacağız:

İbn’ül-Arabî, genel olarak insan denilen varlığın farklı farklı tanımlandığını söyler ve kendisinin de bu konudaki fikrini şöyle belirtir: “... insanlar, insanın mahiyeti hakkında görüş ayrılığına düşmüştür. Bir grup, “insan” denilen şeyin “latife”, bir kısmı, “cisim”, bir kısmı ise “ikisinin toplamı” olduğunu ileri sürmüştür ki, doğrusu da budur...”⁸. İbn’ül-Arabî’nin bu ifadelerinden anlaşılacağı gibi, ona göre insan ruh ve bedenden meydana gelen bir varlıktır. Ayrıca İbn’ül-Arabî, yine genel olarak insanı genel felsefedeki tanımlamada olduğu gibi “konuşan nefis”, “düşünen nefis”⁹, yani konuşan, düşünen varlık, konuşan, düşünen canlı olarak tarif etmektedir. Diğer taraftan düşünürümüz insanı, algılayan varlık olarak da tanımlamaktadır.¹⁰

İbn’ül-Arabî, yaratılan varlık tabakalarını açıklarken insanların bu tabakalar arasında dördüncü tabakada bulunduğunu belirtir. Bu varlıkları “... dikkate değer özellikleriyle şöyle sıralar:

- I. Cisimler: Cansızdırlar,
- II. Bitkiler: Canlı, ama duygusuzdurlar,
- III. Hayvanlar: Canlı ve duygulu, ama akılsızdırlar,
- IV. İnsanlar: Canlı, Duygulu ve akıllıdırlar,
- V. Melekler: Bir örneğini bu türde gördüğümüz, ince, görünmez, ruhsal varlıklardır.”¹¹

İbn’ül-Arabî, ayrıca yaratılanlar içerisinde en yetkin mertebede insanın olduğunu vurguladıktan¹² sonra insanların en mükemmelinin resuller, sonra nebiler, sonra veliler, sonra

⁸ İbn’ül-Arabî, Fütûhât-ı Mekkiyye, çev: Ekrem Demirli, İstanbul, 2009, C.11, s. 27

⁹ İbn’ül-Arabî, Fütûhât-ı Mekkiyye, çev: Ekrem Demirli, İstanbul, 2010, C.12, s. 70-71; İbn’ül-Arabî, Fütûhât-ı Mekkiyye, çev: Ekrem Demirli, İstanbul, 2008, C.10, s. 95

¹⁰ İbn’ül-Arabî, Fütûhât-ı Mekkiyye, C.10, s. 261

¹¹ Metin Yasa, İbn Arabî ve Spinoza’da Varlık, Ankara, 2003, s. 52

müminler olduğunu söyledikten sonra diğer yaratıkların bunlardan sonra geldiğini belirtir¹³. Ayrıca o, insanın çok ayrıcalıklı bir konuma sahip olduğunu "... insandan başka hiç kimse ilahlık iddiasında bulunmamıştır... İnsandan başka mülk sahibi olan yoktur... İnsandan başka ilâhî isimlerle isimlendirilebilen kimse yoktur... İnsandan başka bütün ilâhî isimlerle isimlendirilebilen kimse yoktur..."¹⁴ diyerek belirtir. Buradan da anlaşılacağı gibi İbn'ül-Arabî, genel insanın bu iki uç özelliğine dikkat çekmiştir.

İbn'ül-Arabî, insanı canlı, duygulu ve akıllı, konuşan, düşünen, algılayan bir varlık olarak tarif etmektedir. Bu genel insan tanımının dışında İbn'ül-Arabî, insanı ikiye ayırır: Hayvan insan ve Kâmil insan diye. Bu iki insanı zaman zaman birbirleriyle mukayese eder. Ona göre hayvan insan ile kâmil insanın ortak olduğu özellikleri şunlardır: Her insan, diğer hayvanlardan farklı olarak herhangi bir bilgiyi ancak fikir, tedbir ve düşünme gücüyle elde ettiğini ve bu elde ettiği bilginin nereden ortaya çıktığını bilir. Bu durum bütün insanların ortak özelliğidir¹⁵. Bu ortak özelliklere genel insan tanımı konusunda daha önce yaptığımız tanımlarda belirtilen özellikleri de ekleyebiliriz.

İbn'ül-Arabî'nin hayvan insan ve kâmil insanı özellikleriyle mukayese yaparak tanımlar. Genel olarak hayvan insanı, "... herhangi bir sorumluluk olmaksızın doğasına göre hareket eder..."¹⁶ diye tanımlayan İbn'ül-Arabî'ye göre, "... Hayvan insan ile insân-ı kâmilin benzerliği maymunun bütün dış uzuvlarında insana benzemesini andırır..."¹⁷. Buradan anlaşılacağı gibi hayvan insanla insân-ı kâmil arasında oldukça birbirine zıt farklar vardır.

Yine diğer taraftan bu iki insan arasındaki farkı İbn'ül-Arabî şöyle belirtir: "... İnsân-ı kâmil cezalandırır o da şiddetli olurdu; fakat hayvan insanın cezalandırması ondan daha şiddetlidir... İnsân-ı kâmil, nefsiyle Allah'ı bilirken, hayvan insan fikir aracını kullandıktan sonra aklıyla O'nu bilir..."¹⁸. Aslında iyi tahlil edildiğinde İbn'ül-Arabî'nin hayvan insanla kastettiği, daha önce de kısmen işaret edildiği gibi salt insandır. Zira bu insanla insân-ı kâmil birçok şeyde aslında ortaktır, aynı özellikleri paylaşırlar. Nitekim düşündürmüz bu her iki insanın ortak olduğu noktaları birçok yerde belirtir; ancak kâmil insanın diğerinden fazla ve

¹² ¹² İbn'ül-Arabî, Fütûhât-ı Mekkiyye, çev: Ekrem Demirli, İstanbul, 2010, C.13, s. 291

¹³ a.g.e., s. 371

¹⁴ İbn'ül-Arabî, Fütûhât-ı Mekkiyye, çev: Ekrem Demirli, İstanbul, 2008, C.10, s. 95

¹⁵ İbn'ül-Arabî, Fütûhât-ı Mekkiyye, C. 12, s. 365

¹⁶ İbn'ül-Arabî, a.g.e., C. 11, s. 298

¹⁷ İbn'ül-Arabî, a.g.e., C. 11, s. 287

¹⁸ İbn'ül-Arabî, Fütûhât-ı Mekkiyye, C. 12, s. 328-329

diğerinde bulunmayan özelliklerine dikkat çeker. Bu konudaki görüşlerinden birisi de şöyledir: "... İnsân-ı kâmilin hayvan insandan ancak hüküm itibariyle ayrıştığı... hayvan insan da hayvanların rızkıyla beslenir. İnsân-ı kâmil için bu rızk olduğu gibi buna ilave rızklar da vardır. Çünkü kâmil insanın hayvan insanın kendisine ulaşamayacağı ilâhî rızkı vardır. İlâhî rızk, insân-ı kâmilin kendisiyle beslendiği ve hayvan insan adına meydana gelemeyecek tefekkür ilimleri ile zevk ve sahih düşüncedir..."¹⁹. Ayrıca hayvan insanın da dünyanın hakikatlerini anlamaya akli sayesinde gücü yeter; ancak insân- kâmil'de ilâhî isimler bulunur ve insân-ı kâmil bunları kullanır²⁰.

Görüldüğü gibi İbn'ül-Arabî'nin hayvan insan olarak nitelediği insan, potansiyel olarak hakikatleri öğrenme gücüne sahiptir ve zaman zaman akıyla bu hakikatlere ulaşabilir; ancak genelde tabîî özelliklerinin dışına çıkamamış, yaratılışının gayesine tam varamamış insandır. Buna mukabil insân-ı kâmil, Allah'ın lütfettiği her özelliğe tam olarak sahiptir.

İbn'ül-Arabî'ye göre asıl insan, insân-ı kâmil olan insandır. Onun insân- kâmil konusundaki fikirlerini öğrendiğimizde onun vahdet-i vücud teorisinin ne anlama geldiğini daha iyi kavramış oluruz. Zira Allah'ın yarattığı ve diğer varlıklardan farklı kıldığı asıl insan, bu insandır. Nitekim İbn'ül-Arabî'de bu ince çizgiye "... Allah, -hayvan insanı değil- insân-kâmilî kendi suretinde yaratmıştır..."²¹ diyerek, Allah insan ilişkileri konusundaki teorilerindeki kastedilen insanın insân-ı kâmil olduğuna işaret etmiştir. Bu hususa o şöyle işaret eder: "İnsanın varlıkların en üstü olması şaşılacak işlerdendir. "İnsan" derken insân-ı kâmilî kastediyorum; çünkü insanın üstünlüğü dolaylı olabilir..."²². Buradan anlaşılacağı gibi İbn'ül-Arabî'nin eserlerinde insan için izafe edilen bütün olağanüstü sıfatlar, insân-ı kâmil içindir. İnsân-ı kâmilin en önemli sıfatlarından biri onun yeryüzünde Allah'ın halifesi olmasıdır. Bu hususu ise o şöyle belirtir: "... İnsanın üstünlüğü, Allah'ın kendisine verdiği bilgi ve halifelik sayesinde öğrenilir..."²³. Neden insanın Allah'ın halifesi olduğunu ise şöyle belirtir: "... halifelik, ancak insân-ı kâmil için geçerli olabilir. Bunun için Allah, onun görünür suretini (cisim) âlemin hakikatlerinden ve suretlerinden, görünmeyen suretini ise, kendi

¹⁹ İbn'ül-Arabî, Fütûhât-ı Mekkiyye, C. 13, s. 146

²⁰ İbn'ül-Arabî, Fütûhât-ı Mekkiyye, C. 12, s. 365-367

²¹ İbn'ül-Arabî, Fütûhât-ı Mekkiyye, C. 13, s. 286

²² İbn'ül-Arabî, Füsûs'ül-Hikem, çev: Ekrem Demirli, İstanbul, 2008, s. 73

²³ İbn'ül-Arabî, Fütûhât-ı Mekkiyye, C. 11, s. 28

suretine göre var etti. Bu nedenle insan hakkında “Onun görmesi ve işitmesi (duyuları) oldum” demiştim. “Onun kulağı ve gözü oldum” dememiştir...”²⁴

İnsanın yeryüzünde Allah’ın halifesi olması meselesini çok çeşitli ve dikkat çekici örneklerle anlatan İbn’ül-Arabî’nin bu anlatımlarından bazıları şöyledir: “... Hak karşısında insan, göz için görmeyi sağlayan göz bebeği gibidir. Bu nedenle “insan” diye isimlendirilmiştir; çünkü Allah, onun vasıtasıyla yaratılmasına bakar ve onlara merhamet eder... âlemde insan, yüzükteki kaş gibidir. Kaş, padişahın hazinelerine vurduğu mühür ve nişandır. Allah, insanı bu nedenle “halife” diye isimlendirdi. Mühür hazineleri nasıl korunursa, Allah da insan vasıtasıyla âlemi korur...”²⁵. Görüldüğü gibi İbn’ül-Arabî, İnsân-ı kâmilin kâinata Allah’ı temsil ettiğini, Allah’ın kâinat ve içindekilerle ilişkisini insan aracılığıyla kurduğunu, bunun sebebinin de insanın yeryüzünde Allah’ın halifesi olduğunu söyler.

İbn’ül-Arabî, Allah’ın her yarattığı şeyde bir hikmetin bulunduğunu, buna göre insanın da hikmet üzerine yaratıldığını, bu hikmetin hakkını ise kâmil insanın verdiğini şöyle belirtir: “... Allah, yeri göğü ve ikisinin arasındaki şeyleri abes olarak yaratmamıştır. Allah, insanı da abes yaratmamıştır. O, insanı sadece kendi suretinde olsun diye yarattı. Âlemdeki her şey, bazı şeyleri bilirken bazı şeylerin cahilidir. İnsân-ı kâmil ise öyle değildir; çünkü Allah Teâlâ insân-ı kâmile ilâhî isimleri öğretmiş, cevâmî’ül-kelim’i ona vermiş, böylelikle insân-ı kâmil’in sureti kemâle ermiştir. Bu sayede insân-ı kâmil Hakkın suretiyle âlemin suretini kendinde toplamış... Hak kendi suretini insan ayasında görmüşken yaratıklarda kendi suretini o aynada görür...”²⁶ İbn’ül-Arabî’nin ifadelerinin önemli bir kısmı remzlerle doludur. Bu metinlerde de bu özellikleri görüyoruz; ancak buradan şu husus da gayet açık olarak anlaşılıyor: Allah, bütün yarattıkları içerisinde insanı özel yaratmış, diğer yarattıklarında olmayan özelliklerle onu donatmış ve onu kendine bu evrende halife yapmıştır. Bunun farkında olan, gereğini yerine getirene de düşünürümüz insân-ı kâmil demektedir.

İnsân-ı kâmil’in Allah Teala ile olan münasebeti ve Allah’ı tanınması konusundaki durumunu ise düşünürümüz şöyle belirtir: “... halifetullah olan insân-ı kâmil, Allah’ı zahiren ve batınen ve süreten ve ma’nen ve menziletten hakkıyla takdir eylemiştir...”²⁷. Buradan anlaşılacağı gibi insân-ı kâmil, Allah’ı her açıdan tam olarak idrak etmektedir. Onun kâmil

²⁴ İbn’ül-Arabî, Füsûs’ül-Hikem, s. 31

²⁵ İbn’ül-Arabî, Füsûs’ül-Hikem, s. 26

²⁶ İbn’ül-Arabî, Fütûhât-ı Mekkiyye, C. 13, s. 259

²⁷ İbn’ül-Arabî, Marifet Kitabı, çev: Hüseyin Şemsi Ergüneş, İstanbul, 2009, s. 40

insan olması da bunun içindir. İnsân-ı kâmil'in kemâlinin onun Allah'ı bilmesiyle ilişkili olduğunu İbn'ül-Arabî, şu ifadeleriyle de teyit eder: "... İnsân-ı kâmil, Allah'ı bilmek ve O'nu sürekli müşahede etmek yönüyle varlıkların en kâmilidir..."²⁸. Buna göre insân-ı kâmilin en mümeyyiz vasfı onun Allah'ı bilmesi ve O'nu sürekli müşahede etmesidir.

Şimdi de insanın insân-ı kâmil olma konusunda daha yaratılışında bir yetiye sahip olup olmadığına dair İbn'ül-Arabî'nin düşüncelerine yer vermeye çalışacağız. Düşünürümüzün bu konudaki düşüncelerinden biri şöyledir: "...Allah insan ruhunun yarattığındai onu kâmil, yetişkin, akıllı, Allah'ın birliğine iman eden, rabliğini onaylayan birisi olarak yaratmıştır..."²⁹. Konuya ilişkin bir diğer düşüncesi ise "...Kâmil insan, Hakkı iman ile aklıyla bilip kemal derecesini elde eder..."³⁰. Düşünürümüzün bu ifadelerinden anlaşılacağı gibi Allah, insanı yaratırken onu kendini tanıma konusunda yeti sahibi olarak yaratmıştır. Düşünürümüze göre bu insan, yani bu yetilerini kullanan insan, kamil insan olmaya yönelik aşamaları başarıyla geçer.

Diğer taraftan İbn'ül Arabî, insanlar arasında en kamil insanın Hz. Muhammed (a.s.) olduğunu belirtir³¹. Dolayısıyla Hz. Peygamberin en mükemmel insan olduğu bu evrendeki yaratılanlar arasında en ayrıcalıklı yere sahip olan insan için en büyük hedef ise insân-ı kâmil olmadır.

XXX

Sonuç olarak, İslâm düşünce ve tasavvuf ilminin en yetkin ve gizemli isimlerinden olan İbn'ül-Arabî'nin fikir dünyası da oldukça kapsamlı bir zenginliğe sahiptir. Onun özellikle insan anlayışı İslâm düşüncesi ve tasavvufu açısından çok önemli ve farklıdır. Zira onun insan hakkındaki, özellikle de insan-Allah ilişkisi bağlamındaki fikirleri İslâm düşünce tarihinde çok tartışılmış ve hala da tartışılmaya devam etmektedir.

İbn'ül-Arabî'nin vahdet-i vücûd anlayışının temelinde de Allah-insan münasebeti konusundaki fikirleri önemli bir konuma sahiptir. Bu sebepten onun gerek varlık ve gerekse

²⁸ İbn'ül-Arabî, Fütûhât-ı Mekkiyye, C. 11, s. 339

²⁹ İbn'ül-Arabî, Fütûhât-ı Mekkiyye, C. 10, s. 325

³⁰ İbn'ül-Arabî, Fütûhât-ı Mekkiyye, C. 13, s. 390

³¹ İbn'ül-Arabî, Füsûs'ül-Hikem, s. 260

Allah ve insan konusundaki fikirlerini anlamak için eserlerinde ortaya koymaya çalıştığı düşüncelerini iyi tahlil etmek gerekir.

İbn'ül-Arabi Allah'ın yarattıkları arsında insanın yerinin ayrıcalıklı bir konum olduğunu her vesile ile eserlerinde ifade eder. Ancak bu insanı ikiye ayırır biri diğer canlılar gibi; ancak aklıyla onlardan üstün konuma sahip olan genel insan, diğeri de bu genel insanın tüm özelliklerine sahip ayrıca Allah'ın yeryüzündeki halifeliği makamına yükselmiş ve gerçekten Allah'ın bir çok özelliğini taşımaya hak kazanmış kamil insandır.

Ona göre genel insanın kamil insan olma potansiyeli var; ancak her insan bu kemal derecesine çıkamıyor. Bu sebepten yeryüzünde her insan da Allah'ın halifesi sıfatına sahip olamıyor. Düşünürümüz, eserlerinde olumlu niteliklerle bahsettiği ve bütün kâinatın içinde tek Allah'ın halifesi dediği insan, bu insan-ı kamildir. Bu insân-ı kâmil, her açıdan kainatta Allah'ı temsil etmektedir. Bu düşüncesini çeşitli âyetler ve kudsî hadislerle destekleyen İbn'ül-Arabi'ye göre bu kâinatta en mükemmel insan ise Hz. Muhammed (a.s.)'dir.

New Abstract of ICAPA 2011 Lecture

K. Shimizu

Our findings in our research between the years 2002 and 2011 on Korean-Japanese comparison will be summarized, specifically 1. in historical-comparative linguistics, following R. A. Miller's paper 2008: 'Comparing Japanese and Korean'. and 2. about Japanese nation building by the continental (Koguryo) and peninsular Koreans (Paserkche and Shilla), viewing critically A. Vovoin's publication 2010: : Koreo-Japonica A re-evaluation of a common genetic origin.

§1. R. A. Miller's received Altaic paradigms of phonological reconstruction for Japanese, which we call Insular Korean. The four Altaic liquids, or lateral and vibrant phonemes *l, *l², *r, *r². p.265, p.268. (p.264: Ramstedt's (1922) basic hypothesis that Turkish z and š were older than Chuvash and Mongol r and l).

§1.1. The Ramstedt-Poppe Proto-Altaic *l² (Kor.l : Jap.s)

Miller gives the following evidence for this correspondence p.269;

돌 tol. 'a stone'.	石 いし ?isi. 'a stone'
말 mal<말(斗) 'a measure(about 18liters)'	枘ます mas-u A187
살 <술 (肌) sal<sal. 'game, meat獲物'	肉 しし sis-i. 'flesh' A118

§1.2. The Ramstedt-Poppe Proto-Altaic *r² (Kor.l : Jap. t)

1) Miller gives the evidence for this correspondence as follows p.269.

밭 (깃~)-pal	旗 はた hat-a. 'a flag' A188
벌<버리 pəl<pəl-i	蜂 はち hat-i. 'a bee' A247
여름<녀름 -iəl-<niəl-	夏 なつ nat-u. 'summer' A271
을, 을타리 ul-	家 ut-i(집) 'inside' A190
질 cil. 'clay'.	土つち tut-i. 'earth, dirt'.
흙 hul-k. 'soil'.	古: 泥 ひぢ hid-i. 'mud, dirt' A231

PAL *sir²-uk-. 'sand, earth, soil'(Ramstedt 1954 v. suna)

§1.3 Altaic connection

PAL *bal (Ozawa p. 146)[*bar ² KS]	'honey, bee'
pA p`ē`ra	'a bee' [Sta,DB271]

Mo.		bal	'honey'
內蒙		pal <*bal	'honey' [E. Baatar]
Tk.		bal	'honey'[Ma, Lg.1966,225-26]
pTg.		*perē	[Sta,DB271]
pK		pərl	[Sta,DB271]
Pen K.		벌 <MK.버리	pəl <pəl-i 'a bee'
고구려		*pat-	[KS]
Ins		蜂 はち hat-i	'a bee' A247
MK		pāt-ólí	'wasp' [Whit1985,140,209]
MK	바드리	pad-ari	바드리 예끼, 바드리 웅늬
Pen	바더리	pad-əri	땅벌, 바더리 벌

According to Nihon-shoki four crates of honey-bees (mitu-bati) were sent in 647 from Kudara (Paekche) to be kept at Miwa-yama. [JLTT401:]

§2. Some agreeable and disturbing first visions of the history of contacts between Korean and Japanese by A. Vovin (2010).

§2.1. On the Korean-Japonic proto-language

Vovin found only six reliable cognates (Chart 36 p.238) and says the <Korean-Japonic proto-language could not possibly be less than 6,000 to 4,000 years old> (p.51) and adds < Even if a genetic relationship were taken as a fact, it would be extremely difficult to pinpoint the homeland of the Korean-Japonic proto-language.(in East Asia)>(p.238).

(p.240). <I believe that rather than attempting to reconstruct a Korean-Japonic proto-language, which might have never existed, we should concentrate our efforts on unveiling the history of contacts between these two languages, something that has been largely neglected.>

§2.2 On the time of mutual coexistence of Japonic and Korean in Manchuria or on the Korean peninsula

(p.98) The presence of the word for "dry field" in both Ryukyuan and Japonic suggests that it may be a cognate to Korean or a loan word from the time of mutual coexistence of Japonic and Korean in Manchuria or on the Korean peninsula

(P.177) < " Japonic -sa may be an early loan from Korean, dating back to the period of coexistence on the Korean peninsula, a period that contributed significantly to the Koreanization of the Japonic adjectival system">.

§2.3. On the Japanese nation building by the Koreans

(p.120)<since the Japanese nation was essentially founded by people from the Korean peninsula.>

(p.239). Given all these considerations..., it seems that the more viable solution would be to view the 'cognates' as loanwords, too. But how are these loanwords different from the seventy-five obvious loanwords. In this case the distribution appears once again. The loanwords that constitute the major portion of Koreo-Japonic hypothesis are mostly attested in Central Japanese. Most of them represent comparatively late loans from Old Korean into Central Japanese and were probably borrowed between the late fourth and the late seventh centuries AD. A few of them are possibly much older, since they are present in all branches of Japonic, like the word for 'island'. On the basis of phonology it is possible to determine that the direction of the borrowing was from Korean to Japonic. Therefore, these seventy-five loanwords demonstrate that Japonic was strongly influenced by Korean. This is especially conspicuous in the case of Central Japanese, which became a Koreanized version of Japonic. This Koreanization was strongest in Western Old Japanese, where we can see not only a large amount of lexical borrowing that resulted in doublets, but also significant borrowing of morphological markers from Korean into Western Old Japanese. As in the case of Norman influence on English, some Korean loans in Western Old Japanese, both lexical and morphological, turned out to be short-lived, disappearing from later stages of the language.

§2.4. Peninsular Japonic and Japonic substratum [a disturbing vision!!]

(PP.24-25). On the mainland the innovation NC > C seemed to originate in the Central Korean area around Seoul. ... However, Central Korean sits on top of a Japonic substratum, namely, it is located in the same area as the so-called Koguryo place names recorded in the *Samkwuk Saki* (1145). Almost all dialects of insular Japonic underwent development *NC[-voice]>C[+voice], with the major exception of the Tōhoku and the Kōchi dialects. It appears on the basis of the remaining 'Koguryo' glosses that Peninsular Japonic went in the same direction, losing completely any traces of a nasal *NC[-voice]>C[+voice/-voice], e.g. 'Koguryo' *sabu~sapuy* (沙伏, 沙非) 'red' < *saNpu (cf. MJ *sabi*) < OJ *saNpī < PJ *saNpu-i- 'rust', 'Koguryo' *osīgam* (烏斯舍) 'hare' < *osaNkam* (cf. WOJ *usaNkī*, EOJ *wosaNki* 'hare' < PJ *wosanki*).

You Young-Mo's 'One-Day-Life' Philosophy

(Footnotes and References to be omitted)

SangHyong SHIN
Andong National University
Andong
Republic of Korea
sshin@andong.ac.kr

1. Time and Life and Human Being

History is the record of the facts that human beings have made time meaningful. A history is therefore a record of the fact that a human being made a certain time meaningful and use-ful. To say that man makes time meaningful, to be short, means that he uses an hour so productive that the others should use much more hours to produce that result. We can find this expression in the Bible: 'One day in the temple is more valuable than a thousand days in the world.' This means that what we learn in a day in the temple is much more meaningful than we do in ordinary life. Thus, another point of view being brought in, time has quite a different meaning. Although each time is able to have the same physical span, its span is not taken to be as same as that of what we feel about the time. In another way, we need to consider what 'time' means to our human beings.

How to think of time can go in many ways: neutral, negative, positive. First of all, we can be neutral if we think of it to be objective, just as when we talk about what happens to usual matter. At this time, we are not influencing to and influenced by time even though we are doing something in time. So-called physical time is mechanically displayed so that any kind of neighboring circumstances cannot make any difference at all. So there is no room at all which subjectivity can enter. And there is nothing growing from and to time. For time is only the basis on which all things exist, so that anything cannot be said to exist without time. However, there is nothing positive, axiologically, to say about time. As it were, time is neutral, just as Newtonian scientists think so.

Secondly, some people think that time is negative; because (formal) logicians, for example, ignore time and surrounding circumstances but only focus on forms and frames. The reason for overlooking time is that time is meaningless to them in the sense that it is occupied by something else which they don't want to think of and is dis-subjective, and purposeless to fill that time with what they wanted to do. When we feel tired or bored at some time, the time spent in that sense is occupied by something/-body else on purpose or by accident. Here 'negative' means by dis-subjective or purposeless in any way.

Thirdly, time is positive; because time, viewed by production, is various in meaning. First of all, when we enjoy a certain game, we are happy in such time, while we feel bored when we labor at hard work. The former time is positive to us, while the latter negative. To say about time in another positive sense is that it is constructive when we encourage other people who are in sorrow. The time spending in that sense is more valuable than that of being used for the sake of our own desire. When we reflect ourselves about inner life, in contemplation for instance, the time costs more in density than we think of it in ordinary life. The time spent in this sense will, later displayed, be lengthened to cover multiple span.

Therefore, time can be variously understood, and thus You Young-Mo, nicknamed Dasuk, unlike the other ancestors, selected and stuck to, the existential and positive meaning, developing the idea here to his own 'one-day-life philosophy. Thus we need to

confirm Dasuk's ideas of time itself. Before going further, we have to know who he is and why he says so.

2. Who Dasuk Is

Dasuk You Young-Mo, who was born in 1890 and died in 1981, was a Korean philosopher of religion who approached to things from the linguistic perspective, digested in his own way foreign thoughts such as Buddhism, Confucianism and Christianity. Dasuk uses his own unique strategy by which he interprets or understands every thing, producing a new insight which makes its original knowledge wider and deeper understandable. What he thought of is found in his diary where 1,700 poems of Korean letter and 1,300 poems of Chinese letter are written.

Dasuk's keeping diary began with an accident on 25th of April 1945 when he listened to the death of his closest friend KIM GyoSin who lived only for 44 years. Shocked, Dasuk determined to mark his dying day on 25th of April 1956 when he would be 66 years old; for Namgang LEE SeungHun, one of his mentors, died at that old age. A year before his expected dying day Dasuk proclaimed it to be his last day at a YMCA meeting in Seoul. From that day on Dasuk never failed to keep diary until he died, for 20 years. Some people say that he jotted down only date when there was nothing special to write. On that day Dasuk made a motto as 'For the sake of this day'; so-called 'One-Day-Life' philosophy was born!

His 'One-Day-Life' philosophy changed his life in large; one meal, respectful language and manner, physical exercise, and resolution of marriage. Human beings have several desires; and to be humanistic, some of them should be controlled if they are used to meet the need: otherwise they would disfigure human beings. Dasuk thinks that one meal is enough to meet our physical need on the one hand, while we should try more to care for our spiritual need on the other hand. At 51 years old Dasuk proclaimed 'resolution of marriage' which means he would not have sexual discourse with his weak wife any longer, but he shared fellowship with his wife like brother and sister; for he determined to follow the natural (Lord's) law of world, rather than his own desire. He also does his best in doing service to others not only in his manner but also in his language; getting early in the morning, keeping promise as scheduled, being honest, avoiding using luxurious things, walking hard, etc. It is also well-known that he keeps physical exercise without stop so that he is still healthy for his age, living 15 more years than his expected dying day. Therefore we may call him a man of practice.

3. Why Dasuk Talks about TODAY

Even though Dasuk focuses on today's concrete things on the one hand, through which he enters the eternal life on the other hand. When he interprets '오늘' TODAY into 오!(Oh) 늘(Neul, always). He connects today's life with the eternal life. From today he attempts to open the eternal life. 하루(haru, one day) is to him the day when we work for God, that is, the day we fly above to God so that he tries to go up to the Heaven riding on TODAY for ever. In his writing, he confesses the regretful fact that he missed to ride on Today, that is, he spent time uselessly. To say 'riding on Today' is not to say that we live strained and forced by time, but to say that we control time as its lord and live a kind of

life for something eternal with our free will. For Dasuk, the way of riding Today or time is that we love for the one who all we go over our relative desires to look for, and deeply think of. Our daily life is therefore to be a new today's life for ever. Feeling hungry for perfection, we have to begin each day as a beginner. Dasuk does not fail to be diligent thinking himself to be a man of perfection at truth.

For Dasuk, unlike other scholars hitherto, it is not enough to talk about what TODAY-Life(TDL) is. He furthermore articulates what we have to do as 'One-Day-Life'(ODL) human beings. He minimizes our whole life into ODL; the fact that we get up to open our eyes is our birth, while we go to bed to sleep is the death. To live the whole life is ODL and TDL. ODL means that we live a day as a whole life; TDL means that we focus on today, thinking each day to be Today at that time. ODL practices us to die everyday, while TDL makes us to taste a true eternal life each day. For more concrete understanding, we need to go further.

Why does Dasuk emphasize only one day instead of one days? Many similar thinkers claim to do so taking each day to be the same. But their claim is similar but not identical at all. They suggest us to save time as hard as possible by focusing on physical time but make us target at unclear days; as a result we fail to reform our lives. Dasuk, however, pushes us to concentrate attention on today wholeheartedly, thinking as if today is the first and last day. If we really think today is the last, then we never fail to concentrate on it doing our best in what we have to do. Such attitude brings quite different result to us not only in quantity but also in quality.

According to Dasuk, his idea of OTC is simple and clear. To finish eating a bowl of rice, one has to eat one spoon of rice after another. To live our life, we have to live a daily life after another. When daily lives are accumulated, one's life is lived at all. Therefore Jesus suggested us to pray for 'our daily bread.'

4. TODAY, HERE, I

Dasuk makes emphasis on 'today', 'here', and 'I'; in a sense the reality in life refers only to these three. That is, what we directly contact is with these; otherwise we would have the others in our ideas. For example, we always talk about yesterday or tomorrow; however, we do so in thinking rather than in reality. In another way, when we talk, in today, about yesterday, we cannot contact directly with the yesterday but the todayzised yesterday which is different and is only able to be felt by today; therefore Dasuk calls yesterday a posthumous name of today. Yesterday is in fact a past day, no longer existing except in the abstract. However, yesterday does not unexist on the other hand; for the basis on which today can exist is yesterday in a temporal sense. In a word yesterday is existentially a chance to bring about today. However, this is only true in logic; but empirically we cannot back to yesterday to experience it. Therefore we can say that yesterday is parasitic on today. Tomorrow is no better; or rather worse than yesterday, for yesterday has its own career which confirms how it really existed, while tomorrow has nothing to do so. From today we can see tomorrow, and what we experience is only today from which tomorrow springs; so that Dasuk calls tomorrow a previous name of today.

For Dasuk, spatial cases correspond with temporal ones; he more emphasizes on 'here' than on 'there.' Here is a venue where a subject correlates with objects, say, a man looks at things. A man should be 'here' if he exists and does something and describes what he himself does; he cannot be 'there', except in a case when he describes what another man as the third person does there. Even in this case he has to express 'here' indicating some

place from his own perspective. Even if I call a certain place 'there' referring to a point at which a friend of mine opposite to me stands, 'there' should be 'here' to him. There is no 'there' without 'here'; therefore 'there' is another name of 'here'. And there are only 'heres' in the world.

The same thing applies to the personal pronoun 'I'. Every person lives the life calling himself 'I'; so that calling 'we', 'you' (single and plural as well), 'he', 'she', 'it', 'they' is impersonalizing and ideologizing those concepts. But those objects do not, as far as we experience, exist at all unless we consider virtual spaces. In virtual spaces, however, we contact with them in totally different ways. Regardless of modern philosophers' dream of objective real existence, such dream cannot come true except in case we have it in abstract.

5. REMARKS

Dasuk's insight includes: the mundane thought which emphasis on 'Today', 'Here', 'Life', the subjective philosophy which concentrates attention on 'Today's I', an organic life view which unifies 'I', 'the others', and things, the ultimate viewpoint which finds the eternal truth and a new world in concrete daily tasks.

Comparative Approach to Asian Philosophies: Western Philosophies

Son Taeho

Korean Institute for Robot Industry Advancement

Because of habitual prejudices on ancient culture, people tend to believe that the origins of civilization must be classified into so-called 'four ancient civilization'. This standpoint on the history of philosophy can cause us to make wrong hypothesis. Because of this prejudice, we may build the stereotypical belief that there is hardly a relationship between eastern and western philosophy. But in fact, it has been revealed that they have mutual relationship and interpenetration.

Many years have passed since western ideas began joining eastern ideas. Since the introduction of western philosophy to Asia, attempts have been made by many luminaries in China to blend or join western philosophy with Chinese philosophy. Despite such efforts, their works do not seem to be successful.

But as a proper case of mutual relationship of eastern and western philosophy, we can mention Bergson's ideas. His ideas were closely interrelated or associated with Buddhism and in particular ancient Chinese thoughts. For instance, Bergson's 'duration' seems closely related to the Buddhist concept of Ālaya. And furthermore, Bergson's idea seems connected with ancient Chinese moral thought. Buddhist scholars mainly analyzed idealistic theory and dreamy images. On the other hand, materialistic philosophers of ancient China analyzed more realistic, collective consciousness. Deleuze mentioned in his 『Bergsonism』 as following.

Take, for example, obligation : It has no rational ground. Each particular obligation is conventional and can border on the absurd : the only thing that grounded is the obligation to have obligations, "the whole of obligation" : and it is not grounded in reason, but in a requirement of nature, in a kind of "virtual instinct," that is on a counterpart that nature produces in the reasonable being in order to compensate for the partiality of his intelligence. (Gilles Deleuze, 『Bergsonism』, Translated by Hugh Tomlinson, ZONE BOOKS, 1988. p 108)

To meet the terms of the collective duration and intuition of the ancient Chinese's philosophy, the most prominent example, 『春秋三傳 : Chunchu Samjeon』 can be mentioned. Writers of 『春秋三傳 : Chunchu Samjeon』 tried to express the 'truth' as much as possible. And that 'truth' was obligatory moral truth. In other words, they tried to analyze and evaluate the moral truth to perfection. Many ancient Chinese scholar's efforts for the exact 'truth' seem good examples of cooperation toward the goal of total judgement for problems of moral.

And Bergson's 'attention to the emotions' seems related with ancient Chinese concern for emotions. Deleuze mentioned in his 『Bergsonism』 as following.

And what is this creative emotion, if not precisely a cosmic Memory, that actualizes all the levels at the same time, that liberates man from the plane (plan) or the level that is proper to him, in order to make him a creator, adequate to the whole movement of creation? This liberation, this embodiment of cosmic memory in creative emotions, undoubtedly only takes place in privileged souls. It leaps from one soul to another, 'every now and then,' crossing closed deserts. (Gilles Deleuze, 『Bergsonism』, Translated by Hugh Tomlinson, ZONE BOOKS, 1988. p 111)

Ancient Chinese reservoir of emotions was literature and music. And their contents may had been widespread to the ancient Chinese thoughts. For ancient Chinese scholars, it seemed a usual methodology to describe the ideas by poetry. Therefore for them, poems may be appreciated as storehouse of emotions and as a method for philosophical exploration of human existence.

Duration and intuition were the subject of the philosophy of Bergson. And ancient Chinese scholar's methodology was based on reasoning from the standpoint of fundamental historicity. Here we can derive the similarities of these ideas that free from the notion of generalized contemporary views that see history as circulating, or passing through stages of development. They(Bergson and ancient Chinese scholars) saw history in terms of specificity that can't be reconfigured again. This view was also just an evolutionary perspective. The theory of evolution was the terminal of realism. And starting from the philosophy of realism, ancient Chinese philosophy was developed to a kind of evolutionism.

Nowadays, people regard science and technology as the most important field of study. And typically, mechanism is considered to be representative of science and technology. Because of their common tendency, mechanism and intellect seems to have close relation. Bergson mentioned in his 『Creative Evolution』 as following.

Precisely because it is always trying to reconstitute, and to reconstitute with what is given, the intellect lets what is new in each moment of a history escape. It does not admit the unforeseeable. It rejects all creation. That definite antecedents bring forth a definite consequent, calculable as a function of them, is what satisfies our intellect. But that each instant is a fresh endowment, that the new is ever upspringing, that the form just come into existence (although, when once produced, it may be regarded as an effect determined by its causes) could never have been foreseen because the causes here, unique in their kind, are part of the effect, have come into existence with it, and are determined by it as much as they determine it all this we can feel within ourselves and also divine, by sympathy, outside ourselves, but we cannot think it, in the strict sense of the word, nor express it in terms of pure understanding. The causality it seeks and finds everywhere expresses the very mechanism of our industry, in which we go on recomposing the same whole with the same parts, repeating the same movements to obtain the same result. The intellect can no more admit complete novelty than real becoming that is to say, here again it lets an essential aspect of life escape, as if it were not intended to think such an object.(Henri Bergson,

『Creative Evolution』, translated by Arthur Mitchell, Random House, Inc. 1943. pp180~181.)

Bergson said that by relying only on human intellect, it is determined to be insufficient both for improving health and education. And in fact, an excess of intelligence can be inhumane, which drove modern men to a mad generation. This is a serious problem. In the modern world, failure of education, failure of happiness, failure of physical and mental health is a universal problem. In recent years the proportion of the abnormal population is increasing. So, by relying solely on human intellect, people's life is becoming more and more painful.

Bergson's pluralism and intuitive idea can be a methodology as a vehicle for communication between eastern and western ideas. Bergson's philosophy of intuition methodology adopted literature and art as tools for creation. And ancient Chinese classic literature can serve as a gateway to methodology of intuition. In this sense, creative interpretation of Chinese philosophy by Bergson's theory seems as a reasonable plan.

Western philosophy has devoted to the pursuit of ontological universality. On the other hand, the Chinese philosophy was focused on to the personal, cultural, social life. Thus, the overall composition of ancient Chinese philosophy should be based on substantial truth, and that was likely close to evolutionism. Because of this feature of Chinese philosophy, the thought of celestial-human relationship was denied by some scholars in ancient China.

Typically Western thought were considered to be started from ideas of Hellenism and Hebraism. In particular, Plato's emphasis on geometry had shown directly the intellectual trend of ancient western philosophy. But in ancient Chinese, while maintaining the rationality, scholars also focus on morality and intuition, and emotions. And thanks for this reason, these classical ancient Chinese thoughts and methods is useful for our daily life. Zhuangzi mentioned in his *『Zhuangzi』*, 'This Human World(人間世)' as following.

Confucius gave a lecture for his disciple Yan Hui : "Keep to the One and let things take their natural course. Then you may have some chance of success. It is easy to stop walking: the trouble is to walk without touching the ground. As an agent of man, it is easy to use artificial devices; but not as an agent of God. You have heard of winged creatures flying. You have never heard of flying without wings. You have heard of men being wise with knowledge. You have never heard of men wise without knowledge. "Look at that emptiness. There is brightness in an empty room. Good luck dwells in repose. If there is not (inner) repose, your mind will be galloping about though you are sitting still. Let your ears and eyes communicate within but shut out all knowledge from the mind. Then the spirits will come to dwell therein, not to mention man. This is the method for the transformation (influencing) of all Creation. It was the key to the influence of Yu and Shun, and the secret of the success of Fu Hsi and Chi Chu. How much more should the common man follow the same rule?"(translated by Lin Yutang)

This preach was description of the methodology for removing intelligence and restoring intuition. If one can use a method of training that was explained in the quotation above, he could finally become the master of himself and obtain freedom. In western civilization, science, technology and industrial success have been enormous. The importance of science and technology in modern civilization is becoming greater, but at the same time it involved as much crisis. Modern technocrats seldom have proper responsibility or obligation. On the other hand, ordinary people, have lost their own traditions and moral support, and they can't be independent and creative. They've been generally treated as one of the mechanical parts. And this situation has caused the current state of the public mental conditions to become more and more frustrating. To overcome this situation and to regain our freedom, an easy way may be utilizing the adequately demonstrated theory of Bergson, and at the same time reviving the tradition of ancient Chinese methodology that is known as tao(道).

The Contributions of the City of Merv Shahican to the Development of Islamic Philosophy

Mehmet Mahfuz SÖYLEMEZ¹

Merv was one of the most important cities established in the North of Iran during the reign of Achaemenid Empire. It was the administrative centre of the Khorasan region from its establishment. Because of being on the route of the Silk Road, it had been home to many cultures and had played a key role over many incidents. Throughout history Merv hosted Mazdaists (Zoroastrianism), Mazdakists, Maniheists, Jewish, Christians and later Muslims and led them to live together in peace. Especially at the time of Muslim rule, it had played a key role in the events taking place in Khorasan. Merv became the capital during the Abbasid rule, and later during the Seljuk rule, it had regained its importance and magnificence. In this paper, we will discuss this important city's contributions to the Islamic philosophy.

Meeting of Merv with philosophy dates back to ancient times. With the efforts of Nestorians that were well-known with their translations of many works on philosophy, medicine and pharmacology, Merv had become an important cultural centre in the pre-Islamic period. The construction of the library at Merv by the last Sassanid ruler Yezdicerd had also surely been a great contribution to that. Additionally, it can be said that the settlement of some of the prominent philosophers of the time in Merv after the closure of the school of philosophy in Alexandria during the Umayyad period had also been effective, too. As it is well known, Alexandrian school of philosophy had a considerable culmination of knowledge of its period in many areas such as philosophy, medicine and pharmacology, including numerous commentaries on Plato and Aristotle's works. According to some claims, the new Pythagorean and Platonean schools had originated there. From Philon d'Alexandria (al-İskenderani Filon) (D.A.C.20-40), Ammonios Saccas (end of 1st century and beginnings of 2nd century A.C.) to Plotinos, Longin, Origéne, Porphyrios (232 or 304) and the philosophers as such raised by the school of Alexandria, have been known to communicate and lead the Platonic philosophy to its peaks. Jamblichos, (Ö.m.330 or 333) who was one of the most well-known proponents of the New Plato philosophy in the fourth century, was from there. Thus, Merv had inherited the knowledge developed by the mentioned philosophers, and because of being the Metropolitan of Khorasan region, it had become home to the New Plutonian philosophers. Those situations had made it convenient for the famous vizier Berzavayh of Sassanid Emperor Enushirwan and aforementioned important philosophers and dialectics to grow up in that important city.

Among many grown up philosophers and scientists in Merv, two of them drew the most attention in the Umayyad and Abbasid period. Those names are John b. Haylan and Ibrahim al-Marvezî. These two famous scientists, eminent by their studies related to logic, are known to settle in Baghdad after completing their training in Merv. In this important city of the Abbasids where science and culture had gained considerable importance, Mata b. Yunan, one of the bright

¹ Prof. Dr. İstanbul University Faculty of Theology

faces of the period, took courses in accordance with the traditional style from those mentioned names. In fact, Islamic philosophy's most recognized cornerstone, namely the philosopher Farabi is known to have taken lessons from John b. Haylan in particular. So it is obvious that those peoples had made important contributions to the development of the science of logic in the Islamic world. After their arrival at Baghdad, especially the instruction of Aristotle's logic book "*al-Burhan*", i.e., "The Second Analytics", could be seen on its own as a major contribution. In contrast to this, according to sources, Aristotle's 2nd Analytics Book had not been taught in the Christian world during this long period.

The most important contribution of Merv to the Islamic Philosophy was Ma'mun himself. As it is well known, Ma'mun had lived in Merv for eleven years and had benefited from the Hellenistic atmosphere of that period. Not only he had adopted this new formation, but also he had transferred it to Baghdad after his arrival there. Indeed, the wisdom of Baghdad had been established on the basis of that historical heritage. Even the controversial scientific meetings organized by him and also the translation activities conducted in Merv were transferred to Baghdad.

Indeed, based on information we have received from Ibn Baytar, in the Ma'mun's period, Merv had institutions similar to the "House of Wisdom" (i.e., Bayt al-Hikmah) to be later established in Baghdad or the Cundishapur Bimaristan. He even said that there was a significant Bimaristan in Merv, where great philosophers and physicians, such as Ibn Masah, conducted their studies, and also that special surgical operations were carried out. It is suggested that a complex establishment composed of a library, a bimaristan and a translation school, and even a medical faculty of different departments like that of Cundishapur similarly existed at Merv. Especially after his return to Baghdad from Merv, the appointment of the great al-Harizmî as the head of the House of Wisdom by Me'mun suggests both the existence of the similar institution in Merv and the support and contribution of this institution to the development of the House of Wisdom. The similarity between Me'mun's weekly organized seminars at the House of Wisdom in Baghdad, his continuous participation at them and his controversial scientific meetings organized while he was in Merv is quite striking. This information also implies that the caliph Me'mun continued his habits in Baghdad, as he practiced them in Merv.

Moreover, Me'mun is known to have taken some of the scientists with him, who shared the same views, when he decided to abandon Merv for Baghdad. Muhammad b. Musa al-Harizmî, Ahmed b. Muhammad b. Kathir al-Fergânî, Khalid b. Abdulmelik al-Hasib al-Mawardi and Hubaysh al-Mervezi (ö.260/874) were some of them. As it is known, Hubaysh is considered to be among the first generation of Islamic scholars of astronomy and mathematics. Some of the studies conducted by him in relation to Zics have drawn our attention even now. One of those studies, the "*ez-Zic al-Mumtahan*" by handwriting, is located in Süleymaniye Library.

The teacher of al-Bazzâz, Zuhayr b. Muhammad b. Kumeyr who had settled in Baghdad, was from Merv. Dhehebî said that he was among the scholars whose views Me'mun had relied on. Musa b. Shakir was another scientist with whom Me'mun had friendship and who later settled in Baghdad. How a great importance and effect Moses b. Bayt had on the House of Wisdom and Islamic philosophy is beyond dispute. Also some scientists with origins

from Merv such as Ali ibn Rabben meat-Tabari (d. 247/861 'after) took active part in the ongoing translation activities at Bayt al-Hikmah. As we know, the work of Ali b. Rabben "Firdaws al-Hikmah" is considered as one of the most important sources of Islamic medicine. Rabben started to write this work in Merv and then was able to finish writing it in Bukhara. Besides containing important information about the studies of astronomy during Me'mun period, that work also contained important information in regard to pharmacology as well as medicine. That study had been prepared for publication by Mohammed Zahiruddin es-Siddiqui and then was published in Berlin in 1928.

Then the translation of el-Macist, written by the famous geographer Ptolemythe, made under the umbrella of al-Bayt al-Hikme by Sehl from Merv had contributed to the development of the science of geography. That also shows the effective contributions of Mervs to Islamic philosophy as well as geography.

Merv was already considered as one of the centers of positive sciences in the next centuries. Indeed, in the period of the Seljuk Sultan Sanjar, Ebû'l-Feth al-Hazini (d.1155) had written the book titled el-Zic el Mu'teber based on the scientific knowledge produced in Merv observatory. That book focused on the results of positions and observations on planets. That work is important because it indicates the scientific level reached by the city of Merv in the field of astronomy. In this work, according to the latitude of the city of Merv, the positions of stars are also discussed. This author of Merv had been also interested in the science of metrology or measurements. His work Mizanu'l-Hikme is considered as one of the most important works of this field. Due to this scientific potential, Merv was one of the most attractive cities of its period for most scientists. Indeed, the famous philosopher Farabi stayed there for some time, and had benefited from this potential. The famous Tabakat writer and philosopher Zahiruddin al-Beyhaki (d.565/1169) was there for a while, and took lessons from Taj al-Kudat Abu al-Said Yahya about sciences of fiqh, theology, and cedel. The famous physician and surgeon of Harzemshahs, namely Ismail b. Hasan al-Curcânî (d.531/1137), had been another famous settler in the city of Merv. Although he had spent a large part of his life in Curcan, then he moved to Merv. Yakut al-Hamevî even said that he died there. His *Zahire-i Harezmsahi* is an encyclopedia written in the field of medicine, and it is believed to be the first work in this field in Persian. Zahiruddin al-Beyhaki claims that Bahauddin Abu Mohammed al-Harikî who had important works in the field of astronomy and music was one of scholars of Merv and was later went to Harezm with Malik al-Adil of Harzemshah. Those claims indicate the positive effects of the Merv on the scientific sophistication of Harzemshahs.

Here another worth mentioning personality is Gazzali. Originally from Tus, he was a member of settlements of Merv. Gazzali is recognized as a philosopher benefiting from philosophical potential produced in Merv. Accepted as one of the most important scientists of the period of Sultan Sanjar, Gazzali's studies are related generally with the logic.

Another person in the province of Merv who was interested in positive sciences was Abu Ali Hussein b. Ali b. Muhammad b. Ibrahim al-Kattan, al-Mervezi al-Bukhari (d.548). Al-Kattan known as an astrologer and physician was a student of Abu Abbas al-Lugerî. His famous work *Keyhan Shimakht* consisting of three parts, namely, Over the alem al ulya (Moon World), alem al-Sufia (Below the Moon World-booze es-cue), and Murur el-Eyam came to existence between the years 498 and 500 in Merv, and was written on the basis

of the libraries there. According to Aghabozorg al-Tihranî, this work is one of the studies which could come to our present time.

Another prominent philosopher of Merv was Abu Talip Hussein b. Ismail b. Muhammad b. Ismail al-Mervezi (d. after 614). Muhammad ibn Ismail, the author of the work called el Muselles, was still alive during the Mongol invasion. His mathematical work is regarded as one of the major studies in the field.

As a result, Merv took over the accumulation of Alexandria and, after further development of that accumulation; it transferred it to Baghdad, and thus made serious contributions to the birth and growth of Islamic philosophy.

Bibliography

Mehmet Mahfuz Söylemez, *Bilimin Yitik Şehri Cündişapur*, Araştırma yayınları Ankara 2003.

Mehmet Mahfuz Söylemez, 2-“The Jundishāpūr School: Its History, Structure, and Functions”, *The American Journal of Islamic Social Sciences*, cilt 22, sayı II, 2005.

Mehmet Mahfuz Söylemez, “Merv ve Bağdat İlişkisi Üzerine”, Uluslararası Bağdat (Medinetü’s-Selam Sempozyumu), İRSİCA, M.Ü. İlahiyat Fak. Ümraniye Belediyesi, 7-9 Kasım 2009

Zebihullah Safa, *Tarih-I Ulum-I Akli Der İslam*, Tahran 1340.

Buddhism in Asia: Some Issues

Prof. T.L.N.Swamy*

Buddhism, a powerful philosophy in Asia arose in India during the period in which the authority of the Vedas had been placed in doubt, the concept of god as a creator was in question and the hereditary restrictions on caste mobility were under attack.

Although today Buddhism is viewed as a religion, the buddhists do not believe the concept of god as a supreme and creator. According to them, man has created god in his image. They also do not have belief in arguments of everything exists (sabbaatthiti) and in permanence – i.e. the extreme of externalism (Sarsatavanda). They refused to accept spiritual teachers who are being treated as all knowing and all seeing people. They questioned their spiritualism on the ground that if they know everything and if they see everything they would not ask for details of people or the names of a village or the details of markets. Thus they say that spiritual teachers are not omniscient and they are just like any other normal people.

Buddhism advised its followers not to accept any moral codes on the following ten grounds

- 1) Vedic authority (anussava)
- 2) Tradition (paramparaa)
- 3) Hearsay or report (itikiraa)
- 4) Textual authority (pittakasampadda)
- 5) Apparent agreeability of the view (sanda onogaru)
- 6) Authority of the holder of the view (takkahetu)
- 7) Apparent logicity of the view (Nayahetu)
- 8) The fact that the view is an accepted stand point (aakaaraparivitakka)
- 9) Inadequate reflections on reasons (Bhabbaruupataa) or
- 10) The fact that the view agrees with one's own (ditteinijjhan akkhanti)

Professor and Head, Department of Economics, Osmania University, Hyderabad – 500 007, A.P.
India

Further Buddhism strongly believed that human sufferings i.e. dhukka could only be ended through the acquisition of wisdom. Human beings can end their sorrow through conduct and action driven by knowledge and correct understanding of human nature and the physical world but not through the supernatural powers. They offered the following four solutions to overcome different types of suffering.

They are

- a) Recognizing the problem i.e. dhukka
- b) Identifying the cause of the suffering
- c) Establishing the goal of ending the problem and
- d) Conducting life in a manner that was consistent with the cessation of suffering – following the right path or engaging in the right practice.

They argued that human actions (karma) are to be judged based on both the intention or motive (chetanna) and the consequences (vipaaka) of the action. Further they said that human destiny was unaffected by the ethics or morality of human actions.

Thus, the Buddhism created a very sophisticated philosophical system in which social ethics were integrated with rational investigation of human nature, social organization and the physical world. Buddhism has shown a path to wisdom. Because of its humanistic approach and scientific reasoning and logic it had spread almost throughout Asia by the 5th or 6th Ad and was adopted by many without coercion or fear. It may be noted that forms of Buddhism developed in different nations are quite different from each other. For example in South East Asia Buddhism was successfully fused with Hinduism. In China it was integrated with Taoism and in Japan it was adopted with Shinto beliefs. Similarly in Western and Central Asia, moral codes of Buddhism were popularised rather than philosophical aspects. In Burma, Srilanka and Thailand, Buddhism gave birth to organization structures. Infact Burmese, Thai and Japanese monks maintained a benevolent connection with community and got respected in the society. In Korea the Buddhist followers gave priority for gaining wisdom through mass literacy programmes. This propelled the growth of technologies associated with the production of paper writing instruments ink and furniture.

Further Buddhism monks in Korea advocated and worked towards creation of greater Buddhahood. They were in strong belief that the Buddhist society could not be constructed overnight and hence long term strategies should be required to achieve an intellectual society with Buddhahood.

However, the Buddha Philosophy suffered due to certain weaknesses. For example Buddhist monks had rejected the theory of past action determination but accepted the existence of soul which survived a person's death carried with it the merits and demerits of a person's past lives. Infact this concept was essential to the Buddhist goal of encouraging right conduct but it was rejected by those who considered the soul as inseparable from the body and did not believe that the soul survived death. The Critics of Buddhism argue that moral and ethics could only be enforced through societal laws and judicial codes but not through the concept of merits and demerits accumulated in previous incarnations of the soul.

Similarly many Buddhist ideologies were advanced and not matched with the contemporary society in those days where knowledge was not developed to prevent superstitions and irrational beliefs. Further, the dialectical thinking and critical social analysis of Buddhists became more and more replaced by narrow ideologies over a time. Many Buddhist scholars remained silent on metaphysical debates. In addition later Buddhist monks did not raise their voice against unnecessary rituals, beliefs in supernatural phenomenon and alienation of the priests from the masses. Although Buddhist monks delivered sermons on right conduct and right action, they after failed to engage in relevant and timely social criticism. They focused meditative practices rather discussing and solving social evils. In spite of its weaknesses, Buddhism has continued to have an impact outside Indian and developed pocket of influence as far West as Syria as well as in much of Central Asia (including what is now Uzbekistan, Tajikistan, Kyrgyzia, Kazakhasthan) and Tibet. In the East its influence was felt on virtually every nation including Burma, Thailand, Malaya, Indonesia, Laos, Combodia Vietnam, China Korea and Japan. It has shown a path towards attaining wisdom and humanity to millions of its followers. However, Buddhism has received a serious set back in India which is its birth place due to attack of Islamic forces and then later in Afghanisthan. The destructions of monasteries and their conversion in to mosques

and institutions of Quaranic learning simply lead to mass conversions to Islam in these countries.

It appears that India's Buddhists had not anticipated to develop viable strategies for self defense that could have prevented them from Islamic attacks in the country. Further it is observed that very valuable Buddhism textual materials were also destructed along with destruction of Buddhist Centres of leaning which could have been used by future generations of Indians so as to achieve a thoughtful and learned society.

However in East of India, Buddhism did survive and also in countries such as Korea Thailand, Japan, China and Burma it continued to flourish. Although some records of original Buddhist texts destroyed in Nalanda and Vikramshila in Bihar, some of them were recovered from traslaltungen that survived in Thailand and Tibet. Buddhist monks did try to procure or recover original Buddhist texts so as to make them available for future generations.

Thus Buddhism had a very powerful impact in shaping the destiny of several Asian Countries and in triggering a social and cultural renaissance that would take Indian and other Asian Civilizations to a higher level of social, cultural and material development.

References:

1. Barua B (1998) A History of Pre Buddhistic Indian Philosophy, Delhi, Motila Banarsidas Ist ed, 1971.
2. Kalupahana David (1975) Causality – The Central Philosophy of Buddhism, Honolulu, The University Press of Hawai.
3. Kaluaphana David (1975) A History of Buddhist Philosophy Continuities and Discontinuities, Delhi. Motila Banarasidas Ist ed, 1992
4. www.squidoo.com / Indian Philosophy

L.N. Tolstoy'un Birliđe Çađrı Bađlamındaki Felsefi ve Dini Arayıřları

Asiss.Prof.Dr. Kerami Unal & Prof.Dr. Ildar Yunusov
Fatih University

Abstract:

Leo Tolstoy's Philosophical and Religious Quest in the Context of His Call for Unity

The article «Leo Tolstoy's philosophical-religious searches in the context of his appeal to unification» deals with the spiritual inquiries of the great artist during his so-called "crises". Throughout his whole life, philosophical-religious concerns took a significant place in his vision of the world. They emerged to the foreground during his years of "crisis". Tolstoy studied all the major religions of the world and their major currents, and reached the conclusion that all religions essentially preach the same values. The main differences are in matters of detail, i.e. in the ceremonial aspect. All this allowed the great thinker not only to call for the unification of all mankind, but also to reach the conclusion that the move towards unification was irreversible.

Lev Tolstoy «İtirafırlam» adlı kitabında kendi dönüm noktasını şöyle yazmıřtır. "Ben, bizim çevre hayatını reddettim; çünkü bunun hayat olmadığını, sadece hayata benzer bir şey olduğunu, içinde yaşadığımız bolluk şartlarının, bizi, hayatı anlama imkânından yoksun bıraktığı kanısına vardım. Hayatı anlamak için istisnaların, yani biz hayat parazitlerinin hayatını deđil de, hayatı yapan sıradan emekçi halkın hayatını ve onun hayata kazandırdığı manayı anlamalıyım. Etrafımdaki sıradan emekçi halk Rus halkıydı ve ben ona ve onun hayata kazandırdığı manaya yöneldim. Sıradaki iş, eđer mümkünse, bu manayı ifade etmekte. Her insan Yaraticının iradesiyle bu dünyaya geldi. Yarattıcı insanı öyle yarattı ki, her insan kendi ruhunu (maneviyatını) mahvedebilir veya kurtarabilir. İnsanın hayattaki görevi kendi ruhunu (maneviyatını) kurtarmaktır; ruhunu kurtarmak için, Yaraticıya göre yaşamak gerekir. Yaraticıya göre yaşamak içinse, hayattaki bütün eğlencelerden vazgeçmek, çalışmak, itaat etmek, sabretmek ve lütufkar olmak gerekir... Bu düşünce bana ve kalbime en yakın olanıydı"¹.

Yazarın bakış açısına göre, 1877-1878 yıllarındaki savaş Ruslarda Hıristiyanlık ruhunda (maneviyatında) ciddi sapmalara ve hatta bu ruhla olan açık çeliřkileri göstermiştir. Ruslar, Hıristiyanlık sevgisi uğruna kendi kardeşlerini öldürür oldular, kiliselerde Rus Silahlı

¹L. Tolstoy. Poln. Sobr. Soç. 90 cilt. Moskova, 1928-1958. Cilt. 23. Sayfa 47. İleride, bu yayından yapılan alıntıların kaynakları, metinde verilecektir. Parantez içindeki birinci sayı, cildi; ikinci sayı, sayfayı göstermektedir.

Kuvvetlerinin başarısı için dua ettiler, kilisede çalışan din adamları cinayeti asil bir iş olarak kabul ettiler. "Ben de Hıristiyanlığa mensup insanlar tarafından yapılan her şeye dikkat ettim ve dehşete düştüm" (23,56).

"İnancım neden ibarettir?" makalesinde Tolstoy, kiliseye dair eleştirilerini artırmaktadır: "Beni en çok mahcup eden şey, bütün bu insanlar tarafından yapılan kötülüklerin, yani insanların kınanması, bütün halkların kınanması, diğer inançların kınanması ve bu kınamalardan kaynaklanan idamların, savaşların, bütün bunların kilise tarafından aklanmasıdır (yani suçlu görülmemesidir). (Hz.) İsa'nın, itaat etme, kınamama, suçun affedilmesi, fedakârlık ve sevgiye dair öğretisi kilise tarafından sözde yüceltildi; ne var ki gerçekte bu öğreتيye bağdaşmayan fiiller kilise tarafından takdir topladı" (23,308).

Tolstoy şaşkınlık içinde burada şunu sormaktadır: Kötülüğe, şiddetle karşı koymama konusundaki fiiliyatın (Dağda) Vaaz'daki (İncil de bulunmaktadır) yazılanların, hayata geçirilmedikten sonra ne manası var? Aynı konu daha sonraki "Kimseyi Öldürme!" adlı makalesinde tekrar gündeme şöyle getirilmiştir: Hıristiyanlıkta "...cinayetin yararlılığı, gerekliliği ve meşruiyeti kabul edilemez" (37,49). Tolstoy'un tespitine göre, çevremizdeki her yerde insanlar tarafından yapılan ve konan kanunlar, ilahî kanunlara ters düşmektedir. İlahiyatçıların ve kilise temsilcilerinin bizzat kendileri temel Hıristiyanlık savlarından uzaklaşmaktadırlar. Ama bu dinin kötülüğü manasına gelmemelidir. Bilakis, Hıristiyanlığın köklerine dönmek gereklidir. Yazarın fikrine göre, dinlerdeki rasyonel olmayan bilginin varlığı kendisini üzse de, ancak ve tek başına bir din insan hayatına anlam katar ve insanlara yaşama imkânı sunar.

"Din Nedir ve Onun Özü Neden İbarettir?" makalesinde Tolstoy, bilim adamlarının, bilimin dinin yerini tutmasının mümkün olduğunu zannetmekle yanıldıklarını vurgulamıştır. Tolstoy'a göre, akli başında bir insan "Dinsiz yaşayamaz; çünkü akli başında insana ne yapması gerektiği ve neyi önce neyi sonra yapması gerektiğini belirlemek için ihtiyaç duyduğu rehberi sadece din verir" (35,159). Yazar, burada dini şöyle tarif eder: "...insanın, kendini bir parçası hissettiği ve hareketlerinde rehber edindiği bir bütünle ilişkisinin kurulması; işte bu, din olarak adlandırılmıştır ve adlandırılmaktadır" (38,161). Bu tarif, Tolstoy tarafından "Her Gün İçin" kitabında tekrar edilmiştir (43,3). Doğrusu, "Okuma Çemberi"nde bir tarif daha verilmektedir: "Din, herkesçe anlaşılır bir felsefedir" (41,102); ama bu tarif, yukarıda gösterilen görüşle çelişmiyor; aksine, kendince onu tamamlamaktadır.

Ayrıca, belirtmek gerekir ki, "Halk Hikayeleri"nin de yazarı olan Tolstoy, bilhassa önceleri, belirgin bir şekilde Hıristiyanlığı tercih etmiştir. "İnancım Neden İbarettir?" makalesinde, okuyucularla şunları paylaşmaktadır: "Şuna inanıyorum ki, bütün insanlar

Mesih'in öğretisini yerine getirdiğinde benim Dünyaya hayrım dokunabilir" (23,453). İnsanlığa katkısını bütün insanların öğretileri yerine getirmesine bağlamıştır. Tolstoy için Hıristiyanlığın ve Rus halkının kopmaz bir bağla birbirine bağlı olması tesadüf değildir. Rus halkına hakkındaki "sıradan, itaatkar, sabırlı" gibi Slavofil² tarifler, sık sık Tolstoy'un kaleminden çıkmıştır. Ayrıca, yazarın Slavofillere karşı tutumu da, malum olduğu üzere hep aynı olmamıştır.

Ancak Tolstoy, Rus köylüsünün, resmî kilise dogmalarından ziyade, gerçek Hıristiyanlık ruhuyla hareket ettiğini pek çok kez vurgulamaktadır. "Kimseyi Öldürme!" makalesinde şöyle yazmaktadır: "Diğeri (sebe. – K.Ü., İ.Y.) ve en önemlisi de şu ki, Rus halkında en eski zamanlardan beri, Hıristiyanlık dininin sahtesi olan resmî din haricinde... bu resmî dinin yanında her zaman diğeri de, yani resmî olmayan, gerçek Hıristiyanlık dini de yaşadı. Bu din, tuhaf bir yolla, ihtiyarların kutsal hayatları, meczuplar, seyyahlar vasıtasıyla topluma girdi; atasözleri, hikayeler ve efsanelerle halk içinde adamakıllı yerleşti ve halkı yönetti. Bu inancın özü, insanın Yaratıcı'ya göre, ruhu için yaşaması gerektiği, bütün insanların kardeş olduğu, insanlar karşısında büyük olan şeyin Yaratıcı karşısında iğrenç bir şey olduğu, insanın dinî merasimleri yerine getirmekle değil, ancak merhamet ve sevgi işleriyle kurtulabildiğidir" (37,47-48).

Hakikati bulma isteği, Tolstoy'u Hıristiyanlığın dışındaki dinleri de araştırmaya yönlendirmiştir. Yazar, dinî-felsefî bir derlemeden ibaret olan "İtiraflarım" adlı kitabında şöyle ifade etmiştir: "Şimdi her dini kabul etmeye hazırım, yeter ki benden aklın inkârını talep etmesin; çünkü bu inkâr bir yalandır. Ben kitaplardan Budizm'i de Muhammediliği de öğrendim ve en çok da, kitaplardan ve etrafımda yaşayan insanlardan Hıristiyanlığı öğrendim" (23,27).

Bütün Büyük Dinleri ve yeni doğan dinî hareketleri dikkatle incelemesi, "Sergi Baba" kitabının müstakbel yazarının, bütün dinlerin sadece dış görünüşlerine göre birbirlerinden ayrıldığına; esasında, ana savlar açısından uyuştuklarına inanmasına sebep oldu. İşte bu uyuşma, Tolstoy'a göre, hakiki dindir ve insanlığın %90'ı yüzyıllardır bu dine göre yaşamaktadırlar. "Bu hakiki dinin savları, insanlara tebliğ edildiğinde, onlar tarafından sanki uzun zamandan beri biliniyormuş ve öylede kabul edilmesi gerekiyormuş gibi algılanmaktadır. Bizim için bu hakiki din Hıristiyanlıktır. Bu din, dış görünüşü değil de savları bakımından Brahmanizm, Konfüçyanizm, Taoizm, Yahudilik, Budizm ve hatta Muhammediliğin ana savlarıyla uyuşmaktadır. Brahmanizm, Konfüçyanizm vb. dinlere mensup olanlar için de aynı

² Slavofil: Slav Halklarını Seven.

şey geçerlidir" (35,190). Bu öğretilerini, "Din ve Dinin Özü Nedir?" adlı çalışmada okumaktayız.

Daha sonra yazar bu savları somutlaştırmaya gitmiştir: Her şeyin kaynağı Yaratıcı'dır; insanda bu ilahî kaynağın küçük bir parçası mevcuttur. İnsanın bu ilahî kaynağı hayat şekliyle küçültmesi ya da büyütmesi mümkündür. Kişi, kendisindeki ilahî kaynağı büyütme için sevmek ve kendisine nasıl davranılmasını istiyorsa, başkalarına da öyle davranmak zorundadır. İşte bütün bu savlar, Tolstoy'a göre, öyle ya da böyle, bütün dinlerde bulunmaktadır³. Tolstoy, bu fikri, günlük notlarında da ifade etmektedir: "Bütün dinlerin kökeni aynıdır. Başka türlü de olamaz – insan her yerde birdir" (56,15).

"Surat Kahvehanesi" adlı sanat eserinin çevirisinde yazar aynı düşünceyi⁴ nakletmektedir.³ Pers, Afrikalı, Hintli, Yahudi, İtalyan, Türk ve Çinli hangi dinin daha iyi olduğunu tartışmaktadırlar. Sadece, Konfüçyüs'ün öğrencisinden gelen son ses, hangi dinin daha iyi olduğu hakkında tartışmanın aptalca olduğuna herkesi ikna etmektedir: "Her insan kendine ait veya hiç olmazsa anavatanına ait bir Yaratıcı olsun ister. Her halk, kainata sığmayan kocaman yaratıcıyı, kendi tapınağına sığdırmak istemektedir... Hiç böyle bir tapınak; bizzat Yaratıcının, insanları bir inançta ve bir dinde birleştirmek için inşa ettiği tapınakla karşılaştırılabilir?" (29,53). Sadece çevirdiği eserde değil (Surat Kahvehanesi), tamamlanmamış orijinal piyesinde de "Ve Işık Karanlıkta Parlıyor" aynı fikirleri ileri sürmektedir: "Nikolay İvanoviç. Eğer dünyanın kaynağının, yani Yaratıcının var olduğunu söylersem, herkes benimle aynı fikirde olur ve Yaratıcının kabul edilmesi bizi birleştirir. Ancak, Brahman, Yahudi veya Troitsa Tanrısının var olduğunu söylersem, bizleri ayırır" (31,131).

Belli ki, Tolstoy göre dini farklılıkları ve tek bir inançta birleşememeyi, pek çok çatışmanın, savaşın ve insanların ıstıraplarının sebeplerinden biri olarak görmektedir. Daha gençlik yıllarında "Savaş ve Barış"ın yazarı, 4 Mart 1855 tarihinde 27 yaşındayken günlük notlarında anlattığı eski hayalini kendince gerçekleştirmeye çalışmaktadır: "Yaratıcı ve din hakkındaki dünkü konuşma, bende muazzam bir fikir uyandırdı ve ben hayatımı, bu fikri

³ L. Tolstoy, "Kaçınılmaz Devrim" adlı makalesinde epigraf olarak, Kant'ın şu sözlerini tercih ediyor: "*Din çeşitliliği* – ne acayip bir ifade! Tabii ki, dinde kullanılmayan tarihî olaylarda, çeşitli *inançlar* olabilir. Tarihte ise, dini güçlendirmek için, hem bu alana ait bilgiler ve araçlar, hem de aynı şekilde, çeşitli *dini* kitaplar olabilir (Zurvanizm, Vedalar, Kur'an vs.). Fakat bütün zamanlar için tek bir gerçek *din* olabilir. Tüm bu çeşitli inançların hiçbiri, din için yardımcı vasıtadan başka bir şey ihtiva edemez. Bu vasıta da tesadüfen oluşup zamana ve mekana göre çeşitlilik gösterir" (38, 112).

⁴ Tolstoy, V.G. Çertkov'a yazdığı 23 Ocak 1887 tarihli mektupta bildirdi ki: "Bernardin de St. Pierre'in küçük bir eserini, Le Cafe Surete'yi tercüme ettim ve yakında size göndereceğim. Eser, şu düşünceyi ifade ediyor: Farklı inançlara inanıyoruz; lâkin aynı Tanrı'nın hükümünde yaşam sürüyoruz" (28, 381).

gerçekleştirmeye adayabilecek güçte olduğumu hissetmekteyim. Bu fikir, insanlığın gelişimine uygun olan yeni bir dindir. Bu, İsa Mesih'in dininin temelidir; fakat inançtan ve esrarengizlikten (gizlilikten) arındırılmış, gelecekteki mutluluğa dair söz vermeyen (yani cennet vaat etmeyen ve cehennem korkusu olmayan.- K.Ü., İ.Y.), fakat yeryüzüne mutluluk verecek olan bir dindir" (43,47). Belki de, Tolstoy'un "Bu Dünyadaki Mutluluk" hakkındaki son tezini saymazsak, bu notların geri kalanı Tolstoy öğretisinin genel kavramının kısa bir halidir.

Yazar, dünyanın önde gelen dinlerindeki ortak, manevi ve aynı zamanda rasyonel ilkeleri keşfetmeye özen göstermektedir. Tolstoy, bilhassa Doğu'nun dinlerine özellikle Budizm'e ilgi duymuştur.

Nikolay Berdyaev, "Tolstoy'un Dinî Şuurunda Eski ve Yeni Ahit" adlı meşhur makalesinde, şu tezada işaret etmektedir: "...hem köy halkından biri hem de asilzade ve iliklerine kadar Rus biri olarak ... (Tolstoy. - K.Ü.,İ.U.) Rus halkına yabancı olan Anglo-Sakson dinini yaydı" (Berdyaev 1992: 142). Biraz aşağıda, Rus filozof, yazarın felsefi-dinî arayışlarındaki zıtlığa da dikkat çekmektedir: "Zaten Tolstoy, Hıristiyan'dan ziyade bir Budisttir" (Berdyaev 1992: 144).

Tolstoy'un son dönemdeki felsefi ve dinî arayışlarının çatallaşması, M.M. Bahtin'in de gözünden kaçmamıştır. Üstelik, sanatkarın görüşlerindeki Doğu etkisi son dönemlerde güçlendiğini düşünmektedir: "Tolstoy'un dinî ve dünya görüşünde iki ilkenin mücadelesini göz önüne almak lazımdır. Birinci ilke, kendi ideolojik içeriğine ve sınıfsal tabiatına göre Avrupa'ya, Protestan (Kalvenizm) mezhebine; ikincisi ise muhtelif Budist mezheplerine yakındır -Budist mezhepleri, serserilikleriyle, her türlü mülkiyete ve dış faaliyete düşmanlıklarıyla bilinmektedir. Eğer birincisi Tolstoy'u Avrupa'daki güçlü köylü müteahhitte ve bilhassa Amerika'daki sömürgeci çiftçiyle yakınlaştırırsa, ikinci ilke de Çin ve Hindistan'la yakınlaştırır. Her iki ilke de Tolstoy'un dünya görüşünde çelişmektedir. Ama ikincisi, yani Doğu ilkesi, yani evsiz olan galip gelmektedir..." (Bahtin 1988: 163). Budizm pek çok yönüyle Tolstoy'un ilgisini çekmiştir. "Okuma Çemberi"n deki "Buda" efsanesinde, Buda'nın, gayretli arayışlardan sonra, insanı ıstıraplardan, ihtiyarlardan ve ölümden kurtarması gereken hakikatleri keşfettiğinden bahsedilmektedir. İstıraplardan kurtulmak için korkulardan sıyrılmak gerekir. Korkulardan sıyrılmak ise yalnızca kalbi uyandırıp, düşünceleri temizleyip, bedhahlık ve asabiyetten kurtulup, kendinde sadece insanlara değil, bütün canlılara karşı sevgi uyandırmakla mümkün olur. (41,99).

Şu eserler, Budist ideolojisi unsurlarını içermektedir: "Yılanın Kafası ile Kuyruğu", "Miras Kirpi", "Maymun ile Bezelye", "Sağmal İnek", "Yük", "İki Tüccar", "Kızılderili ile

İngiliz", "Ördek ve Ay", "Tozlu Kurt", "Üç Tekerlek ile Bir Simit", "En İyi Armutlar", "Balıkçıl, Balıklar ve Istakoz", "Kör ile Süt".

Budizm'in başlıca kanunu, şu sayılmaktadır: "...karşılıklı bağımlılık kanunu veya sebep ve sonuç kanunu. Bu basit kanun, fertlerin bütün yaşadıklarının, kendi güdülerine bağlı olan hareketleri sayesinde meydana geldiğini iddia etmektedir. Şöyle ki, dürtü, hem hareketin hem de yaşananın köküdür" (Dalay Lama 1992: 129). Sebep, sonucu doğuruyor ve sırayla, sonraki sonucun da sebebi oluyor. Tolstoy "Sahte Kupon" eserinin konusunu, tam da bu prensipten yararlanarak oluşturmuştur. Ancak, bu zincir (sebep – sonuç – sonuç/sebep – sonuç/sebep) sonsuza kadar gidiyor ve hatta şu ya da bu insanın ölümüyle de son bulmamaktadır. "Karma" hikâyesinin kendi oluşturduğu bir varyantının dipnotunda Tolstoy, bu fenomene dair kendi açıklamasını yapmaktadır: "'Karma", bir Budist inancıdır. Buna göre, her insanın sadece karakter yapısı değil, aynı zamanda bu hayattaki bütün kaderi, evvelki hayatındaki davranışlarının bir sonucudur. Ayrıca gelecek hayatımızdaki iyilik veya kötülükler de aynı şekilde, bu dünyada kötülükten kaçmak ve iyilik etmek için harcadığımız çabalara bağlı olacaktır" (31,47). Budist metinlerinin yapısı, şaşırtıcı bir şekilde oluşturulmuştur ve geleneksel olarak sanatçıların dikkatini çekmektedir. Budizm, Rus yazarlardan Tolstoy'un dışında, İ.A. Bunin'i de fazlasıyla cezbetmiştir (Lobanova 1988: 69-90).

Tolstoy'da, başka bir Doğu öğretisi olan Konfüçyanizm de şiddetli bir ilgi uyandırmıştır. Yazarın, "Çin Bilgeliği" adındaki birkaç makalesi, Konfüçyanizm üzerinedir. Şu da mühimdir ki, Tolstoy, Çin millî karakterinin en iyi vasıflarını, doğrudan inanç özelliklerine bağlamaktadır. Çinliler, Tolstoy'a göre, sadece yeryüzündeki en eski ve en büyük halk değil, aynı zamanda yeryüzündeki en barışçıl millettir. Onlar çiftçidirler, savaşmayı sevmezler. Ayrıca, iyi savaşabildiğini söyleyen adamı da büyük bir suçlu ilan ederler. Dünyada hiç bir halk çalışma konusunda Çinlilerle yarışamaz. Eğer on metre kare ile bir Rus, iki Alman geçiniyorsa; Çinlilerden ise on kişi geçinir. "Çinliler kötülük yapmıyor; hiç kimseyle savaşmıyor; fazla veriyor, az alıyorlar. Onların diğerlerine göre daha iyi oldukları ortadadır. *Eğer daha iyilerse, dinlerinin ne olduğunu öğrenmek gerekir*" (25,532) (Bizim tarafımızdan vurgulanmıştır. – K.Ü.,İ.Y). Daha sonra Tolstoy onların dinlerinin temellerini ve Konfüçyanizm'in ana savlarını açıklamaktadır. Belki de en önemlisi, şu algoritmadır: "Eski zaman çarları, kendi halklarında, akıl ışığının kaynağını meydana çıkarmak ve yükseltmek isterlerdi. Hepimizin gökyüzünden aldığı kaynağı... Bu çarlar, her şeyden önce kendi memleketlerini iyi yönetirlerdi. Memleketlerini iyi yönetmeye çalışanlar, her şeyden önce kendi ailelerinde düzen tesis etmek isterlerdi. Ailelerinde düzen tesis etmek isteyenler, her

şeyden önce kendilerini düzeltmeye, her şeyden önce doğruyu kendi kalplerine yerleştirmeye çalışırlardı. Doğruyu kalplerine yerleştirmeye çalışanlar, her şeyden önce dileklerinin temiz olmasına çalışırlardı. Dileklerinin temiz olmasını isteyenler, her şeyden önce iyilik ve kötülük hakkındaki hükümlerini mükemmelleştirmeye çalışırlardı. İyilik ve kötülük hakkındaki hükümleri mükemmelleştirmek, davranış sebeplerinin kaynağına ve derinlerine inmekten ibarettir" (25,534) ve "Çardan en son köylüye kadar" herkes kendini mükemmelleştirmeye meşgul olmalıdır (25,534).

Tolstoy, makalelerden oluşan "Çin Bilgeligi" adlı kitabına şöyle kısa bir uyarılama katmaktadır: Çinli Bilge Lao Tzu'nun yazdığı, "Yol ve Hakikat Kitapları". Bu makalelerde, yazarın çok sevdiği tamamen mükemmelleşme düşüncesi, kendisini cezp etmektedir.

E.İ. Raçin, "Tolstoy'un Dünya Görüşünün Kaynakları ve Evrimi" adlı çalışmasında, şu noktaya dikkatleri çekmektedir: Konfüçyanizm'den çok, diğer bir Çinli Filozof Mo Di'nin evrensel sevgi hakkındaki öğretisi, Tolstoy'un ilgisini çekmiştir. "Mo Di'nin görüşlerinin özü şundan ibarettir: İnsanların kendilerini felakete götüren sebepleri, toplumdaki düşmanlık ve kaosun sebeplerini anlaması gerekir. Mo Di, insanların birbirlerinden ayrı hareket etmesi ve haddinden fazla egoistliklerinin, bu kötü şeylere neden olduğunu görmüştür. Bunları aşmak için yapılacak esas iş, evrensel birliği arzulamaktır. Bu arzunun temelinde de sevgi duygusu yatmaktadır" (Raçin 1997: 190).

Görüldüğü gibi Tolstoy'u her şeyden önce, Budizm'de, Konfüçyanizm'de, Mo Di ve Lao Tzu öğretisinde de; *birliğin, insan sevgisinin ve bütün canlılara karşı sevginin gerekliliği; her insanın kendi ruh hali için ahlaki açıdan mükemmelleşmesi ve bu halinden şahsî sorumluluğu* gibi düşünceler ilgisini çekmiştir.

Çin dinî inançlarının yanı sıra Eski Hint dinî inançları da Tolstoy'da büyük bir ilgi uyandırmıştır: "Eğer Krişna olmasaydı, Tanrı hakkında bilgimiz olmazdı. Manevi hayata dair Hıristiyanlık bilgilerimiz, Eski Çağ'dan, Yahudiler'den; Yahudilerin bilgileri Asurlulardan, Asurlularınki Hintlilerden gelmektedir. Bu bilgilerin değeri ise geriye gittikçe artıyor: ne kadar yeni, o kadar kalitesiz; ne kadar eski, o kadar kaliteli" (Makovitskiy 196).

Yazar, dünya dinlerinin en genci olan İslam dinine de aynı şekilde büyük bir saygıyla yaklaşmıştır. Çünkü bu dinin, Hıristiyanlık köklerine sahip olduğunu ve daha geç doğmasından ötürü, daha erken doğan Musevilik ve Hıristiyanlık'tan çok daha düzenli olduğunu düşünmektedir. İslam'ın, bütün dinler gibi, büyük ve ebedî hakikatler içerdiğini; ancak, yine bütün dinler gibi, bu dine de batıl inançlar ve tahriflerin karıştığı zammına kapılmıştır. L. Tolstoy'un "Hacı Murat" üzerinde çalıştığı dönemde kendisiyle görüşen Şulgin, şunları hatırlatmıştır: "İslam'ın Lev Nikolayeviç'e etik-dinî arayışlarında pek bir şey

katacağını zannemediğimi; zira İslam'ın az bağımsız bir din olduğunu ve hatta daha doğrusu, Musevîlik ile Hıristiyanlık özellikleri taşıyan bir mezhep olduğunu dile getirdiğimde, büyük ihtiyar öfkeyle sözümü kesti ve şöyle dedi:

-Bu doğru değil! İslam, "Protestanlığın ilk tezahürüdür. Bu tezahür, Luther'den 900 sene önce, Hıristiyanlıkta azizler kültürünün güçlendiği ve Hıristiyanlığın ilk halinden sapmaya başladığı zamana denk düşer..." (Şulgin 1911: 70).

İslam akımlarının sadece biri üzerinde daha çok duracağız. Bunun son zamanlardaki Tolstoy'un dünya görüşüne fevkalade yakın olduğu anlaşılmaktadır. Bu akım, Bâbîlik veya Bahaizm'dir. Bâbîlik, 19. yüzyıl ortalarında İran'da ortaya çıkmıştır. 1853 yılından itibaren yeni lider Bahauullah'ın isminden dolayı, bu hareket "Bahaizm" adını almıştır. 1898 yılında bu din ile tanışan L. Tolstoy, hayatının geriye kalan kısmında bununla ilgilendi, buna sempati duydu ve bu dinin şanlı istikbâline dair kehanette bulundu: "İnsanların kardeşliği ve eşitliğini, Tanrı'ya hizmet için bedensel hayatın feda edilmesini öğrettiği derecede, Bâbîliği cân-ı gönülden tasvip ediyorum" (74,207). Bu harekette, Tolstoy'u her şeyden önce, bütün insanlık için tek hakiki din fikri cezp etmiştir. Bahaizm, bütün insanların bir ailede ve uyumlu tek bir toplum inşa etmede birleşmesini arzulamaktadır (Moiseyeva 1996: 63).

Ama gerçek hayat, bu ulvi prensiplerden uzaktı. Tolstoy 13/26 Şubat 1906 tarihinde Reşit Safret Bey'e yazdığı mektubunda şu ana temaya dikkat çekmiştir: "Türk, Rus, Fransız, Japon, kendi ülkelerindeki iktidarlara itaat etmeden önce Yaratıcı'ya itaat edecekler; hepsinin vazifesi aynıdır ve tek bir kanundan ibarettir: Kendine nasıl davranılmasını istiyorsan, yakınındakine de ırk, din, sınıf ve milliyet farkı gözetmeksizin öyle davranılmalıdır (76,98)". Ama Tolstoya göre Türk de, Rus da, Fransız da, Japon da diğer halklar da her şeyden önce kendi ülkelerindeki iktidarlara yani devlete itaat etmişlerdir.

Tanrı'nın önünde bütün insanlar eşittir; mühim olan, kişinin milliyeti değil, insan olmasıdır ("Bosna ve Hersek'in Avusturya'ya katılması hakkında"). Tolstoy bunu sadece felsefi, dinî, siyasi ve ekonomik eserlerinde değil, özel hayatında da yaymaya çalışmıştır: Bu düşünce, miras kalan mektup eserlerine de yansımıştır. F.B. Gets'e yazdığı 30 Haziran 1890 tarihli mektupta şunu gündeme getirmiştir: "...benim için bütün insanların eşitliği, bilinen bir gerçektir..." (65, 117); 5 sene sonra (10.09.1895) M.E. Zdzehovskiy'e yazdığı mektupta yine aynı cümleleri tekrarlamıştır: "...biz Rus, Polon, Alman olmaktan önce insanız; biz bir öğretmenin öğrencileri, bir babanın oğullarıyız, hepimiz kardeşiz" (68, 170).

Tolstoy, "... Rus değil de Hıristiyan yönlü bir Rus gazetesi" (65, 218), yayımlamayı kafasına koymuş olan M.M. Lisitsın'a yazdığı mektuplardan birinde, N.S. Leskov'un

yardımına başvurmasını tavsiye etmiştir. Çünkü "onun görüşleri benimkilerle aynıdır ve o da Rusları ya da Almanları değil, insanları sever" (65, 229).

Maupassant'ın "Liman" adlı edebî eserinin çevirisine, Tolstoy, hikayedeki fahişeye ithafen "Fransuaza" ismini verdi. Hikâyeyi, "Okuma Çemberi" adlı ideolojik derlemesine de koydu. Eserin çevirisine, Tolstoy tarafından, bütün hikâyenin ruhunu ve muhteviyatını tamamen değiştiren bir ifade eklenmektedir: "*Onların Hepsinde Bizim Hemşiremiz (Kız Kardeşimiz)*" (42, 305).

Dahası, Tolstoy, kardeşler sınıfına bütün canlıları dahil etmektedir: "Maymunların ve köpeklerin, atların ve kuşların bizim kardeşlerimiz olmadığı söylenemez" (43,8).

Bu yüzden Tolstoy için, "Düşman Halkın" insanlarını sevmek de doğaldır (27, 365). Yazarın günlüğünden, 28 Şubat 1890 tarihli bir not çok dikkate şayandır: "Rüyamda Papaz'la, sarhoşluk, hoşgörü ve şimdi unuttuğum bir şey hakkında konuştuğumuzu gördüm. Hoşgörüye dair şunu söylemişim: Yahudi'yi de Tatar'ı da hor görmemeliyiz; herkesi sevmeliyiz" (51, 23).

"Okuma Çemberi"nde bu anlamda verilen, Mutasavvıf bilgeliğinden bir veciz söz, Tolstoy'a aittir: "Eğer Müslüman isen, git ve Hıristiyanlarla yaşa; eğer Hıristiyan isen, Yahudilerle yaşa; eğer Katolik isen, Ortodokslarla yaşa. Dinin ne olursa olsun, diğer inançlara mensup insanlarla görüş. Eğer konuşmaları seni öfkelen-dirmiyorsa ve onlarla rahatça görüşebiliyorsan, barışı elde etmişsin demektir" (41, 424). Genel olarak, mübalağasız söylenebilir ki, birliğe çağrı, birlik dürtüsü belki de Tolstoy'un hayatının ve eserlerinin temelidir.

Birliğe eğilimin, tersine çevrilemeyeceği; insanların iradesi dışında gerçekleştiği, ayrıca tüm insanlık tarihinin tek, hatta zor, ama bütün insanların birliğinin devamlı bir süreci olduğu, Tolstoy için şüphe götürmez bir gerçektir. Üstelik, "tüm ilahî kaynaktaki tek bir şuurdan doğan, bütün insanlıkla birlik şuru, -Tolstoy'a göre- insanlara hem iç ve şahsî hem de dış ve toplumsal nimetin en yücesini verir" (42, 391).

Makale "İtalyanlara" da bütün insanların ortak hedefi, tüm halkları bir ailede birleştirmektir. Makale "Bosna ve Hersek'in Avusturya'ya katılmasına dair" de bütün insanların manevi kaynağının birliği şuru, hayatın temeli olmak zorundadır. Tolstoy, "...insanların, siyasi partilerden bağımsız olan her birlik yöntemini ve bilhassa da farklı milliyet ve devletlerden insanların şuurlu manevi birliğini..." cân-ı gönülden tasvip ettiğini pek çok kez itiraf etmiştir. (66, 402). Yazar, bu bağlamda, Esperantocuları da, genel olarak "dil bilmeyi" de olumlu karşılamıştır. Yine onun ifadesiyle; "...dil bilmek, âzâmî sayıda insanla görüşme ve birlik olma imkanı verir" görüşünü tekrarlamıştır (67,102). Daha sonraları

insanlıęa bakış açısını genişletmiştir. Yazar, henüz hiçbir şekilde birlik sözünü kabullenmemekteydi. Bu birlikten maksat herhangi bir kesimin, şahısların veya ülkelerin birlięi; birlik oluşturanların başka bir gruba veya kesime karşı olması şeklinde algılanmaktaydı. Tolstoy'un, "Sofya'daki Slav Kongresi"ne (1910) hitabında, şu satırlar vardır: "Evet, insan hayatının manası da, amacı da, nimetleri de birliktedir; fakat amaç ve nimetler, ancak tüm insanlığın ortak temeli uğrunda tüm insanlık birlik olduęu zaman elde edilir; yoksa, sınırlı özel amaçlar uğrunda küçük ya da büyük insan gruplarının birlik olmasıyla deęil" (38, 176).

Bu yüzden, Tolstoy'un «Okuma Çemberi»'n deki şu çağrısı, tesadüf deęildir: «Sözleriyle, insanlarda birbirlerine karşı kötü duygular uyandırıp birliklerini bozan kiři olmaktan kork» (41, 19). Makale "Hayat Yolu" da bilakis, hayatın mana ve vazifesini kavrayabilen ve bütün halkların insanlarıyla eşit ve kardeş olduęunu hissedebilen insan, saygın insan olabilir. Tolstoy'a göre, kendisini evrensel bir devletin vatandaşı sayan Sokrat, bu manada örnek teşkil edebilir. Tolstoy, Harrison'a ait olan çok beęendięi şu cümleyi defalarca alıntı yapmıştır: "Vatanımız, dünya; vatandaşlarımız, tüm insanlık" (36, 96).

KAYNAKÇA

- BAHTİN, Mihail, (1988). "Statyi o L.Tolstom", **Jurnal Don. Rostov Na Donu**, No:10, S.160-172.
- BERDYAEV, Nikolay, (1992). "Vethiy i Noviy Zavet v religioznom soznanii L. Tolstogo", **Rus. Rostov Velikiy**, No:2, S.139-153.
- LOBANOVA, Tatyana, (1988). "Oriyentalnaya proza İ. Bunina i duhovno-estetičeskoye nastlediye narodov Vostoka", **Russkaya Literatura i Vostok**, Taşkent: İzdatelstvo Fen.
- MAKOVITSKİY, Dmitriy, (1979). "Yastnopolanskiye zapiski", **Literaturnoye Nastledsvo**, Tom 90, S.196.
- MOİSEYEVA, Natalya, (1996). "Tolstovskaya ideya novoy mirovoy religii i bahaizm", **Tolstoy i religiya**, Vıpusk 5, S.56-65.
- RAÇİN, Yevgeniy, (1997). İstoki i evolyutsiya Mirovozzreniya L. Tolstogo, Yayınlanmamış Doktora Tezi, Moskva.
- ŞULGİN, Sergey, (1911). "İz vospominaniy o Grafe L.N. Tolstom", **Russkaya mısl**, No:2, S.65-73.
- TENZİN, Giatso, (1992). "Statya Svoboda v Soznanii", **Buddizm**, No:1, S.26-39.

BİR MEDENİYET EKSENİ OLARAK İPEK YOLU PROJESİ

-Asya ve Dünya Toplumlarının Geleceği Açısından Önemi-

*Mevlüt UYANIK**

Abstract:

NEW SILK ROAD PROJECT AS an AXIS OF CIVILIZATION (It's Significance For The Future of the Asian and World Community)

Turks are one of ancient nations and have continuous state tradition. They have been brought under control Silk Road that axis of civilization for hundreds of years. They intensified their ascendancy according to the time and region where they owned. Turks set up several states in different names on the road of silk. Economical, cultural and political gains of silk road helped setting up of Turkish-Islamic civilization. Silk road connected Asian and European world until the discovering the Cape of Good Hope.

However discovering of cape of good hope, axis of civilization changed. Silk road have lost its geopolitic importance. Western Countries invaded East Easia and India and colonized these regions.

Nowadays, The world is like a village owing to globalization that shaped it rapidly in terms of the political angle. Silk road came to the fore again as a energy corridor. For this reason making economical alliances and cultural organizations are essential. Therefore, Silk road's economical and political powers will be put forward region's countries as a global force

For these purpose, we must act with compomising and peaceful traditions that put forward similarity. In this context we must avoid from the conflict and clash of traditions and civilizations. If we can do this, we would be success to revival of the Silk road as a economical and cultural project.

Key words. Silk Road, Turkish-Islamic civilization, Philosophy, clasf of civilization

Özet:

Durum Tespiti Tarihte sürekli bir devlet geleneğine sahip olarak kadim milletlerinden birisi olan Türkler, Doğu ile Batı âlemini birbirine bağlayan ve yüzyıllarca medeniyet mihveri olan İpek Yolundaki yerleri fethetmişler, yurt haline getirmişlerdir. Buldukları zaman ve mekânın şartlarına göre egemenliklerini pekiştirmişler, Türk-İslam Medeniyetini kurmuşlardır. Ümit Burnu'nun keşfiyle

Prof. Dr. Hitit Üniversitesi Çorum İlahiyat Fakültesi Felsefe ve Din Bilimleri Bölüm Başkanı ve Kırgızistan Os Devlet Üniversitesi Teoloji Fakültesi (2005-2006) Misafir Öğretim Üyesi. Hitit Ünüversyeti Çorum İlahiyat fakulteti filsofiya cana din bilimder kafedra başçılığı cana Kırgızstan Oş Mamlekettik Üniversteti teologiya fakulteti (2005 2006) konok okutuuçusu

birlikte medeniyet mihveri deęişmiş, Türklerin yurt ve devlet özdeşliğini gerçekleştirdikleri bölgeler jeopolitik önemini kaybetmiş; ama son yıllarda dünyanın yeniden küçük bir köy haline getiren Batı medeniyeti merkezli küreselleşme çabalarıyla birlikte yeni enerji koridoru olarak İpek yolu yeniden önem kazanmaya başlamıştır.

Sorun: Küreselleşme ile dünya siyasal açıda yeniden biçimlendirilmeye, fiziksel açıdan tarihe ilişkin yeni öncelikler tespit edilmeye çalışılmaktadır. Kültür, medeniyetler arasındaki farklılıkları esas alan çatışmacı gelenek ile benzerlikleri esas alan uzlaşmacı-barışçı geleneğin farkında olarak Türk Medeniyetinin Yeniden Dirilişini İpek Yolu Projesi bağlamında yeni bir açılım olarak sunmak, ekonomik küreselleşmeden azami oranda istifade edebilmek için ekonomi-politik organizasyonlar gerçekleştirmek.

Amaç: Jeopolitik ve ekonomik açıdan yeniden önem kazanan İpek Yolu güzergâhının aynı din ve ırkın farklı boyları tarafından kurulmuş Türk Devletlerinin hâkimiyetleri altında olmasından hareketle yeni politikalar geliştirmek ve dünya siyasasında aktörler haline gelmek. Vahdette Kesret (Birlik İçinde Çeşitlilik) ilkesi gereği, altı Türk devletinin dil, fikir ve işte birlik sağlayarak İpek Yolu bağlamında Türk Medeniyetinin Yeniden Diriliş İmkânını araştırmaktır.

Yöntem: Kültür, medeniyetler arasındaki farklılıkları esas alan *çatışmacı geleneğin Avrasya ve Ortadoğu'ya hâkim olmasına engel olmak ve yüzyıllardır uyguladığımız benzerlikleri esas alan uzlaşmacı-barışçı geleneğin birikimini sosyo-politik arenaya taşımaktır.* Bu bağlamda, önce küreselleşme kavramı çeşitli boyutlarıyla irdelenecek, ardından göç yolları dikkate alınarak Türk kültür ve medeniyetinin Oğuz Kaan-Mete Han'dan itibaren izlediği jeopolitik ve stratejik uygulamalarla kurulması üzerinde durulacaktır. İpek Yolunun tekrar tarihsel işlevine kazandırılması için coğrafya ile Dil, Düşünce irtibatının kurulmasının felsefi açıdan gerekliliği ile bunun pratiğe-işe yansımaları araştırılacak, böylece Küreselleşme çabalarının karşısında Türk Medeniyetinin Yeniden Dirilişinin Mümkün Olduğu vurgulanacaktır.

Anahtar Kelimeler: Küreselleşme, Oğuz, Türk, İslam, Medeniyet, Çatışma, Uzlaşma, Diriliş

Kırgızca Özet:

Abaldı İzildöö

Tarihta mamleket kuruuda dayıma uluttardın arsinan özgöçölönüp türk tildüü elder bolgon. Çığış menen batıştı bir birine baylanış kılğan jana kaçlaşan cüzdögön cıldar boyu madansyattan söz kılınıp kelgen Cibek colundagı cerlerdi özünö karatıp alıp cana oşol ele uçurda mekendeşken. Bolgon uçurlarında oşol cerdin klimatına cana cer şartlarına ingaylaşıp egemendүүлüğün biriktirgen. Türk tildüü el cana İslam madaniyatı kuruştı. Ümüt Bulungu tabu menen madaniyat tartışması almaşkan. Türk tildüü eldin ekeni cana mamleketterden aymak katarı geosayasatın coyuulganga argasız bolgon. Birok akırkı cıldarda düynönün canıdan kiçine ayılga aylangan batış madaniyatı borboru katarı aalamdaşuu negizinde canı küçtögön karidoru katarı cibek colu canıdan maani berile baştagan.

Köygöy: Düynö aalamdaşuu menen birge cayasıy caktan canıdan bir körünüşkö ee bolup, fizikalık caktan tarihka baylanıştuu abalkıardı anıktogo araket kılıuda. Kultura madaniyattar

ortosundagi özgöçölüktördü cana anı menen çatışkan kada salt menen okşoştuktardı negizgi orunga koyup kelişüü cana dostuk adatın tüşünüp, Türk madaniyatının Cımdan Tirilütüstindögtü Cibek Colu Proektinde canı bir açılış katarı sunuu, ekonomikalik aalamdaşuudan çon ölçömdö koldonuu üçün ekonomikalik cana politikalik caktan uyuşturuunu işke aşırıu bolup eseptelet.

Maksat; geopolitikalik cana ekonomikalik caktan kayradan candana baştagan uluu cibek colu bir din cana uluttun türdüü uruuları tarabınan kurulgan türk mamleketterinin, canı sayasat cürgüzüü cana düynönlük arenada sayasiy aboygo ee boluu. Altı türk tektüü ölköntün til, oy cügürtüü cana işte bir cenden kol bir cakadan baş çıgarıp uluu cibek colunun negizinde türk madaniyatının kayradan candandırıu coldorun izildö.

Usul; kulturalogiya, madaniyattar arsinadagi özgöçölüktörü negiz bolgon çatışuuçu adattın Evraziya jana borborduk azıyaga öktüm sürütüsünö toskool boluu jana jüzdögön jıldar işke aşırıuga kılğan araketibiz okşoştugu negiz bolgon kelişüü dostoşturuu saltın sayasiy politikalik arenaga alıp çıguu bolup eseptelet. Munun negizinde en birinçi aalamdaşuu tüşünügü türdüü maanilerde, iliktöo artınan köç coldorun eske aluu menen birge Türk kulturasin jana madaniyatın oguz Kaan Mete handan baştap andıgan geopolitika jana strategiyalik kelişüülör menen kuruluştun negizine maani berilet. Uluu Cibek colun kayradan tarihiy izildöösün keliştirüü üçün geografiya menen til kuruluuşu filosofiyalik jakatan kerekütü cana munun işke aşuusun iliktenişı kerek. Oşentip aalamdaşuu araketinin mandayında Türk madaniyatı canıdan payda boluşu mümkün ekendigi basımdalat.

Açkıç sözdör ; aalamdaşuu, Türk , İslam madniyatı, Çatışuu,Kelişüü, Kayradan caraluu.

Rusça Özet:

Глобализация и Возрождение Проекта Тюркской Цивилизации: Шелковый Путь

Краткое изложение:

Установление обстоятельств: Турки, один из древних народов, которые имели постоянное государство, они завоевали и сделали своей родиной земли на Шелковом Пути, которые соединяли Восток с Западом и столетия являлись осью цивилизации. Они построили Тюркско-Исламскую Цивилизацию и укрепили свое господство в соответствии с временем и местом. С открытием Мыса Надежды ось цивилизации изменилась, области осуществляющие единичность родины и государства Турков потеряли геополитическую важность; но в последние годы Шелковый Путь стал приобретать важность как новая линия энергии вместе с глобальными усилиями Центральной Цивилизации Запада, которая превратила Землю в положение маленькой деревни.

Проблема: Вместе с глобализацией Мир в политическом взгляде заново оформляется, с физической точки зрения стараются определить новые преимущества, касающиеся истории. Включая во внимание сторонников конфликта, основанные на различиях культуры и цивилизаций и основанные на сходстве сторонников примиренчества и мира Возрождение Тюркской Цивилизации преподнести как новое открытие с помощью проекта Шелковый Путь. Чтобы воспользоваться в максимальной мере с экономической глобализации, надо осуществить экономико-политические организации.

Цель: в связи с тем, что со стороны различных общин, относящиеся к одной вере и расе, под господством которых находится переход Шелкового Пути и, который заново приобрел

геополитическую и экономическую значимость надо развить новую политику и в мировой политике прийти в положение актеров. Необходимость принципа «Разнообразие в единстве», обеспечивающая единство Языка, Мысли и Деятельности шести Тюркских государств, исследовать Возможность Возрождения Тюркской Цивилизации с помощью Шелкового Пути.

Метод: противостоять господству в Евразии и Среднем Востоке сторонников конфликта, основывающихся на различии культур и цивилизаций и внести на общественно-политическую арену, столетиями используемые нами, скопление сторонников примиренчества, основывающихся на сходстве. В связи с этим, вначале будет изучена со всех сторон идея глобализации, после этого включая во внимание пути переселений, будет рассмотрено образование Тюркской Культуры и Цивилизации, которая образовалась с помощью геополитических и стратегических применений, ещё начавшийся вместе с Огуз Хан-Мете Ханом. Для того, чтобы Шелковый Путь функционировал как раньше, будет исследовано с философской точки зрения необходимость образования связи между Географией, Языком и Мыслью и его отражением на практике. Таким образом перед усилиями Глобализации будет подчеркнута Возможность Возрождения Тюркской Цивилизации.

Ключевые слова: Глобализация, Тюрк, Турецкий, Ислам, Цивилизация, Конфликт, Взаимопонимание, Возрождение.

Sunuş:

Tarihte sürekli bir devlet geleneğine sahip olarak kadim milletlerinden birisi olan Türkler, Doğu ile Batı âlemini birbirine bağlayan ve yüzyıllarca medeniyet mihveri olan İpek Yolundaki yerleri fethetmişler, zaman ve mekânın şartlarına göre egemenliklerini pekiştirmişler, gittikleri her bölgeyi “vatan”laştırmışlardır. Bu nedenle dünya siyasi coğrafyasında birçok Türk(eli) vardır. Fakat Ümit Burnu'nun keşfiyle birlikte medeniyet mihveri değişmiş, Türklerin yurt ve devlet özdeşliğini gerçekleştirdikleri bölgeler jeopolitik önemini kaybetmiştir.

Son yıllarda dünyayı küçük bir köy haline getiren (Batı medeniyeti merkezli) küreselleşme çabalarıyla birlikte enerji koridoru olarak ipek yolu yeniden önem kazanmaya başlamıştır. Küresel merkezi güçler tarafından fiziksel açıdan tarihe ilişkin yeni öncelikler tespit edilerek, dünya siyasal açıda yeniden biçimlendirilmektedir. Coğrafi değişiklikler, yeni devletler, yeni sınırlar belirlenmeye çalışılmaktadır.

Bu çerçevede, 1991 yılından itibaren Sovyet Sosyalist Birliği dağı(tı)lmış, yeni birçok devletler kurulmuştur. Bunun bizim açımızdan önemi, Türkistan'daki kardeş devletlerin bağımsızlıklarına kavuşmasıyla birlikte dünya siyasal arenasında tek, bağımsız Türk devleti olmaktan kurtulup, her biri farklı özelliklere ve öneme sahip altı devlet olmamızdır. Bunlardan dördü; Özbek, Kırgız, Kazak ve Azeri boyların adıyla kuruldu. Boyları ve yaşadıkları mekânları belirten sıfatları bunlar. Türkmenistan, tıpkı Türkiye gibi, Türklerin, daha doğrusu Müslüman olan Türklerin yaşadığı ikinci özgür ve bağımsız ülke olarak gündemde yerini aldı. Asıl önemlisi, jeopolitik ve ekonomik açıdan dünyanın en önemli enerji koridoru olarak yeniden önem kazanan Asya'yı Avrupa'ya bağlayan İpek Yolu güzergâhının aynı din müntesibi olan ırkın farklı boyları tarafından kurulmuş Türk Devletlerinin tekrar hâkimiyetleri altına girmesiydi.

Devletlerin sahasının kültürleriyle geliştiği gerçeği ışığında aynı dili (farklı şiveleriyle de olsa) konuşmak, aynı din ve yorumuna bağlı olmak, beşeri ve siyasi coğrafya açısından çok önemli ve pozitif niteliklerdir. Zira yeryüzündeki devletler, çeşitli kültür bölgelerinde gruplar halinde toplanırlar. Her biri değişik bir durum arz etse de, bir kültür bölgesi içinde yer alan muhtelif devletler, müşterek kültürel arzulara sahiptir. (Göney, 1993: 12, 69)

Bu husus, felsefeyi, varoluşal (ontolojik ve epistemolojik) kaygıları paylaşmak, fikir/düşünce ile yettiğimiz toprak arasında ilişki kurmak ve orayı yurtlaştıracak fikirler üretmek olarak tanımlayan bu satırların yazarı için çok önemli bir tespiti vurgulamaktadır. Şimdiye kadar, ontolojik olarak

Anayurt/Anadolu'da, epistemolojik olarak Atayurt (İç Asya)daydık. Dolayısıyla ideal/teorik tartışmalar olarak kalıyordu bu tespitler. Platoncu anlamda söylersek, idealler-ülkülerin akılcı bir bilgiyle (noesis) kavranması gerekliydi; ama bir de bunların duyusal bilgiyle (doxa) ile görünüşler âleminde temellendirilmesi, anlamlandırılması şarttı. Ancak bu sayede ideal ile reel olan arasındaki kırılmalar tespit edilebilir; yaşanan zihinsel gerilimler, kargaşa ve karmaşanın neden(ler)i daha iyi anlaşılabilir. Bu noktada, Aristoteles'in öğretilerinden hareketle, tümel-ideal olanı tikel olanda kavramalı, tümelin bilgisinden tikelin bilgisini yeniden üretmeliyiz ki, gerçekleşmesi imkansız olan ile mümkün olan arasındaki farkı netleştirebilelim. (Ağaoğulları,1989:142-144;225)Mümkün dünyaların en iyisini gerçekleştirmek ve altı Türk devleti arasında ekonomik, siyasal ve kültürel işbirliklerini kurmak, bu şekilde olur.

I. Tarihte Türkler: Oğuz Kaan Neslinin Dünya Sosyo-politik Tarihindeki Yeri ve Önemi

İnsanoğlu, evreni ve hayatını anlamlandırmak için var olduğu andan itibaren sürekli bir hayret ve araştırma duygusu içindedir. Bu çerçevede her kültürde bir şekilde ilahi boyutu bulunan efsaneler-mitler-destanlar-kıssalar oldukça işlevseldir. Zira dünyada olanlar-geçmiş-tarih, bize (Dede Korkut (Ata) örneğinde olduğu gibi) hikâyeler, öyküler halinde sunulur. Bunların gerçek dünyaya-geçmiş karşılık olup olmadığını tam olarak bilemeyiz; ama gerçeklik denilen her zaman var olan bu anlatılarla bizde oluşur.(Jenkins,1997: 21;TA, 2002: I-294-295) Osman Turan, bu anlamda, milletlerin yaşayış, düşüncesi

ve inanışlarını araştırırken, milli destan, menkıbe ve efsanelerin bazen tarih vesikalari arasında birinci derecede önem kazanır, der; zira bunlar yalnız tarihin eksikliklerini doldurmakla kalmaz, toplumsal ruhun yansımalarını, düşünce ve inançlarını da ortaya koyar. (Turan, 1999:I/75)

Efsaneler, bu anlamda, Doğu'da aynı zamanda dini açıklamaların ilk adımı; Batı'da felsefi düşüncenin bir türü olarak görülür. Zira her medeniyetin ardında Whitehead' "derin bir kozmolojik bakış açısı" dediği, vahiyyle verilmiş ilahi bir görünüm vardır. Bu açıdan destanlar önemli medeniyet unsurlarıdır. Yazı ise destanları kültürel açıdan taşıyan etkidir. (Toynbee,1978: I/45; Gilson,1986:26; TA, 2002:Giriş)

Tarihte adı geçmeyen, artık unutulmuş büyük kahramanlara ait efsanelere *mitoloji*; tarihte yaşadıklarını bildiğimiz kişilere ait efsanelere ise *destan* (Legende) denilmektedir. Buna göre, Türk dünyasının tarihi devreleri, coğrafi sahalarını kapsamı açısından en büyük ve en önemlisi olan Oğuz Kaan bir bakış açısına göre mitoloji; Oğuz Kaan'ın Mete Han olma ihtimali karşısında ise "destan"dır.

İster destan, isterse mitoloji olsun, burada Oğuz'un soyu, dünyaya gelişi, büyümesi, evlenmesi, fetihleri, boylara ad vermesi, çocuklarına ülkeleri pay etmesi anlatılır. Bu nitelikleriyle destan, Türklerin var oluşlarını temellendirme ve anlamlandırmasıdır. Hz. Nuh'un Yafes adlı oğlunu Türklerin ana yurdu olan Issık Göl civarına göndermesi ve ayrı ayrı nesillerin türemesini istemesi, ilk oğlunun adının Türk olması, efsaneye ilahi bir boyut katıldığını da gösterir. Kadim Türklerin fetihlerini destanı bir şekilde anlatan Oğuz Name'ye göre, ilk cihan hâkimiyeti Oğuz Kaan tarafından kurulmuştur, tespiti (Turan, 1999:I/75) bu metnin kurgusu açısından çok önemlidir. Çünkü Çin, Hindistan, İran, Azerbaycan, Irak, Suriye, Mısır, Anadolu, Rus hatta Frenk-Batı ülkelerini fethettiğini anlatırken, Hun, Göktürk ve Selçuk devrelerini kapsamına almakta hatta destanın sonraki parçaları Osmanlılara kadar uzanmaktadır. Türklerin ilk atasının semavi bir kaynaktan geldiği iddiası, onun ortaya koyduğu milli nizam ve kurumların kabulünü ve yaygınlaştırılmasının manevi motivasyonu olmuştur.

1. Temel Kavramlar

1.1 Türkistan

Türklerin yaşadığı bu bölge; yani Orta Asya, Doğu ve Batı kültürleri arasında bir köprü, geçiş bölgesi olması açısından dünyada önemli bir coğrafi konuma sahiptir. Kara Hakimiyet Teorisine göre, buraları dünyanın kalbidir. Seyhan, Ceyhan (Sir ve Amu Derya) ırmakları ve Aral gölü civarında yerleşen Türkler, burada ve diğer bölgelerde çok sayıda devletler kurmuşlardır. Özellikle Çin'den başlayarak Akdeniz ve Karadeniz kıyılarına kadar ulaşan İpek Yolu'nu hâkimiyetlerine alarak, Doğu ile Batı kültür ve medeniyetleri üzerinde etkili olmuştur.¹ Yaşadıkları yerlere Türk eli veya Türkistan denir. Barcmlı, Sığnak, Karnak, Savran, Farab (otrarlı) o dönemin Oğuz şehirleridir. (Ögel,

¹ Avrasya'nın iç kısmından Baltık denizinden Karadenize kadar uzanan bir kıstaktan doğuya doğru 4500 km ötede Yenisey'e ve Kuzey Kutbundan güneyde Türkiye kadar devam eden bölgeyi (heartland) elinde bulunduran dünya siyasetinde önemli rol oynayacaktır. Hiçbir deniz gücü bu kara hâkimiyetine karşı direnemez. Bkz. Silha Göney, Siyasi Coğrafya, İstanbul. 1993, s.27-28

1989:V,VI; 10-11,115-127, 203,-204, 375-376; Ergin, Önsöz, OKD,1970:III, 12-14; (Turan,1999:19-20; Atalay; 2002, TA, I/242, 260-265, 277,281-283, 292-294; Turan, 2002, II/845-847).

Türkistan terimi, VI yüzyılda çok geniş bir saha özellikle İç Asya için kullanırken, IX-X asırlarda İdil-Volga'dan Orta Avrupa'ya kadar uzanan Hazar ve Macar ülkeleri ve nihayet XII yüzyıldan itibaren Anadolu için kullanılmaya başlanmıştır. Hatta Mısır kölemen Devleti toprakları da Türkiye diye anılıyordu. (TA, 2002: I-286-287,312)

1.2. Oğuz Boyları

Bugünkü Kırgızistan bölgesinde yaşayan Kaşgarlı Mahmud'un Kutadgu Biliğ adlı eserinde belirtildiği üzere, en eski Türk destanı Oğuz Kaan; Alp-er-Tunga; Irak kaynaklarından Şahname'de Afrasyap diye geçer. Çin, Hindistan, günümüz isimleriyle söyleyecek olursak, İran, Irak, Suriye, Mısır, Anadolu'yu fetheden Oğuz Kaan, sürekli olarak denizlere ve batı'ya yönelmiştir. Çünkü Orta Asya'da bir devlet için gerekli olan coğrafi bütünlüğü sağlamak mümkün değildi. Deniz ya da büyük engebeler gibi doğal savunma unsurlarına dayanmayan devlet, birden fazla güç ve birden fazla cephede savaşmak zorunda kalıyordu. Bu nedenle göçlerin temelinde güvenle yaşanacak siyasi bir bütünlük arayışı yatmaktadır. (İlhan, 1989: 65-66)

Bu çerçevede hareket eden Oğuz Kaan yaşlanınca bilge danışmanı İrkil Ata'nın önerisi üzere altı oğlunun mal ve mülk yüzünden savaşmamaları için hepsine ayrı bir mevki ve makama tayin ederek, onlara birer ad ve unvan vermiştir. Boylar, böyle ortaya çıkmıştır. Diğer bilge danışmanı belirttiği üzere, bu tasnifte ilahi bir boyutta vardır. Altı oğlu ve her birinden olma dört torunu arasında sağ; Bozok ve sol; Üçoklar şeklinde tasnif sonucunda 24 boy farklı adlarla ve ongunlarla belirlenmiştir. Bunlar arasındaki ok ve yay simgelerine göre tespit edilmiş, Gün, Ay ve Yıldız'a yay (Boz-oklar); Gök, Dağ ve Deniz'e ok (üçoklar) vermiştir. Bozoklar, diğerlerine üstün sayılmıştır.² Bugün yeryüzünde yaşayan Türk(men)lerin hepsi bu adlarla isimlendirilen ve 24 oğlun soyundan gelen kimselerdir. Bunlara Kanlı, Kıpçak, Uygur, Kalaç; Karluk gibi boylarda ilave edilince Türklerin seçeresi tamamlanmış olur

Oğuz Kaan destanı, kurulan teşkilatın yalnızca oğuz boyları için değil, dünyanın idarisi olarak görülmektedir. Bozok veya iç oğuz; Üç ok ya da Dış Oğuz veya doğu ve batı şeklindeki ana tasnifin yanı sıra siyasi ve hukuki münasebetler Ok ve yaylar ile sembolize edilmiştir. Bunun son dönemlerde bile örneğin Büyük Selçuklu Devletinin arması (tuğra) olarak (ok ve yayın) kullanılması, 24 lü yapılanmanın Osmanlılar tarafından kullanımı Anadolu Türkleri açısından bu efsanenin etkisini göstermesi açısından önemlidir. Ok ve yay işareti veya bunlardan esinlenerek yapılan Tuğraların sadece Oğuzlara mahsus olup, diğer Türklerce bilinmediğini de belirtme gerekir. Oniki bey sağda, oniki bey solda konuşlandırılmasından oluşana bu yapılanmanın Kun (Hun) imparatoru Mete (Modun) tarafından da uygulanması ve yirmi dört kumanda taksiminin yirmi dört oğuz beyi ve boyuna tekabül etmesi, Oğuz Kaan'ın Mete Han olabileceğini gösterir. (Turan, 1999:I/77-79, 103)

Bu nokta önemlidir, zira Türk Cihan Hakimiyeti ve Mefkuresi, ilk defa büyük Türk Kun (Hun) imparatorluğunu kuran Mete han ile başlatılır. Oğuz Kaan'ın ülkesini çocukları arasında paylaşılması ve dünyanın dört bir yanına yönlendirmesi, Dünya devleti gerçekleştirme idealidir. Kutlu veziri İrkil Ata veya Uluğ Tür(ü)k rüyası bunun onaylandığının halka manevi olarak sunulması olarak yorumlanabilir. (Ögel,1989:259-260<274-277,285-286; Sümer, 1999: 114; Turan,1999:20-28, 75-76, 83-87 ; TA, 2002: I/294-299)

Ok-yay ve rüya gibi semboller, destan, mitoloji veya efsanelerde verilen bilgilerin mecazlar arkasına gizlenerek, hakikatin herkes tarafından taşınmasına, nesiller boyu aktarılmasına yardımcı olan temel unsurlardır. Mecaz, istişare, teşbih, kinaye ve ironi türlerini kullanımıyla tarihsel olgu ve olaylar, nesillere kolayca aktarılır ve ölümsüzleştirilir. Bu anlamda, Türk tarihinin geçmiş bin yıllarında ana eksen, Oğuz Kaan Destanıdır.

1.2.1 Boylar ve Göç Yolları

Sarı denizden Atlas okyanusuna binlerce kilometrelik bir yürüyüşe/göçe başladılar. Hunlardan Oğuzlara bin yıldan fazla sürdü Türklerin göç hareketi. Bu süre bile bireysel ve toplumsal açıdan birlik ruhunu, dayanışma gücünü göstermesi için yeterlidir. Ele geçirdikleri yeri yurt belleyenlerde,

² Oğuz Kaan'ın oğulları Gün Han'ın Kayı, Bayat, Alkaevli, Karaevli; Ay Han'ın Yazır, Yapar, Dodurga, Döğer; Yıldız Hanın Avxar, Kızık ve Kırgın; Kök Hanın, Bayındır, Becen,Cavıldur,Cebni, Dağ Hanın; Salur, Eymur, Alayunlu, Üregir; Deniz Hanın İğdir; Bükdüz, İva, Kınık diye çocukları vardı ve bunlar boy isimleriydi. (Ögel,1989:213-227;TA, 2002: I-262-296; II/271-275, 317)

geri dönenlerde oldu. Maalesef, inanç ve dillerini zamanla kaybederek tamamen farklı bir aidiyet duygusuna sahip olanlarda görüldü. Hun, Saha (Yakut), Akhun, Avar, Bulgar, Uygur, Macar, Peçenek, Kıpçak boylarının göç hareketleri içinde en uzun ve sonuçları itibarıyla en önemlisi Oğuz boyununkidir.

Sürekli yer değiştirmelerine rağmen Atayurtta tutunmayı başaran Oğuzlar, 8.yüzyılda Batı'ya doğru büyük bir göç hareketi başlattılar. Üç yüzyıldan fazla süren göç hareketinde önce Seyhun Nehri, Maverâünnehir'e, oradan Horasan üzerinden İran, Anadolu, Suriye ve Irak'a ulaştılar. Göç(ebe) bir yaşam içindeyken yerleşik düzene geçerek uzun soluklu devletler kurdular. Tarihte, Balkanlar ve Kuzey Avrupa ovalarından Avrupa içlerine, hatta Manş denizi ve günümüzdeki İsveç'in güney kesimine kadar ilerlemiş olan Hun imparatorluğundan bu yana, Türkler; Avrupa'nın etnik, politik, sosyal ve askeri, sanat alanlarında etkili olmuşlardır. (TA, 2002: I/242) Hun imparatorluğu muhtelif Türk soylarının kurduğu devlet olarak işlevini tamamladıktan sonra Orta Asya'da Göktürkler ve Uygurlar sonuna kadar olan devir, ortak bir Türk dönemi olarak nitelendirilir. Sonra göç yollarına göre üç kol şeklinde dağılmışlardır:

Tatar, Başkurd, Avar, Kıpçak, Bulgarlar'dan oluşan bir kol; Karadeniz'in Kuzeyi ve Doğu Avrupa'ya yönelmişler; önemli kültürel ve siyasal dönüşümler sağlamışlardır. İkinci kol, Kazak, Kırgız, Özbek boyları Doğu Türkistan'da kalmışlardır. (TA, I/251-292; II/847) Üçüncü kol, Oğuzlar-Türkmenler ise, atasının "Ey Oğuz, sen urum-Roma üzerine yürümek istiyorsun" buyruğu üzere, sürekli Batıya ilerlemiş, Karakoyunlu, Akkoyunlu, (Kıvık boyu) Büyük Selçuklu; Türkiye Selçukluları, (Kayı boyu) Osmanlı³ ve Türkiye Cumhuriyeti devletini kurmuşlardır. İran'daki Türk devletleri ve hanedanları (Safeviler, Avarlar, Kaçarlar), Azerbaycan Nallıkları, nihayet Azerbaycan ve Türkmenistan Cumhuriyetlerini kuranlarda bu koldur. Bu üç koldan ayrılarak tali kollar oluşturan boylar ise Hindistan, Mısır, Çin ve Moğolistan bölgelerinde bir süre de olsa hâkim olmuşlardır. Zirai, askeri ve mülki teşkilat zenginliğiyle mükemmel olan Horasan'daki Gazneliler devleti bünyesinde yer alan Oğuzlar, Selçuklu devletini kurmalarıyla birlikte, kısa sürede Bizans imparatorluğu sınırlarına kadar uzandılar ve Türk tarih, kültür, bilim hayatı üzerinde derin izler bıraktılar. (TA, 2002: I/243)

Selçuklu devletinden sonraki yurd-devlet özdeşleşmesinin dünya tarihindeki en iyi örneğini yaklaşık 24 milyon kilometre karelik bir alanda kurdukları Osmanlı devleti ile göstermişlerdir. Fakat önemli olan Selçuklu ve Osmanlı devletiyle birlikte hem Asya'nın; hem de İslam dünyasının hâkimi olmaya başlamalarıdır. Türk tarihindeki en sağlam coğrafi bütünlüğe Anadolu'da kurulan Türkiye Cumhuriyeti kavuşan Türkler, artık göçebeliği bırakmıştır. (İlhan, 1993, s.68; Uyanık, 2006, 36-38) Bunda güvenli bir yer bulmanın yanı sıra Türklerin ele geçirdikleri toprakları ana yurtlarına eklemlenmiş bir yer olarak görmek yerine orayı yeni anayurt olarak değerlendirmelerinin de etkisi vardır. Böyle olunca tarihte birçok yeni Türk eli ortaya çıkmıştır.

1.3. Türk(men) Kavramsallaştırması

Oğuzların başbuğunun (Yabgu) Sir Derya ırmağının aşağı kıyılarında bulunan Yenikent'te oturduğu, Oğuz Yabgu devletinin yıkılmasıyla birlikte Karadeniz'in kuzeyinden Balkanlara doğru gittikleri tespiti Azerbaycan, İran, Irak, Türkmenistan ve Türkiye Türkleri açısından önemlidir. (TA,II/264-277,282-283, 302<308) Göçlerle birlikte dikkat edeceğimiz ikinci bir tespit, Türkmen ile Oğuz'un özdeş olarak kullanıldığıdır. Bu konuda tartışmalar ana hatlarıyla şöyledir:

Türkmen, kendi yurtlarından çıkıp, İran, Suriye taraflarına gelen Oğuz boylarına genelde Müslüman halklar tarafından verilen nitelemedir, dolayısıyla eskiden yoktu. Oğuzlar, temelde, Karluk, Kalaç, Kıpçak, Kanglı ve Uygurlardan ayrıdır, kendi ülkelerinden Maverâünnehir ve İran'a gelince, buralarda nesilleri çoğaldı, iklim, hava ve su etkisiyle tedricen acemlere-taciklere benzemeye başladılar; bu tam anlamıyla olmadığı için de özellikle İranlılar, oğuzlara; ilk yerleşim mekânı ve ırkına göre (Türk manend-Türke benzeyen) demeye başlamışlardır. Fakat neticede bu bir halk etimolojisinden öteye gitmez. Çünkü ilk Oğuz yurdu geldikleri yer arasında önemli bir iklim farkı yoktur, diyen Turan, Kaşgarlı Mahmuttan hareketle, Türkmen teriminin İskender istilasında kullanıldığını söyleyerek, iki asır öncesine kadar gider.

³ Oğuz Han tarafından Yabguların başkenti olarak inşa edilen Yengi-kent'de oturan Korkut Ata'ya göre, oğuz boyları arasında öncelikli hukuki mevki Kayı kabilesine aittir. Nitekim Osman gazi'de Selçuklulara karşı Gökalp neslinden gelmekle iftihar ediyor ve hâkimiyet hakkının kendisine ait olduğunu iddia ediyordu. Turan, 1999:I/79-80

Bu terim, Müslüman olan Türk(men)ler ile Müslüman olmayan Türkler arasındaki savaşları da izah etmede de kullanılmıştır. Böylece Türk adının Oğuzlara muhaceretten önce verildiği, ismin Farsça tük-manend gibi halk etimolojisiyle değil, Türkçe tafdil, “men” eki ile meydana geldiği, Müslüman oğuzları ifade eden İman Etmiş Türk (Türk İman) izahı da yakıştırma olarak düşünülebilir. Ama her durumda, 10.yüzyılın ilk yarısında Müslüman olmaya başlayan Oğuzlara, yaklaşık iki asır sonra her yerde Türkmen denilmeye başlamasıdır. Oğuz sözü ise şifahi kültürlere atalarının adı olarak Türkmenler arasında yaşamaya devam etmiştir. Hristiyanlar ise zaten Anadolu’ya 13. yüzyıldan itibaren Türkiye ve Türkistan, insanlarına da Türkler diyordu. (Sümer,1999:2, 78-80,89, 127,158, 240: Turan,1999:29-30; TA, II/307-308)

Oğuz Türkleri (Türkmenler) ile İslam âlemi Batı’ya karşı kendini koruyacak yeni ve güçlü bir unsura kavuşmuş oldu. Bizans karşısında zor durumda olan İslam âlemine yardım için sadece 3-4 bin kişilik bir Oğuz bölüğü tek başına Filistin ve Suriye’nin önemli bir kısmını ele geçirmişti. Türkiye-Ön Asya ile Türkistan (Orta Asya) hattını ele geçirmenin ötesinde Mısır, Kuzey Afrika’da 11. asırdan itibaren Oğuzların seferlerine rastlanır. Selahaddin Eyyübi kardeşi Turan Şahı 1173 yılında Yemene göndermişti. Selçuklu ile İslam hâkimiyeti Oğuzların eline geçmiş, Osmanlı ile bu devam etmiştir.. (Sümer, 1999: 160-161) Osman Turan’ın ifadesiyle, “Türk ve İslam Tarihi’nin en muhteşem devri Osmanlıların eseridir. Milli ve İslami mefkûrelerin dâhiyane terkibi, siyasi istikrar ve içtimai adaletleri sayesinde üç kıtanın ortasında ve Akdeniz havzasında beşer tarihinde Nizam-ı Âlem davasının en kudretli temsilcileri olmuşlardı.” (Turan, 1999:II/1)

Böylece Türkler, Ataları Oğuz Kaan’ın ideallerini Peygamberimizin Kostantinapolis’in fethinin stratejik bir hedef olarak gösterilmesini birleştirmiş, Müslümanlara yönelik haclı seferlerinin hazırlandığı ilk mekânı ele geçirmişler ve İstanbul adını vermişlerdir. Böylece *dünya devleti ideali* gerçekleşmiştir. Haclı seferlerinin hazırlandığı ikinci mekân olan Roma üzerine hemen seferlere başlanması, akabinde Viyana’ya yönelmesi, Türk tarihinde milli ve İslami bir mefkûre olarak Kızılelma adıyla insanımıza sunulması, sosyo-politik hedeflerin halka benimsettirilmesi açısından önemlidir. (Turan, 1999:II/37-38) Fakat Ümit Burnunun keşfiyle birlikte İpek yolu stratejik önemini kaybetmiş; yeni ekonomi yolu ile Hind ticaretini ele geçiren Portekizliler, Güney ve Doğu Arabistan için ciddi tehlike olmaya başlamıştır. Bu tehlikeyi giderenler Osmanlı Türk(men)leridir. (Sümer, 1999: 3, 13, 90,100 vd)

Osmanlı dağılmasıyla birlikte İslam dünyası paramparça olmuştur. Bu dağılma sürecini kendi paradigmasına göre bir nizam-ı alem (yeni dünya düzeni) kurarak, yeni küresel güç olmak isteyen ABD çok iyi değerlendirmiştir. Başkan Theoder Roosevelt’in 1901 yılında “ABD’nin süper olması engelleyen iki güç İspanya ve Osmanlı’dır. İspanya, Orta ve Güney Amerika; yani Yeni Dünya; Osmanlı ise Eski Dünya hâkimiyetini (Asya, Afrika, Avrupa) elinde tutuyor. Bunlar yok edilmeden dünya hâkimiyetini kuramayız” (TA, 2002: I/275) demesi, sosyo-politik bir yol olan İpek hattını elinde bulunduran Oğuzların, Türk cihan hâkimiyeti teorisinin pratiğe aktarıldığının göstergesidir.

1.4. Türkiye Türkleri

Bunun en güzel örneği, Anadolu’ya anayurt; Orta Asya’ya ata yurt dememizde yatar. Türkiye Cumhuriyetini kuran Atatürk, 1936 yılında bütün boyların birliğini ve kurdukları devletleri simgeleyen 16 yıldız Cumhurbaşkanlığı forsuna yerleştiren kanunu çıkararak, bunu tescil etmiştir. Bu on altı yıldız, tarihsel, siyasal, kültürel birikimimizi; Ay yıldız ise bunların nihai sonucunu göstermektedir. Cumhurbaşkanlığı forsu, her biri farklı bir siyasi coğrafyada bulunmasına rağmen, ama aynı dil ve ırk, aynı din mensubu olmanın getirdiği kültürel havzaya aidiyet, müşterek kültürel, ekonomik ve siyasal projeler geliştirmenin sembolüdür. Çünkü diğer Türk devletleri içinde bir tek Türkiye Cumhuriyeti, farklı kültür bölgeleri arasında bulunmanın siyasal avantajına sahiptir. Bu anlamda, “eski dünyanın ortasında, Avrupa’yı Asya’ya bağlayan, tabii bir köprü’nün üstünde bulunan Türkiye, konumu itibarıyla, siyasal, iktisadi ve içtimai yapıları birbirinden çok farklı olan ve bu itibarla iktisaden birbirini tamamlayan farklı âlemleri birbirine bağlayan yollar üzerindedir. Gerçekten tarihin en eski zamanlarından beri Orta ve Uzak Doğu ile Akdeniz ve Avrupa’yı birbirine bağlayan yollar daima Türkiye’nin bulunduğu mevkide toplanmıştır. Bu yollar, bugün de, kuzeybatı Avrupa’yı, güneybatı Asya ile Musonlar âlemine bağlamaktadır. Tarih boyunca büyük ticari münasebetlere sahne olmuş, transit ticarete dayanarak etrafındaki bölgelerin iktisadi ve siyasal kaderini elinde tutmuştur.” (Göney, 1993: 70)

İki kıtada toprağı bulunan üç kıtanın birleşme noktasında olan Türkiye bu özelliği ile jeopolitikçiler tarafından dünyanın kalbinin bitişinde ve ilk kenar kuşağının önemli bir noktası diye

tarif edilir. Bu anlamda dünya adasının (Asya, Avrupa ve Afrika)nın menteşesidir. Hatta bu menteşe üzerine vurulan kilit ve aynı zamanda anahtarı değerindedir. (İlhan, 1989:56,60-61)

Biz, dünyanın kalbi ve onu kuşatan bölgelerde olduğumuz sürece ki enerjinin merkezleri olarak Tanrı'nın bizlere büyük bir lufu buralar, dünya devleri kesinlikle bizleri rahat bırakmayacak. "Ol mahiler ki, derya içredir, deryanın kıymetini bilmezler" gibiyiz, eğer Gaspıralı'nın dediği gibi, "Dil, Fikir ve İş"te birlik sağlarsa, ortak bir politika ve ekonomik işbirlikleri kurursak, yani İpek yolu projesini yeniden canlandıırırsak, dünya siyasetinde önemli aktörlerden biri olabiliriz.

1.5. İpek Yolu: Orta Asya Türk devletleri, iki büyük su yolu havzasında (Ceyhun-Seyhun; Amuderya, Sir Derya) kurulmuştur. Bu bölge, aynı zamanda ipek yolunun merkezi hattı olup, Ortadoğu, Akdeniz ile Çin ve Hindistan'ın tarım ürünlerine sahip halklarının ticari ve kültürel, siyasi ilişkilerini gerçekleştirdiği kara yollarının ve etnik göçlerin geleneksel hatlarının kesiştiği yerlerdir. (TA, III/235)

Çin ve Akdeniz'i karşılıklı olarak birbirini bağlayan bu yol, ismini, dayanaklı, yükte hafif bahada ağır ipektan alır. Batı'ya giden yolu temsil eden ipek, büyük kar haddi sağlaması açısından oldukça cazipti. Doğu-Batı irtibatını kuran bu yol, yalnız malların değil, aynı zamanda ilim, kültür ve sanatta ulaşılan fikirlerin, hatta insanların değiş tokuş yapılmasını ifade etmesi açısından İpek Yolu ayrıca önemlidir. Ama teknik olarak ilk defa Alman coğrafyacısı Ferdinand Freiherr von Richthofen tarafından (1877) kullanılmıştır.

Coğrafyacıların kavgası, tacirlerin ve uzak görüşlü politikacıların akıllı hesabının gizli olduğu İpek Yolu üç önemli güzergâha sahiptir. *En büyüğü Bozkır yolu* olup, Çin, Doğu Türkistan, Fergana, Toharistan, Aral ve Hazar hattıdır. M.S.6.yıl Bizans tarihçilerinin belirttiğine göre, Türk-Soğd elçileri, Bizans'a bu yolu kullanarak ulaşırlardı.(TA, III/222-225;243-244)

UNESCO'nun kararıyla 1988 yılında Büyük İpek yolu: Milletlerin Diyalog Yolu- başlığıyla büyük bir program başlatıldı. Bununla Orta Asya sanatının meşhur araştırmacısı G.A. Pugaçenkova'nın belirttiği gibi, bu proje "Dünya, düşmanlık ve savaşın tahripkâr güçlerine karşı koymak için muhtelif ülkelerin ve milletlerin, siyasi sistemlerinin ve ideolojilerinin barış içerisinde inkişafı yolunda bütün insanlığı ilgilendiren bir bütünleşmenin gerekli olduğuna kanaat getirmesinin simgesidir. (TA,III/232-234)

2. Merkezi Türk Hâkimiyet Teorisi

Uzun yıllar siyasi ve ekonomik istikrarın sağlanmasının temelinde, (aynı zamanda Oğuz Kaan ile aynı kişi olduğu rivayetleri de bulunan) Hun imparatoru Mete Han tarafından kurulan ve yaklaşık 500 yıl süren devlet (M.Ö. 318- M.S.216) sırasında temelleri atılan ordu disiplini, devlet teşkilat yapısı ve dil birliğini korunması yatmaktadır. En son, siyasi ve ekonomik gücü kaybetmelerine rağmen Merkezi Türk Hâkimiyet Teorisi çerçevesinde "Türkiye" adıyla Anadolu'da bir cumhuriyet kurulmuştur. Bumin Kaan tarafından 552 yılında kurulan "Göktürk" devleti tarihin bir ucunda; Türkiye Cumhuriyeti de bu sıfatı kullanan son devlet olarak tarihin son ucunda bulunması, Merkezi Türk Hâkimiyet Teorisinin gereğidir. Bu aynı zamanda ipek yolu projesinin sürekli işlevsel olduğunun göstergesidir. Yani, Horasan, İran, Maverâünnehir, Anadolu hattında kurulan Karakoyunlu, Akkoyunlu, Safevi, Selçuklu, Osmanlı devletleri, bilinçli bir iktisat siyaseti güderek birinci derecedeki milletlerarası ticaret yollarının hâkimiyet altında tutulduğunun kanıtıdır. Türklüğün bir ucunda Göktürk, öbüründe ise Osmanlı durur, bu iki tarihi durağı birbirine bağlayan hat, Oğuz'dur. Bu tarihsel birikimin sonucunda Türkiye Cumhuriyeti boylar birliği olan Oğuz'un son devletidir. (Sümer, 1999: 8-9, 28, 90; Meram,1968:45(TA, 2002: I/341-342)

Bu husus, kara hâkimiyet teorisine göre, dünyanın kalbi diye nitelendirilen bölgelerinin Türk boyları tarafından ele geçirilmeye çalışıldığının; nihayetinde büyük devletler ve dünya imparatorluklarının kenar kuşak-bölgelerde kurulduğunun göstergesidir. Tıpkı Büyük İskender'in Güneydoğu Avrupa, Güneybatı Asya ve Kuzeydoğu Afrika'da kurduğu imparatorluk (M.Ö.336-323) ve Roma imparatorluğu gibi Selçuklu ve Osmanlılarda aynı stratejiyi takip etmişlerdir. (Göney, 1993: 67)

Türkiye Cumhuriyeti, İç Asya'da "iç devlet" konumunda olan Türk devletlerinin petrol ve gaz gibi zenginliklerinin Batı'ya ulaştırılmasında, denizlere açılan ve jeopolitik açıdan dünyanın kalbgahının bitişiğinde ve ilk kenar kuşağının önemi bir noktada, yani bir nevi dünyanın menteşesi durumunda tek Türk Devletidir. Balkanlar üzerinden Avrupa; Karadeniz ve Kafkasya üzerinden Rusya; İran ve Orta Doğu üzerinde Asya ile Hint Okyanusu, Akdeniz üzerinden Afrika ile irtibatlıdır.

Bu nedenle Türkiye'yi birinci derecede dikkate almayan hiçbir bölge sorunu çözülemez. (İlhan, 1989: 56-61)

Bu özelliğini düşündüğümüz zaman Cumhuriyetin kurucu felsefesinin ne kadar ileri görüşlü olduğunu gözlemliyoruz. Bu devletin dağıtma sürecisiyle birlikte Türkiye Cumhuriyeti stratejik açıdan Orta Asya'nın diğer ucu olan Ön Asya'ya çekilmiş, böylece ipek yolunun diğer ucunu sağlama almıştır. Orta Asya'dan gelen Oğuzlar, Küçük Asya'yı alarak Batı'nın en büyük devletinin çökmesine sebep oldukları gibi, yine burayı ellerinde tutarak, hem siyasi hem de dini coğrafya açısından hükümranlığını sürdürmüştür.

II. Küreselleş(tir)me Olgusu ve Türk Medeniyetinin Diriliş İmkânı

1. Küreselleş(tir)me Kavramı

Küreselleşme; üzerinde hemfikir olunan şeffaf bir kavram değildir. Birbirine zıt tanımlar yapılmakta, taraftarları ve karşıtları bulunmaktadır. Bu nedenle her iki okumaya da imkân veren küresel(tir)me terimini tercih ederek, durum tespiti yapmaya çalışacağız. Öncelikle çift kutuplu dünyanın SSCB dağılmasıyla tek kutuba inmesiyle ivme kazanan, tanımlanamayan ama şüpheye de yer bırakmayan bir politik gündemi ifade ettiğini belirtmek gerekir. Bu nedenle Rusya devlet başkanı Putin, Almanya'da yapılan bir toplantıda açıkça dünyanın tek kutuplu hale gelmesiyle, özellikle de ABD, sorumsuz politikalarıyla birlikte, dünya güvenliğinin kalmadığını söylemesi, bu çerçevede oldukça önemlidir. Üstelik bunu ABD'nin batıyla özdeşleşmesi ve tek güç haline gelmesi karşısında ekonomi-politik bir güç haline gelmeye çalışan AB'nin önemli karar mekanizmalarından biri olan Almanya'da yapması manidardır. (Radikal.19.02.Pazartesi)

Bu çerçevede, cinsiyet, ırk, azınlık araştırmalarına vurgu yapıp, demokratikleşme adı altında enerji hatlarında yapılan ABD operasyonlarını örtmeye, gizlemeye yönelik sosyo-politik bir kılıf gibi duruyor. Çünkü bu terim, dünya tarihinin alenen yeniden oluşturulmasını, fiziksel dünyanın tarihine ilişkin yeni öncelikler belirlenmesini ifade ediyor. (Bentley,2000:40-41) 1990 sonrasında varlığı su götürmez milliyetçi yapılanmaları yok sayarak, günümüze özgü küresel olmayan sorunları açıklamakta başarısız kalması küresel(tir)menin kısmen hayali, zayıf ve akademik söylemle ABD hükümranlığı ya da tek kutuplu dünya söyleminin kılıfı olduğu aslında net.

O halde sorun; kültürler, düşünceler ve medeniyetler arasındaki farklılıkları temel alan gelenek ile benzerlikleri esas alan uzlaştırmacı denilen gelenek arasındaki çatışmayı çözümlenmekte yatmaktadır. Örneğin dünyanın en önemli enerji bölgelerinde biri olan Ortadoğu'da yaşananları tahlil etmede, niçin Hıristiyanlık öncesi bölge geleneği Batı geleneğinin oluşumundaki etkisinin devre dışı bırakıldığı ve çatışan medeniyetler olarak sunulduğu; farklılıkların nasıl dışlamaya yol açtığı üzerinde durulmamaktadır. Yerel ve bölgesel tarihin tekil ulustan bölgesel anlatım zenginliğine doğru yöneliş olduğunu, bu anlamda bütün tarihlerin yerel bir özellik taşıdığı, bu niteliğiyle de, aynı zamanda dünyanın diğer ucuna dek uzanan küresel bir yönelişin başlangıç noktasını oluşturduğunu, yerel ve genel tarihin iç içe olduğunu unutuyoruz. (Bentley, 2000:41,113; Aslan, 2000:195,202)

Belki de, bilerek bu yapılmaktadır. Küreselleşme, parolaya dönüşen moda bir deyim, sihirli bir sözcük, geçmişi ve geleceğin tüm gizlerini aydınlatan, mutluluğun sırrına dair anahtar bir terim olarak sunulmaktadır. Bu anlamda, küreselleşme, birden sömürgeciliğin yeni keşif kolu olarak bölge halkları için aniden mutsuzluğun nedeni, çatışmanın, ayrışmanın adı olarak da anılabilmektedir. (Zygmunt, 1999:7; Aslan, 2000:195,202) Orta Asya Devletler (Türkistan) Birliği projesinin mimarı Nazarbayev'in bu hususun farkında olması önemlidir: Madem, "küreselleşmeyi reddetmek, kaçınılmaz bir surette durgunluk ve gerginliğe götürüyor, tenkitsiz bir şekilde kabul etmek de, ülkeyi egemenlikten mahrum ediyor, onu yeni sömürgeciliğin hedefi haline getiriyor, kültürel ve milli özdeşliği harap ediyor; o halde, tam da bu yüzden maksimum güvenliği, dünya topluluğuyla maksimum entegre olduğumuz şartları oluşturmalıyız," der. (Yeniçeri, 2005: 17)

Küreselleşme, bir ekonomik bütünlük savıyla ortaya çıkarken, siyasal anlamda mikro milliyetçilik hareketleriyle parçalanmışlığı, yerellik adı altında meşrulaştırmaya çalışan bir söylemdir. Yani küreselleşme bu açıdan yerellikleri biçimlendiren, yeniden inşa eden bir süreç olarak da ortaya çıkar. Yerel dağarcıklarında ırk, millet, etnik köken, sınıf gibi kavramları kullanarak yeni bir "biz" duygusu yaratmaya çalışır. Batı dünyası 18.yy aydınlanma felsefesiyle sömürgesi haline getirdiği bölgeleri kendine benzetmeye çalıştı uzun süre; ama bunun başarılı olmadığını görünce, bugün paradoksal bir şekilde, yeni sömürge hatlarındaki hâkimiyetini pekiştirmek için halkın olduğu yerde, yerel kalması için gerekli çabası küreselleşme adı altında yapıyor.(Gökdemir,2000:205)

Bu çerçevede küresel(tir)me Batılı anlamda bir aydınlanma ve sömürgeci bir ideolojidir artık. Küreselleşme analisti Joseph Stiglitz'e göre, sorun, ekonomik küreselleşmenin siyasal küreselleşmeden hızlı olması, adil ve makul bir şekilde şekillendirecek siyasal yapılarının oluşmamasından kaynaklanıyor. Küreselleşmenin faydadan ziyade zarar getirmesi, özgün kültürleri yıpratması, sermaye devlerince çalışanların sömürülmesi gibi zararların başlıca nedeni ABD'nin adil ticaret anlaşmaları yerine kendi çıkarlarına uyanları imzalaması, IMF'nin dogmatik ve ters tepen yöntemlerinden kaynaklanıyor. AB de bu suretçe yeterli kadar etkili olamadığı gibi, ekonomi ve çevre sorunlarını nasıl çözeceğini tam olarak bilememektedir. (Zaman.22.11.2006)

Küreselleşme, aydınlanma ve teknoloji ilişkilerde yeni bir bağımlılık biçimi oluşturmuştur. Böylece neyin doğru neyin yanlış olduğunu belirleyen nesnel mekanizmalar yok olmaya başlamıştır. Önceki aydınlanma da olduğu gibi doğaya hâkim olma girişimiyle birlikte akıl öznelleştirilmiş, tamamen yönlendirici ve araçsal bir konuma indirgenmiştir. Artık sunulanlar itaatkâr bir öznel akılla kabullenilmeye başlanmış, sorgulanma dönemi bitmiştir. Sunulan verileri belirleyen teknolojiyi kontrol eden; güç ise yeni ideolojinin içeriğidir. Artık küreselleşme, küreselleştirme olmuş, dünya çapında gittikçe girift hale gelen iletişim, politika ve kültürü etkilemeye başlamıştır. Bu küresel kitle kültürü temelde ABD merkezlidir. (Larrain,1995:83,210) Türkistan devletleri için bu politika, daha 1997 yılında Başkan Clinton tarafından "21. yüzyılda ABD'nin stratejik hedefleri" olarak Avrasya bölgesinde bir stratejik bloğun kurulmasına engel olmak şeklinde" açıklanmıştır." Ekonomi merkezli bile olsa, böyle bir entegrasyona Rusya'nın da hoş bakmayacağı açıktır.(Yeniçeri, 2005: 18)

2. Küreselleşme Adı Altında Enerji Hatlarının Kontrolü ve Türkiye'nin Konumu

Enerji hatlarının kontrol edilmesinin meşruiyetini sağlamak için kültürler, medeniyetler arasındaki tarihsel çatışmalara, küreselleşme ve yerelleşme tartışmaları adı altında, göndermeler yapılmaktadır. Hâlbuki Ortadoğu, Orta Asya gibi petrol ve gaz zengini bölgelerin kültür ve medeniyetine dikkat edilirse, insanlara dünyada refah, ahirette felah getiren ilkeleri Hz. Âdem'den itibaren insanlığa sunmuş bütün gelenekleri içeren İslam olduğu görülür. Buradaki zaman ve mekândan kaynaklanan farklılıkların, yerli değerlerin, insanlığın diğer birikimlerine katkılarını oluşturacak bir şekilde okumak ve sosyal adaleti ve paylaşımı önermek yerine yerelliği içe kapanmayıcı ve etnik, dinsel ve dilsel çatışmaları öne çıkarmaktadır küreselleşme.

Türkiye, tarihsel birikimiyle, çatışma yerine uzlaşma ve diyalogu gerçekleştirebilir; zira özellikle 11 Eylül 2001 tarihinden itibaren ortaya çıkan küresel sorunları aşmak için yüzyıllardır sürekli olarak yönü batıya dönük olan millet Türkler, özellikle Türkiye Türkleridir. Temelde enerji hatlarını kontrol altında tutmak için o bölgelerinin halklarının Müslüman olması ve küresel terörizm ile İslam arasında özdeşlik kurulması sorunlarında Türkiye, Batı'nın (elbette Hıristiyanlık ve Musevilğin paylaştığı pratik anlama ile) seküler, Pazar ekonomisini benimseyen "aklı" menfaatlerinin telif edildiği ilk örnek ülkedir. (Margolis:2006.175-176; Uyanık, 1996,2/9)

Küreselleşme sürecinin en ünlü analistlerinden olan Nobel ödüllü Joseph Stiglitz'e göre, Türkiye'nin AB üyeliği bu anlamda önemli bir işleve sahip olacaktır. Zira AB ekonomi ve çevre sorunlarını çözmeden Türkiye'den daha üstün değil. Üstelik Türkiye, teknoloji kullanımı, sermaye yönetimi, ithalata-ihraaat modelleri, yatırım iklimi ve iş piyasası gibi konularda birçok AB üyesinde geri değildir. Türkiye'nin AB üyeliğine ciddi eleştirileri olan Fransa'nın Ankara büyükelçisi Paul Poudade'nin bile gelecek dönemde dünyada çıkabilecek çatışmaların dini nitelikli olacağını, bugünkü Avrupa'nın İslam ülkeleri ile diyalog kurmak istiyorsa bunu sadece Türkiye'nin yapabileceğini söylemesi önemlidir. Kosova, Kabil, Lübnan gibi çatışma alanlarında oldukça işlevsel olmuş ve taraflarca benimsenmiş işler yapmış bulunan Türkiye ile güven sorunu çözümlerse, başta Ortadoğu olmak üzere birçok sorun çözülecektir. (Zaman.22.11.2006)

Bu çerçevede, temellendirmeyi medeniyetler ittifakı projesinin eş başkanı Türkiye Cumhuriyeti Başbakanının olması önemlidir. Akil insanlardan oluşan Yüksek düzey grubunun eş başkanı ise İlahiyat profesörü devlet bakanı Mehmet Aydın hocamdır. Teorik açıdan bu katkıları yapan Türkiye, pratik açıdan İpek Yolu projesini çok boyutlu ve iyi komşuluk üzerine kurulu bir siyasetle yeniden canlandırmaya çalışmaktadır. Bunu gerçekleştirirse, enerji paylaşımının kavga, çatışma yerine uzlaşma unsuru olmasını temin edebilir. Ekonomik küreselleşmenin getirilerini adil paylaşımı için örnek oluşturabilir.

Laik, demokratik, sosyal ve hukuk devleti olan Türkiye'nin güçlü ekonomisi, genç nüfusu, doğal zenginlikleri, stratejik coğrafi konumu ve üstlendiği 21. yüzyılın aydınlık pencerelerinde biridir. Nitekim Başbakanı Erdoğan, 23-24 Kasım 2006 tarihinde İstanbul'da toplanan Dünya Ekonomik

Formu toplantısında bu hususa değinmiş, küreselleşme sürecini doğru okuyabilirsek, bir çok fırsatlar çıkabilir, çünkü bu süreç, ekonomik, siyasi, kültürel gelişmelere ve etkileşmelere yol açmıştır, demiştir. Zaten her yıl dünya ekonomisine yön veren liderleri bir araya getiren Davos zirvesinin ikinci ayağı olan Dünya Ekonomik formunda dört ana başlığa bakacak olursak (Türkiye'nin jeopolitik röle, AB müzakereleri, Türkiye'nin rekabet gücü ve kültürlerarası diyalog) ülkemizin bölgede bir istikrar modeli olduğu ortaya çıkacaktır.

Bu husus, bölgesel çatışmaların giderilmesinde, gerginliklerin azaltılmasında aktif bir rol oynayacak pozisyonda olduğunu göstermektedir. (Zaman.24.11.2006) Aynı tarihlerde yine İstanbul'da yapılan 10. Uluslararası İş Formunda belirtildiği üzere dünyadaki hammadde kaynaklarının %40; enerji kaynaklarının %65'in Müslümanların yaşadıkları bölgelerde olduğuna dikkat edilirse, Türkiye'nin işlevi ve önemi daha da artacaktır. Bu nedenle Türkiye'nin AB üyeliği, medeniyetler ittifakını dünyaya gösterecek güçlü bir mesajda olacaktır. Bunun yolu da, öncelikle Enerji hatlarının kavşak noktasında olması nedeniyle Türk-İslam Medeniyetini İpek yolunu merkeze alarak diriltmesiyle mümkündür

3. İpek Yolu Projesi Bağlamında Türk Medeniyetinin Yeniden Dirilişi

Türk Dili Konuşan Devlet Başkanları 8. Doruk Toplantısında (17.11.2006, Antalya) dil, fikir ve işte birlik sağlanması hususunun devlet başkanlarımız tarafından temellendirilmesi önemlidir. Bu çerçevede Kazakistan Cumhurbaşkanı Nursultan Nazarbayev'in tespitleri bize ışık tutacak niteliktedir: "14. asır önce tek bir dilde konuşuyor ve bir arada yaşıyorduk. Oğuz, Kıpçak ve Karluk isimlerini aldık, dünyanın dört bir yanına dağıldık. Şimdi yeniden birlikteliği sağlayacak adımları atmamız"

Bu husus, yaklaşık yüzyıl önce, "çıkar ortaklığının aynı zamanda kader ortaklığı" anlamına geldiğini söyleyen İsmail Gaspıralı'nın veciz ifadesiyle, dil, fikir ve iş birliğiyle gerçekleşecektir. (Yeniçeri, 2005: 18) Cumhurbaşkanı Sezer'in ifadesiyle, "örtüşen yönlerimizi öne çıkardığımız bir işbirliği" kurarak, akılcı ve gerçekçi değerlendirmelerle ekonomik süreci iyi yönlendirmeliyiz." Bu çerçevede, Türkiye Odalar Birliği öncülüğünde bölgesel ve uluslar arası kuruluşlar çerçevesinde işbirliği temin edilmeli, Türk dili konuşan halkların kültürel mirası adlı bir fon kurulmalı" diyen Nazarbayev, kurucu unsurun Türkiye olduğunu da kabul ediyor. Ona göre, *Türk Tarihindeki Aksakallılar Kurulunun* yeniden canlandırılmasını bu birlikteliğe önemli bir katkı olacaktır. Böylece 21. asrı Atatürk'ün hayalini kurduğu Türk birliği ve gelişme yüzyılına dönüştürebiliriz diyen Nazarbayev'e göre,⁴ bu çerçevede dini, milli ve kültürel birliği meydana getiren önemli bir etkene dönüştüren toplumun bugünkü talebi üzerinde durulmalı; medeniyetler ve dinler arası diyalog çalışmalarıyla, küresel huzur ve barışın sağlanmasına çalışılmalıdır. (18.11.200. Zaman) Bunun gerçekleşmesi ancak, Nazarbayev'e göre, ekonomik entegrasyonu başlatmak, en azından ortak Pazar ve mümkünse ortak para birimine yönelmekle olur. (Yeniçeri, 2005: 16)

Bu zirvenin Sovyetler Birliğinin dağılmasının hemen ardından Cumhurbaşkanı Turgut Özal'ın girişimiyle 30-31 Ekim 1992 tarihinde Ankara'da yapıldığını hatırlarsak, bir medeniyet diriliş projesi olarak İpek Yolu canlandırılma çabasının resmi tarihine de gitmiş oluruz.

3.1. Medeniyet Kavramı

Karahanlılar devletinden itibaren Türkler, dünya çapında medeniyetlerin kurucu unsurları olmuşlardır. Bu nedenle, günümüzde zihinlere işlenmeye çalışıldığı gibi, "Batı Medeniyeti" dünyanın tümünü kapsayan biricik medeniyet değildir. Bu iddia 1789 yılında Ümit Burnunu keşfeden Batılıların Hindistan bölgesini sömürge haline getirmesi, Fransa'nın 1789 yılında Mısır'ı işgaliyle Doğu'nun ve Orta Doğu'nun yeraltı ve yerüstü zenginliklerinin sömürülmesiyle başlayan ve İpek Yolunun devre dışı bırakılmasını gösteren sürecin doğal sonucudur. (Uyanık, 2001:13 vd) Dolayısıyla dünya, Batı ile çok sayıda yaşayan başka medeniyetler arasında bölünmüştür. Bizim bugün yeniden İpek Yolu projesi ve Türk Medeniyetinin Dirilişinden bahsetmemiz bile, Batı dışı tarih ve medeniyet anlayışlarının henüz bitmediğinin göstergesidir. Çünkü medeniyet, anlaşılabilir bir inceleme alanıdır ve belli sayıda değişik halkların farklı eylem alanları arasındaki ortak zemin ve belirli bir toplum ve duygusal ürünün bir temsilcisidir. Bu anlamda aynı medeniyet içinde zaman ve mekân farklılıklarına dair farklı üsluplar, yorumlar olması doğaldır, ama bunlar vahdet içinde kesret misali

⁴ Kazakistan, İç Asya'nın bir çok yönden en stratejik ülkesi olması nedeniyle fırsat ve tehditlere de en açık ülkesidir. Bu yüzden bölgedeki stratejik entegrasyon inisiyatiflerin altında Nazarbayev'in imzası olması doğaldır. Bkz. Yeniçeri, 2005: 11-14

kendi aralarında belirli bir tutarlılığa da sahiptir. Medeniyet, bu bağlamda, tarihin girdiği dinamik biçimlerin aslında ete kemiğe bürünmesidir de denilebilir. (Toynbee, 1978: I/44-47)

Bu tespitler, İpek Yolu Projesinin diriltmesinde gerek Batılı, gerekse Hind-Pakistan ve Orta Doğulu devletlerin İslam medeniyeti adı altında bölgede hükümlerlik kurmalarındaki farklılıkları tespit açısından çok önemlidir. Karahanlılar devletinde olduğu gibi, medeniyetimiz bir toplumun kendiliğinden değişimi sonucunda kendiliğinden olarak doğabilir, özgün ve özgüllüğünü kurabilir. Ya da başka bir medeniyetin etkisinde uydu konumunda olacaktır.

Rus medeniyetinin Doğu Roma İmparatorluğunun uydusu olarak kurulmasına dikkat edersek, uydu medeniyetlerin yıllar sonra bile hala var oluş sorununu aşmadığının göstergesidir. Dolayısıyla bir medeniyetin ortaya çıkışı, salt değişime bağlı değildir, daha eski bir nesilden bir ya da daha fazla medeniyet çözülmesi ve bunlara ait bazı unsurların yeni bir biçime dönüşmesine dikkat etmek gerekir. Akrabalık adını verdiğimiz sosyal ve kültürel süreç budur. (Toynbee, 1978: I/91)

3.2. Medeniyet Oluşturmadaki Üslup Farkları

Medeniyet içindeki üslup farklılığı Türk-İslam Medeniyetinin diğer Müslüman halkların oluşturduğu medeniyetlerden farkını göstermesi açısından önemlidir. Çünkü üslup, kültürel bir çizgidir, aynı zamanda bir seçmeyi gösterir; bu da tıpkı devlet gibi iradeyi gösterir. Sanat eserleri de bu üslup, medeniyet içindeki anlatımlarıdır. (Toynbee, 1978: I/48)

Karakoç'un "her medeniyet, bir duygunun eksininde dönmektedir" sözü bu noktada açıklayıcı olabilir. Ona göre, Mezopotamya medeniyeti ilhamını gökyüzünden aldığı için başat duygu; hayranlıktır. Yunan medeniyeti topraktan aldığı için mitolojilerin uyandırdığı bir duygu kompozisyonu vardır. Hint ve Çin medeniyetleri bunların doğu simetrikleri gibidir, biri Batıda zihin ve hayal üzerinde olan işlem, doğuda insan ve davranışları üzerinde olup bitiyordu. Bu nedenle Çin medeniyetinde çok incelmış bir erotizm ve zarafet biçimini almış bir yaşama akışı Hind medeniyetinde ise sürekli olarak varoluş kıvılcıklarını sembolik bir çalkantıya indirgeyen mistik veya metafizik bağlantı duygusu göze çarpmaktadır. Günümüzde Batı medeniyeti Rönesans ilhamını eski Yunan duyarlılığından almıştır ama buna Roma'nın, tabiata, dünyaya, evrene hâkim olma duygusunu ilave etmiştir. İslam medeniyetinin ilham kaynağı vahiydir. Burada belli bir duygunun diğer duyguları körleştirmesine engel olmak için insanın doğuştan getirdiği bütün duygularını, insanı Tanrı önünde ulaşılabilecek en üstün seviyeye vardırarak şekilde birbiriyle bağdaştırarak geliştirmenin tarz ve usullerini yapısında taşıyan bir medeniyettir. Durum böyle olunca, insan fıtratı, vahiy, evren ve ülkü, din ve dünya, bu uyumu sağlamak için baştan beri birbirine uygun bir yapıda geliştirilmiştir. Başkalarını ezme, sömürme, büyük bir zülüm olarak görülmüştür. (Karakoç, 1977: 34, 62-66) Niyazi Yıldırım Gençosmanoğlu'un "Destanlarla Uyanmak" şiirinde belirtildiği üzere;

"Tanrı buyruğudur Oğuz Nesline-Hakkı yeryüzünde feza eylemek."

Müslim, gayr-i Müslim tebaamızı-adaletle dizip hiza eylemek.

Hem de alıp yerden mazlum ahını, Zulmün ensesinde boza eylemek"

Yoktur töremizde, hem dinimizde-Canlı bir nesneye eza eylemek"(Çetin, 1991:I/495)

Eğer bizler, tarihsel sürecimizi, kültürümüzü, medeniyetimizi ve bunları oluşturan temel unsurları hatırlarsak, sosyal ve kültürel sürecimizi yeniden okuyabilirsek, Oğuz Kaan destanında belirtilen ve bizleri ayakta tutacak olan birlikteliğimizi, özgüvenimizi yeniden kurabiliriz.

Bu husus çok önemli, zira medeniyetlerin çöküşünün temel nedeni, toplumun kendi kendini belirleme gücünü kaybetmesine yol açan bir uyum yoksunluğu olduğu hususunu gözden kaçırmaz. (Toynbee, 1978: I/243) Türk topluluklarını, devletlerini bir üst kültür ve medeniyet çerçevesinde yeniden birleştirmek, İpek Yolu Projesinde mümkün olabilir, bunun için kargaşa ve kaos dönemlerindeki sert ayrılıklar ve yıkıcı muhalefetler yerini uzun süreli barışa bırakmalıdır. Çünkü kargaşa ve medeniyetler arası çatışma tezleri, hiçbir verimli temasa imkân bırakmaz. (Toynbee, 1978:I/314)

Bu anlamda, bize Doğu geleneği ancak yardımcı olabilir, zira Batı, parçalayabiliyor, ama dengeleyemiyor, birleştiremiyor. İç tarihine baktığımız zaman Roma imparatorluğunun çöküşünden (15 yy) bu yana politik açıdan parçalanmışlığı devam ediyor, AB belki bunun giderilme çabası olarak da görülebilir. Ama dini birlikteliğin olmadığı kesin, oysa insanlığın siyasi ve manevi dünya birliğinin kurulması gerekir. Batının teknik ve teknolojik ustalığı, nükleer silahı, doğal enerji kaynakların tüketilmesine yönelik olduğu için insanlığın kendi kendini yok etmesini de getirecektir. Bu nedenle, alternatif siyasi üst birliktelikler kurulmalıdır. (Toynbee, 1978:II/469)

Batılı olmayan bir halk, modern dinamiklerle geleneksel denge arasında bir sentez oluşturabilir, evet, insanlığın birliğe ihtiyacı var; ama egemen olan birlik içinde belli bir çeşitlilik olması dengeyi bozmadıkça, tersine kültürler daha da zenginleşebilir. Medeniyetler arasında çatışma yerine uzlaşma ve temaslar pekiştirilebilir. Hatta yaşayan bir medeniyet ölü bir medeniyet ile temasa geçebilir, bunu canlandırıp yeniden doğuşa (Rönesans) ulaştırabilir. Buradaki yeniden dirilişten kasıt, İtalya'daki Helenizm Rönesansı'na değildir, yok olan bir kültürün ya da yaşayan bir kültürün tarihe gömülmüş bir evresinin yeniden doğuşunu ifade eder. Burada Rönesans, yeniden diriliş, bir çeşit yüzleşmedir. Yaşayan bir uygarlığın kendi geçmişinin kapanmacı bir evresiyle bir yüzleşme ve yeniden diriliştir. (Toynbee,1978:II/482) Bu tespitleri Türk tarihi açısından mümkün kılmak için öncelikle dildeki birliği sağlamak gerekir.

3.2.1. Dilde Birlik

İlk öncülümüz, Türk teriminin aynı soydan gelen kavimlerin konuştukları dilden hareketle milli bir isim olarak sunulmasıdır. Nitekim Araplar VII-VIII asırlarda savaştıkları birçok kavimin aynı dili konuştuğunu görüp, hepsine Türk demişlerdir. Daha sonra İslamiyeti kabul eden bütün boylara Türk-men denilmesinin nedeni budur. Önce dil birliği, ardından din birliği Türk kimliğinin oluşmasında ve sürdürülmesinde temel unsur olmuştur. Aksi takdirde Tabgaçların Budizme geçerek Çinleşmesi, Tuna Bulgarlarının Hıristiyanlaşarak Slavlaşması gibi durumlar ortaya çıkabilir. (TA, 2002: I-312,660-661)

Bedensel/ontolojik olarak Türkiye-Türkistan hattını kurmak yetmiyor, epistemolojik olarak aynı babanın çocuklarının şive ve lehçe farklılıklarının bir farklı dil gibi algılanmasının geri planında İpek yolu projesinin yok edilmesi gayretini görebiliriz. Çünkü Orhun Anıtlarında yazıldığı gibi, kadim zamanlardan bu yana, Türk boylarını, çeşitli hilelerle, tatlı sözler, güzel yüzlerle kandırılmışlar, kardeşi, kardeşe, oğlu babaya düşman etmeye çalışmışlardır. Böylece ulusları bölüp parçalayıp, tutsak etmeyi başarıyorlardı. Zamanında Çinlilere 50 yıl, günümüzde ise Ruslara 80 yıl süren özgürlük ve egemenlikten yoksun olarak yaşadık. Kültürün'ün belirttiği üzere, bu kendi öz benliğimizden uzaklaşıp, düşmanla dönük yaşadığımız için oldu. Eğer Bilge Kaan anıtında denildiği gibi, (dil, fikir ve iş) birliğini sağlayabilirsek, özgür ve zengin olabiliriz.(Meram,1968,16-17,22,32-33)

Bu nedenle, "Türkçe konuşan Ülkelerin Cumhurbaşkanı"nın her yıl yaptığı toplantıda hala bariz bir şekilde görülen anlaşma dili olarak "Rusça"nın ikinci dil konumuna düşürmek gereklidir. Buradan gittikten sonra, sürekli olarak gençlere, bir yabancı dil öğrenecekseniz ve Türkistan -Türkiye koordinasyonuna dair bir projeniz varsa, kesinlikle Rusça'yı tercih edin diye tavsiyemin temelinde bu var. Evet, bu bölgede Rusça'ya ihtiyaç var, ama ikinci ve yabancı dil olarak var, ana dil, kesinlikle bir olmalıdır. Çarlık döneminde başlayan Sovyetler Birliği döneminde iyice pekiştirilen boyları farklı dil ve etnisiteye ait gibi gösteren, böl, parçala ve yönet uygulamasının kademeli olarak giderilecek; "Türk topluluklarındaki gençler, birbirlerini daha yakından tanıdıktan, birbirlerini lehçelerini öğrendikten, ortak paydalar yeniden keşfedilecek ve bu da tekrar yeniden bir bilinçlenmeye götürecektir."

Kazakistan'daki Ahmet Yesevi Kırgızistan'ın Başkenti Bişkek'de Manas Üniversiteleri, Celal-Abad şehrinde Kommersiyal Enstitüsü'ne bağlı olarak faaliyet gösteren Celalabad Türk Dünyası İşletme Fakültesi, bütün Türk topluluklarından gençlerin bir araya gelerek eğitim aldığı örnek kuruluşlar. Buralardaki eğitimlerle, lehçe farklılıkları en aza indirilirse, Türkçe, İngilizce ve Çince den sonra en çok konuşulan dil olacaktır. Özellikle Çincenin gerek alfabe; gerekse coğrafi alanla sınırlı olması aslında etkisini azaltıyor, İngilizce ise gücünü emperyalizmden aldığı düşünürsek, Oğuz Kaan'ın çocuklarının dünyanın üçüncü büyük diline sahip olmamaları için hiçbir engel kalmıyor.

3.2.2. Fikirde Birlik

Türkiye-Türkistan hattını yurtlaştırmamızın temelini oluşturan fikir, temelde İslamiyettir. Orta Asya'dan başlayan göç tarihini bir nevi toplumsallaşma süreci olarak tahlil ettiğimiz zaman; İbn Haldun'dan hareketle, "dayanışma duygusu", "sosyal bağlılık" ve "sosyo-politik kimlik" olarak tanımladığımız asabiyet ve aidiyetimi belirlemede en önemli unsurun dil, din ve ırk olduğunu gözlemledik. Zaten Oğuz Kaan'ın çocukları, atayurtlarında savaş halindeydiler, galip gelen yurtlarında oturur, mağlup olanlar ise Maverünnehr taraflarına giderlerdi. Araplar aynı dili konuşan birçok oğuz boyuyla savaşmışlar; bunların hepsine Türke benzer (Türk manend) demişlerdir. 10. asırda Müslüman olmaya başlayan Oğuzlara 11 yüzyıldan itibaren Türkmen denilmiş; bu nitelendirme, gayr-i müslim Türklerden ayırt etmenin ölçütü olmuştur. (Ögel,1989:227-230, 264; Sümer, 1999: 2-3, 20; TA, I/312,337;II/300-303;845-847)

Önce, nesep/soy unsuru olarak Türk/men; sebep unsuru olarak İslamiyet, aidiyetimizin temel unsurları olmuştur artık. Bunların inanç ve ruhun epistemolojik açıdan nasıl oluştuğunu, burada yaşanan en ufak bir kırılmanın bile nasıl değerlerine yabancılaşmaya, kimlik değişim ve dönüşümüne yol açtığını, Bulgar ve Macar Türklerinde gözlemlemek mümkündür.

Selçuklu ve Osmanlı devletleriyle birlikte hem Asya'nın; hem de İslam dünyasının hâkimi olan Oğuzlar ile birlikte Müslüman ile Türk kavramının özdeş hale gelmesinin temelinde, Nizam-ı alem davası, din, devlet, mülk (vatan) ve millet gibi dört mukaddes unsur yatmaktadır. Medeniyetin ilhamını vahiyden aldığı için milli, dini ve inansı duyguların ahenkli bir terkiibini kuran Türkler, bir dünya nizamı davasına bağlanırken, bu ilkeler çerçevesinde Allah'ın cihan hakimiyetini kendilerine emanet ettiklerini inaniyorlardı. Bu bağlamda, emanete saygı göstermek, bir hanedan, bir sınıf veya bir milletin değil, hüküm sürdükleri bütün kavim ve dinlerin hamisi olduklarını düşünüyorlardı. Bu nedenle Türk imparatorluklarında milliyet, din, sınıf tezat ve mücadelelerine rastlanmamış; adalet ve ahenk hüküm sürmüştür. Türk Cihan hakimiyeti ve nizamının milletler arası bir mahiyet alması, İslami ve inansı esaslar dâhilinde tekamülüyle mümkün olmuştur.(Turan,1999:X-XV; Sümer, 1999: 40)

Türkleri diğer milletlerden farklı kılan, göç ettikleri mekânları yurtlaştıran zihniyetin temel unsuru budur. Orta Asya'dan getirdiği nesep/Türk özelliklerine, insanı Tanrı'nın bir emaneti olarak görüp, bir kişiye yapılan haksızlığın bütün insanlığa yapılmış olacağına idrakinde olan sebep/Din asabiyeti ile birleşince ortaya bu ruh/zihniyet çıkmıştır. İnsanın var oluş amaçlarına ters faaliyetlerde bulunulması durumunda zulüm ortaya çıkar ilkesini şiar edinmenin doğal sonucudur bu. Artık insan korunması gereken en değerli varlık, toplumlar ise Allah'ın iyilik ve güzellikte yarışması için farklı dillerde yarattığı "İbrahimi Milletler" olarak görülmektedir. Bu bakış açısıyla; Türkler; Hz. Adem'den Peygamberimize kadar her kavme aynı temel inançlar (Tevhid, Nübüvvet ve Mead) gönderildiğini, uygulamalarındaki farklılıkları farkına varıp, aykırılığa dönüştürmeden farklı, dil, din ve ırkları bir arada yıllarca barış ve huzur içinde tutmuştur. *Kanaatimce, uzun yıllar Türk ve Müslüman özleştirilmesinin nedeni de budur* (Uyanık, 2006b:36-38)

3.2.3. İşte Birlik: Ekonomi-Politik Bir Proje Olarak İpek Yolu'nun Yeniden Canlandırılması

17 Kasım 2006 tarihinde Antalya 'da toplanan Türk Dili Konuşan Devlet Başkanları 8. Doruk Toplantısında bu hususu Kazakistan Cumhurbaşkanı Nursultan Nazarbayev somut bir öneri olarak İpek yolunun yeniden canlandırılmasına hız kazandırılmasını istemiştir. (18.11.200. Zaman) Bu talep, Bumin Kaan'ın küçük kardeşi İstemi Kağan (552-576) itibaren Türklerin genişleme ve yayılmasını ipek yolunu merkeze alarak doğudan batıya çevirmesinin güncellenmesidir.

Duralı hocamın tespitine göre, Türkleri ana yurtlarından koparıp ülkelerini batısına yönelten husus, salt siyasi kargaşalar olmayıp, iktisadi kaygılar; yani İpek Yolundan pay kapma mücadelesidir. Asya'nın kuzeydoğundan ortaları ile batısına intikal eden Türklerin gerek hedef gerekse etkilendikleri medeniyet ise Çin'den İran'a kaymıştır. Türkler, İran'ı devre dışı bırakarak Çin ile önce Doğu Roma, ardından Bizans arasındaki ticaretin aracı olmayı hedeflemişlerdir. Bu ticaret, Avrasya medeniyet ekseninin iki ucu arasındaki mal, tavır, hüner, zanaat, fikir ile zihniyet değiş tokuşudur.

Bu çerçevede Türkler, İran medeniyetinin Seyhun ile Ceyhun (Maveraünnehir) ötelerinin merkezi ülkesi Soğdiana'yı fethederek, burayı yurt edinip, Türkistan demişlerdir. (TA, 2002: I/337) Bu tespitlere dikkat ettiğimiz zaman ekonomi politik açıdan tarihsel olarak ve güncellenen politika arasında fazla değişiklik yoktur, hala aynı güçler, ipek yolu pastasından pay kapmaya çalışmaktadır.

3.2.3.1. Günümüzün Enerji Koridoru: İpek Yolu

Tarihi ipek yolu, bugün enerji hattına dönüşmüş durumdadır. Türkiye, Türkistan hattının denize ve dünyaya açılan tek kapısı olarak bu hattın uç noktasında yeniden ve ayrıca önem kazanmıştır. Nitekim Bakü-Ceyhan hattını uluslar arası bir şirketler birliği (konsorsiyum) ile açarak, bölgede her zaman var olduğunu gösterdi. Ceyhan ve Samsun bu anlamda stratejik yerler haline geldi.

Azerbaycan ile Şahdeniz Doğal gaz projesi anlaşması yaparak, Gürcistan üzerinden Türkiye'ye getirmek için anlaşma yaptı. Özellikle bu proje gerçekleşirse Türkiye, Rusya'dan aldığı fiyatın yarısına gaz alabilecek, bunun bir kısmını Yunanistan'a satacak. Buna karşılık Rusya, hem bu projelerin bazılarının içinde yer alıp, hem de Bulgaristan ile birlikte Ortodoks merkezli alternatif arayışlar içindedir. Son tahlilde, Rusya'nın da batılı bir devlet olduğunu (Karakoç,1977: 43) düşündüğümüz zaman, ekonomi-politik projelerde dini paralellikler önem kazanıyor. Bir enerji devi olan Rusya, Türkiye'nin Azerbaycan ile yaptığı anlaşmadan rahatsız, Bakü'ye baskı yapıyor. Rusya ile

ortak projelerden ABD rahatsız, Türkiye'yi Kongre'den Ermeni tasarısını geçirmekle üstü örtük bir şekilde tehdit ediyor. (Zaman; 19.Kasım.2006; Uyanık, 2006:14.)

ABD ve AB'nin de bu enerji koridoruna yönelik politikalarına karşı Türkiye 1992 yılında, Yunanistan, Arnavutluk, Ermenistan, Azerbaycan, Bulgaristan, Moldova, Romanya, Rusya, Sırbistan-Karadağ ve Ukrayna ile birlikte Karadeniz Ekonomik İşbirliği (KEİ) kurarak, İpek Yolunun Batı'ya ulaşım merkezini de organize etmeye çalıştı.⁵ Bu çerçevede, Türk Hava Yolları, dünyanın en büyük hava yolu birliği olan Star Alliance ile ittifak yaparak, İstanbul'u hava ulaşımının ipek yolu haline getirdi. (10.12.2006. Pazar, Zaman)

Bunlara ilaveten Türkiye, Bulgaristan, Macaristan ve Romanya tarafından yürütülen Nabucco boru hattı projesi de stratejik bir önem taşımaktadır. İran; Türkiye-Avusturya hattını birbirine bağlayan bu projeye katılmak istiyor. İran Dış İşleri Bakanı Manuđer Mutteki'nin bu bağlamda bahsettiği üzere "Zengin tarihi, ekonomisi, konumu ile Türkiye'nin AB'ye destek olacak potansiyele sahiptir." Bu nedenle olsa gerek, "AB, Türkiye'yi kabul eder mi? sorusunun tersine çevrilmedir" demesinden anlaşıldığı üzere; Türkiye'nin AB üyeliğine kabul edilmesinde sadece doğal gaz üreticilerinin büyük kısmına komşu olmak ve güvenli bir enerji koridoru kurması değil, aynı zamanda ve daha önemlisi stratejik konumudur.

Özellikle Batı'nın askeri kolu olan NATO da bile Rusya'nın enerji alanında son yıllarda kazandığı ağırlık ve nüfuz, onun bir kartel olmaya doğru gittiğini gösterdiği endişesindedir. Bunun ne derecede gerçekleşeceği sorunlu; ama Rusya siyasetinin esas mihverinin açık denizlere çıkmak olduğu her zaman siyasi coğrafyacılarca bilinen bir husus olunca, her durumda önlem alınması gerektiği de bir gerçektir. (Göney, 1993: 143) Nitekim en azından bir doğalgaz şirketler birliği ya da ittifakı kurulabileceği üzerinde durulmaktadır; böyle bir girişimin Türkiye'yi devre dışı bırakarak yapılamayacağı da ortadır. (Zaman.25.11.2006; 05.12,2006)

Özellikle yaklaşık bir buçuk milyar nüfusa sahip ve hızla büyüyen ekonomisiyle Çin'in doğalgaz, kömür, altın, bakır açısından zengin olan bölgeye hâkim olmak için Gwader liman kentine büyük yatırımlar yapması, İran ve Hindistan üzerinden Batı'ya ulaşmaya çalışmasını düşündüğümüz zaman Türkiye'nin projelerinin önemi bir kez daha anlaşılır. Bunlara ilaveten bir Türk eli olan Kerkük'ün gaz ve petrol zenginliğiyle Irak ve Türkiye'nin hakimiyetinden kurtarılıp bağımsız bir Kürdistan projesinin işlevsel kılınması, ayrıca Pakistan-Hindistan bölgesinde kurulacak bir Belucistan ile hem Ortadoğu, hem de Güney Asya'da alternatif enerji kontrol birimleri kurulmak istendiğini düşünürsek, küreselleşmenin gerçekten dünyanın siyasi ve enerji açısından yeniden yapılandırılmasının adı olduğu ortaya çıkar. (Fraser, 2006:20)

3.2.3.2. İpek Yolunun Demir Ağlarla Döşenmesi

Bakü-Tiflis-Ceyhan Petrol Boru hattı, Bakü-Tiflis-Erzurum Doğalgaz Boru Hattına birde Baku-Tiflis Kars Demiryolu Hattı projesi, kesintisiz ve en güvenilir hat olarak ilave edilince, Doğu'nun zengin kaynaklarını Batı'ya ulaştıran dünyanın en eski ticaret güzergahı olan İpek yolu demir ağlarla da yeniden hayat bulacaktır.

Doğu'da Çin Halk Cumhuriyeti ve Kazakistan demiryolu hatları ile Batı Boğaz geçişi Marmaray demiryolu tüneli üzerinden Avrupa demiryolu ağı ile irtibatlandırılacak olan bu hat 2010 yılı itibarıyla Asya ile Avrupa arasında kesintisiz, güvenilir hızlı, kargo ve yolcu taşımacılığını gerçekleştirecek. 13 yıldır üzerinde çalışılan hattın imza törenine hareket etmeden yaptığı basın toplantısında (07.02.2007) Başbakan Erdoğan'ın İpek yolunun canlandırılmasının en önemli bileşeninin bu demiryolu olduğunu söylemesi, Türkiye'nin bu hatta ne kadar önem verdiğinin göstergesidir.

Ağustos 2007 de temeli atılacak ve en geç üç yıl içerisinde biririlecek olan bu hatla, Doğuda Hazar üzerinden Çin ile Kazakistan'ın Aktau Limanı arasında inşa edilecek demiryolu hattıyla birleşecek. Böylece Bakü-Hazar-Türkmenbaşı-Almatı-Çin güzergahı daha hızlı ve kısa olacaktır. ABD'nin karşı çıktığı bu projeye Çin ve Kazakistan büyük destek veriyor, ilk yıl 4.5 milyon; sonraki yıllar için ise 10 milyon ton yük garantisi veriliyor. Projeye Gürcistan devlet başkanı Mihail

⁵ Genel Sekreterliği İstanbul'da bulunan teşkilatın birinci sekreterliği daimi olarak Türkiye'ye ait, Büyükelçi Murat Sungar tarafından yürütülmektedir. 1.05.2007 tarihinde dönem başkanlığını altı aylığına Türkiye üstlenecek. Şimdiye kadar, siyasi sorunlara girmeyelim derken, kuruluşun atıl hale dönüştüğünü vurgulayan Sungar, ABD ve Rusya'nın etkinlikleri karşısında yeniden düzenlenmesi gerektiği kanaatinde. Zaman.29.Ekim.2006. Pazar

Saakaşvili ve Azerbaycan devlet başkanı İlham Aliyev de imza koyacak. Bölge ülkeleri arasında bu ve benzeri projeler Güney Kafkasya'da barış, istikrar ve işbirliğine dayalı ortak refahın paylaşımı ve artışına hizmet edecektir. (Zaman.08.02.07.Perşembe, 8)

Sonuç

Ön Asya ve İç Asya irtibatını tarihsel ipek yolu hattını yeni enerji koridoru olarak kurulması demek, Türk Medeniyetinin yeniden dirilişini gerçekleştirmektir. Bu, aynı zamanda Ortadoğu enerji merkezlerindeki çatışmaların giderilmesinde öncü rol oynayabilir. Zira Türkiye, liberal ekonomiyi benimseyen, laik, demokratik, sosyal bir hukuk devleti olarak, bu anlamda örnek ve öncü bir konumdadır. Özellikle Turgut Özal'ın döneminden itibaren artan teknoloji kullanımı, genç nüfusu, doğal zenginlikleri, stratejik konumu, sermaye yönetimi, ithalata-ihraçtaat modelleri, yatırım iklimi ve iş piyasası gibi konularda dünya devleti olma yolundadır.

Dünyadaki hammadde kaynaklarının %40; enerji kaynaklarının %65'in Müslümanların yaşadıkları bölgelerde ve küreselleşmenin enerji merkezlerini kontrol için medeniyetler ve dinler arası çatışma tezi ile birlikte yürütüldüğüne dikkat edilirse, "Medeniyetler İttifakı" projesinin eş başkanlığını, İslam dünyasında tek laik, demokratik, sosyal, hukuk devleti olan Türkiye Cumhuriyeti Başbakanının üstlenmesinin yaptırımını daha büyük olacaktır.

Bu nedenle enerji hatlarının kavşak noktasında olan Türkiye'nin nesep ve sebep birliği olan diğer Türk devletleriyle, sebep bağı olan Müslüman ülkelerle enerjinin adil dağıtımını sağlayan ekonomik birlikleri kurup yönlendirmesi potansiyeline sahip bir birikime sahip olduğu gerçeği ve güvenini hiç kaybetmemeliyiz.

Kaynakça:

Atalay, İbrahim, (2002) "Türk Dünyasının Coğrafyası, Türkler Ansiklopedisi, Ankara, , c.1. Yeni Türkiye Yayınları

Aslan, B (2000):"Yerel Tarihin Tanımı, Gelişimi ve Değeri" Küreselleşme ve Tarih Yazımı, Yeni Yaklaşımlar: Küreselleşme ve Yerelleşme. Tarih Vakfı yay. İstanbul.

Ağaoğulları,Mehmet Ali, Eski Yunan'da Siyaset Felsefesi, Ankara.1989

Baykara, Tuncer, (2002)) Türklüğün En Eski Zamanları, Türkler Ansiklopedisi, cilt.1 Yeni Türkiye Yayını, Ankara

Bentley,Michael, (2000):Küreselleşme ve Tarih Yazımı, Yeni Yaklaşımlar: Küreselleşme ve Yerelleşme. Tarih Vakfı yay. İstanbul.

Buryakov Yuriy F, (2002): "Eski ve Orta Çağ Dönemlerinde Büyük İpek Yolu Üzerindeki Orta Asya Türkleri", Türkler Ansiklopedisi, Yeni Türkiye Yayını, cilt.III, Ankara

Çetin, Mehmet; 1991;Türk Şiir Antolojisi, Birleşik yay. Ankara

Duralı, Teoman, (2002); Toplum-Devlet Ülküsü Olarak Tarihte Türklüğün Oluşması, Türkler Ansiklopedisi, cilt.1Yeni Türkiye Yayını, Ankara

İlhan, Suat, Jeopolitik Duyarlılık, TTK.Ankara. 1989

Kafesoğlu, İbrahim; (2002) "Tarihte Türk Adı" Türkler Ansiklopedisi, Yeni Türkiye Yayını, cilt.I, Ankara

Karakoç, Sezai, (1977), Çağ ve İlham I, İstanbul.

Koca, Salim; (2002). Türklerin Soy Kütüğü, Türkler Ansiklopedisi, Yeni Türkiye Yayını, cilt.1, Ankara

Larrain,Jorge; 1995 İdeoloji ve Kültürel Kimlik, çev. N.N.Domaniç, Sarmal yay. İstanbul.

Margolis, Joseph. 2006, 11 Eylül Sonrası ahlak Felsefesi. Ankara.

Meram, Ali Kemal; (1968) İlk Türk Devleti ve Yazılı Türk Anıtları, İstanbul

Rahmeti, G.R ve Bang. W. (1970) Oğuz Kaan Destanı, MEB;İstanbul.

Stavisky, (2002):"İpek Yolu ve İnsanlık Tarihindeki Önemi" Türkler Ansiklopedisi, Yeni Türkiye Yayını, cilt.III, Ankara

Toynbee,Arnold; (1978):Tarih Bilinci (A Study of History) Bates yay. İstanbul.

Turan, Gündüz, (2002), Oğuzlar/Türkmenler, Türkler Ansiklopedisi, Yeni Türkiye Yayını, cilt.2, Ankara

Jenkins, Keith,(1997) Tarihi Yeniden Düşünmek, çev. Bahadır S.Şener, Dost yay. Ankara.

Gilson, Etienne,(1986) Tanrı ve Felsefe, çev.M.aydın. İzmir

Gökdemir, Oktay, (2000) "Küresel Bağlamda Türkiye'de Cumhuriyet Tarihi Yazıcılığının Sorunları, Küreselleşme ve Tarih Yazımı, Yeni Yaklaşımlar: Küreselleşme ve Yerelleşme. Tarih Vakfı yay. İstanbul

Göney, Süha(1993) Siyasi Coğrafya, İstanbul

Turan, Osman, (1999)*Türk Cihan Hakimiyeti Mefkuresi Tarihi*, İstanbul. 12. baskı

----- (2002), *Türk Cihan Hakimiyeti Mefkuresi*, Türkler Ansiklopedisi, Ankara, c.2.

Özey, Ramazan, (2002); Tarihte Türk Devletleri ve Hakimiyet Alanları, Türkler Ansiklopedisi, cilt.1 Yeni Türkiye Yayını, Ankara

Sümer, Faruk; 1999: Oğuzlar, (Türkmenler), Tarihleri, Boy Teşkilatı, destanları. Türk Dünyası Araştırma Vakfı. 5.Baskı. İstanbul

----- (2002): Oğuzlar, Türkler Ansiklopedisi, Yeni Türkiye Yayını, cilt.2, Ankara.

Uyanık, Mevlüt (2001):Bilginin İslamileştirilmesi ve Çağdaş İslam Düşüncesi, Ankara.

----- (2006) 11 Eylül 2001: Enerji Savaşları Yüzyılının Başlangıç Tarihi. Corum Hakimiyet,11.09.2006

----- (2006b) İnanç, Ruh ve Aidiyet Eksenine Göç: Diyanet Aylık dergi. Sayı.186.

----- (1996)*Medeniyetler Arası Diyalogda Modern Türkiye'nin Konumu ve Önemi*, Yeni Türkiye, cilt 2; sayı.9,

Fraser G.Cora: (2006) Böl ve Yönet"te Yeni Hedef İran ve Türkiye mi? Zaman.29.10.2006.Pazar

Yeniçeri, 2005: "Orta Asa Devletleri Birliği'nin Anlamı, Gereği ve Geleceği" Türk Yurdu, c.25, sy.214, Haziran.

Zygmunt, Bauman, (1999) Küreselleşme, Toplumsal Sonuçları, çev. A.Yılmaz. İstanbul.

HOW CHINA ISLAMIC NATIONAL SALVATION FEDERATION PROTECTED HUI MINORITY'S INTERESTS DURING WWII

---Taking Central China's Henan Province as an Example

WAN Lei, PhD, Associate Professor, Fatih University
Also a member of the China National Hui Minority Studies Society
Email: xwanlei@hotmail.com

1, China Islamic National Salvation Federation

The national Hui alliance during the WWII, initially called "China Huimin Anti-Japanese and National Salvation Association" was established in December of 1937 in Zhengzhou, Henan province mainly by two Hui elites from Hebei province, Shi Zizhou and Wang Jingzhai. At the time, Chinese President Chiang Kai-shek entrusted General Bai Chongxi, the top-ranking Hui official in the National Government during WWII, to be in charge of the national Hui affairs. Bai instructed that this Association move to Wuhan in the spring of 1938. By May of the same year, they changed the title to "China Huimin National Salvation Federation" and extended its internal executive body. Bai Chongxi acted as the general director,¹ Sun Shengwu and Tang Kesan and other Hui elites, all together eleven in total, joined the Federation and became vice directors; so it became a semi-governmental federation and relied on appropriation from the national government budget. It started publishing a bulletin, the *Weekly Bulletin of China Huimin Salvation Association* (herein after abbreviated as "*Weekly Bulletin*") from No. 1 (October 1938) to No. 37 (September 1939), the *Bulletin of China Huijiao National Salvation Federation* (herein abbreviated as "*Huijiao Bulletin*") from Vol. I, Issue 1 (Oct. 1939) to Vol. II, Issue 12 (Oct. 1, 1940), and the *Report of China Huijiao National Salvation Federation* (hereinafter abbreviated as "*Huijiao Report*") from Vol. 3, Issue 1 (November 1940) to Vol. VIII, Issue 2 (October 1948).

It announced that all other Hui associations or organizations should merge with it and

¹ See "New Mohammedan Chief" in *The North-China Herald*, January 22 (Shanghai: 1938), p. 482.

Also, "China Huijiao National Salvation Federation Moving to Chongqing and Setting up Branches" in *Huimin Yanlun (Huimin's Voice Semimonthly)*, Vol. 1, Issue 10 (Hankou: 1939). See Li Xinghua and Feng Jinyuan, ed, *Selected Data on the Islamic History in China, 1911-1949*. Yinchuan: Ningxia renmin, 1985, p. 1679.

Also, Ma Tianying, "The Past and Present of China Islamic Association" in Ma Tianying, ed, *Islamic Light*, Kuala Lumpur: Issue 39 (September 1972), p. 2.

No material provides the exact date of the foundation of the Islamic Federation. *Yue Hwa (Moon Shinning)* Vol. 10, Issue 7 reported the foundation news on Jun 5, 1938 in Guilin, and the previous issue of *Yue Hwa* was May 15. Popularly the foundation date was written as "May 1938". Cf, "The National Salvation Federation Was Formally Established" in *Yue Hwa*, Vol. 10, Issue 7 (Guilin: June 5, 1938), p.16.

become branch members and the order became authoritative. The Hui national organization began with this federation; the Hui had never before possessed a national institution that guided all the Hui across the entire country since their ancestors immigrated into China. In October 1939, the Federation was moved to Chongqing, the war-capital, and its title was changed to "China Huijiao National Salvation Federation". In 1946, it was renamed "China's Huijiao Association" and was moved to Nanjing. In 1949, it was moved, once more, to Taipei, Taiwan where it was located until the present.²

The Islamic Federation set up branches in all provinces, cities, counties and towns. The main contributions of the Federation were: to publicize the cruelties of the Japanese invasion and the news of the anti-Japanese battles in its bulletin;³ to organize Hui youth corps, battlefield service teams, service teams for victims of air-raids, women service work, and the like for the wounded soldiers and refugees;⁴ to transport military supplies;⁵ and to establish local Hui forces to fight against the Japanese; etc.⁶ The Federation also established Islamic Cultural Research Society, endeavouring to academic studies.⁷ Bai Chongxi called up the Hui to strengthen their natural relations with the world's Muslims,⁸ thus another notable contribution was that the Federation sponsored the Hui international diplomacy with Islamic countries.⁹ Apart from these, the Federation made many efforts to promote Hui education, to secure Hui livelihood by creating every possible method of assistance, and to protect Hui interests in army service, in

² The evolution of this Federation after its foundation may see Ma Tianying, "The Past and Present of China Islamic Association" in Ma Tinying, ed, *Islamic Light*, Kuala Lumpur: Issue 39 (September 1972), p. 2.

³ Eg, "Huimin jiuguo xiehui fabiao gao xibei jiangling wen" (A Public Letter from the Huimin National Salvation Federation to the Northwest Military Generals), *Xinhua Daily*, February 23, 1938. See Da Zhenyi, ed. *Historical Data on the Hubei Huizu*. *ibid.*, pp.218-19.

⁴ Eg, "Huimin zhandi fuwu tuan fu Yu xuanchuan kang ri" (The Huimin Battlefront Service Team Going to Henan for Publicity of Resisting the Japanese) in *Xinhua Daily*, June 24, 1938. See Da Zhenyi, *Historical Data on the Hubei Huizu*, *ibid.*, p.198.

"Hui qing fuwu tuan gongzuo jin kuang" (Recent Work of the Huimin Youth Corps) in *Huijiao Report*, Vol. 1, Issue 10 (June 1940), pp.36-37.

⁵ Eg, in 1942, Yunnan Islamic Federation Branch organized the Hui to transport military goods with more than 1,000 manful-carts, 10,000 horses in half-year's time. See "Western Yunnan Hui's Participation in Transportation" in *Huijiao Report*, Vol. 5, 1, Issue 10 (March 1, 1943), pp.36-37.

⁶ See Wan Lei, *The Hui and the Republican Revolution, 1911-1949*. Unpublished PhD thesis, University of Malaya, Kuala Lumpur, 2009). Chapter 6 of the Thesis, "Hui Anti-Japanese War".

⁷ "The Executive Staff of the Islamic Cultural Research Society Having Been Selected" (*Huijiao wenhua yanjiu hui ganshi xuanding*) in *Weekly Bulletin*, No. 32 (Chongqing: March 31, 1939), p.127.

⁸ Bai Chongxi, "The Anti-Invasion and Huijiao Culture" in *Huijiao Bulletin*, Vol. 2, Issue 1 (April 15, 1940), pp.3-5; and "Huijiao in China and in the World" (First published by the Central News Agency in 1942) in Chang Chi-yun, ed. *bianjian lunwen ji*, or *Symposium on Borderland Affairs* (Vol. 2), 1966, pp.1034-37.

⁹ See Wan Lei, "Chinese Islamic Good-Will Mission to the Mid-East" in *Divan: Journal of Interdisciplinary Studies* (Istanbul: Dec. 2010), pp.133-70.

administrations at all levels, and in solving the problems regarding Hui-Han confrontations.¹⁰

Bai Chongxi (1893-1966) was a prominent Hui man who rose to a high position of influence in this period. His contributions to Hui unity during the Sino-Japanese War, and later to the unity of Hui communities in Taiwan, were great. During the eight years of the Sino-Japanese War, he was the chief of general staff of the National Army, and he was entrusted by President Chiang Kai-shek to be in charge of the Hui affairs. Apart from Bai Chongxi, the top leading group of the Islamic Federation included many Hui elites who also held high governmental positions. Due to his leadership of China Islamic National Salvation Federation, the Federation was like a governmental administration and a military administration combined into one.

2, Protecting Hui Refugees and Combating with Poverty

The direct way to protect the Hui refugees was to deliver donation to them. For example, the Youth Service Regiment under the Islamic Federation helped evacuate the Hui people from Yichang, Hubei in 1938 when the National Army withdrew from Wuhan. Because of bomb-attacks of the Japanese fighters, the evacuation center in Yichang became crowded and chaotic; however, the Youth Service Regiment successfully guarded Hui refugees to the safe places when the National Army withdrew from Wuhan.¹¹ In the winter of 1938, Xi'an and Guilin were bomb-attacked by the Japanese fighters, a mosque was destroyed, and the fire lasted seven hours; another women's mosque was partially smashed; a third mosque was damaged in the Pray Hall. Three hundred people were killed including eighteen Hui men.¹² General Bai Chongxi donated 500 silvery dollars for the first time and 2,000 dollars for the second time to the Hui victims; he also called up the governmental departments to assist all the victims in the said two cities.¹³ Zhengzhou were attacked by the Japanese air raids three times in 1941, the Hui communities in the city suffered greatly, with more than three hundred houses demolished, the women's mosque destroyed, and more than one hundred Hui people were killed. The head of the "Battlefield Service Team" under the Islamic Federation, Ma Chenglin, who was in Zhengzhou at the time, reported this matter to the Islamic Federation, and the Federation donated

¹⁰ Cf. Wan Lei, "The Hui Contribution to the Anti-Japanese War in Henan" in *Paper Collection of the 18th Hui Studies Conference* (printed material), Zhengzhou, Oct. 2009, pp.51-59.

¹¹ "The Youth Service Regiment Helped Evacuate the Hui People from Wuhan" in *Weekly Bulletin*, No. 15 (Hankou: Nov. 25, 1938), p.58.

¹² "The Islamic Federation Relieved the Victims in Xi'an" in *Yue Hwa*, Vol. XI, Issue 3 (Guilin: January 25, 1939), p.14.

¹³ "Assistance to the Shaanxi and Gaungxi Refugees" in *Weekly Bulletin*, No. 18 (Hankou: Dec. 16, 1938), p.70.

one thousand silvery dollars to the Hui victims through the Federation's Zhengxian County Branch. In the same year, a Hui man from Xuchang, Wang Huamin, reported to the Islamic Federation that Xuchang had suffered losses due to the similar air raids; the Islamic Federation then gave relief to the refugees with two hundred silvery dollars.¹⁴ The Federation also instructed all its branches to take care of the refugees, and Hui refugees could contact local Refugee Offices to assist them.¹⁵ There were disasters other than the war: the severe drought in Henan in 1943 caused many families homeless. The Federation made great efforts to help the Henanese; however, it could only help the counties which suffered most and were under the National Army's controlling areas, such as the counties of Mianchi, Dengfeng in western Henan; Shenqiu in the eastern part, and Gushi in the Southern part.¹⁶

In 1940, General Director Bai Chongxi of the Federation gave a speech to the Henan Hui people in Luoyang, stressing the two critical conditions of the Hui people, i.e., "poverty" and "ignorance". He pointed out that education is a very means to solve the issue of the Hui's "ignorance". To help the Hui to get rid of poverty, Bai's first advice to combat with poverty during war time was to establish a loan foundation, and to use loan to help small Hui handicraftsmen.¹⁷ This plan had been put into practice afterwards. In 1943, in the third panel meeting of the Federation's councilors in Chongqing, Bai gave a speech repeating these two points again.

As a matter of fact, as early as 1938, the Federation started such an experiment in Hunan and Xi'an. By June 1938, tens of thousands of Hui people from the Japanese-occupied areas flooded to these provinces, the Islamic Federation Hunan Branch did much work to re-settle these Hui refugees, and the refugees were arranged to live several cities of Hunan. The Hui refugees were peasants, workers, or peddlers. The Islamic Federation Hunan Branch made great endeavor to offer these refugees with relevant jobs to do, which could assure that the Hui refugees re-settled

¹⁴ See "Relieving the Zhengzhou Hui Victims" in *Huijiao Report*, Vol. III, Issue 5 (Chongqing: March 1941), p.22; and, "Federation Affairs, Education and Publicity" (huiwu jiaoyu xuanchuan) in *Huijiao Report*, Vol. III, Issue 7 (Chongqing: May 1941), p.22.

Also, "The Statistics of the Zhengzhou Hui Victims" (zhengzhou Hui bao bei zha tongji) in *Weekly Bulletin*, No. 10 (Hankou: April 20, 1938), p.10.

¹⁵ "Federation Affairs Reports" (huiwu baogao) in *Huijiao Report*, Vol. IV, Combined Issues 5 and 8 (Chongqing: May 1941), p.30.

¹⁶ "Meeting Reports" (huiwu bagao) respectively in *Huijiao Report*, Vol. V, Issue 1 (Chongqing: January 1943), p.15 and the same titles in *Huijiao Report*, Vol. V, Combined Issues 2, 3, 4, and 5, p.18.

¹⁷ "General Director Bai's Instruction to the Henan Hui Compatriots" in *Huijiao Bulletin*, Vol. II, Combined Issues 10 and 11 (Chongqing: September 1940) at the title page.

in this province would not keep running aimlessly again. The Islamic Federation Hunan Branch also established a school, which could hold two hundred pupils. More importantly, the Branch established a factory for the refugees in Baoqing, which was the first such factory for Hui refugees among all provinces.¹⁸

In the winter of 1938, when the Hui communities suffered air raid by the Japanese fighters in Hunan province, the Hui under the guidance of the Islamic Federation Hunan Branch had established Production Safeguarding Foundation (shengchan jijin baowehui), this Foundation was based on the 20,000 dollars relieved by the central government and the local Fund-Raising Association for Disasters with the purpose to assist Hui handicraft men and small businessmen.¹⁹

Seeing the success of this endeavor, the Islamic Federation ordered all its branches to establish the so-called Consumption Cooperative Community, a foundation similar to “the small-loan plan” by the government at the time, to improve Hui life conditions.²⁰ The first loans were arranged in Luoyang, Henan; Ji’an, Jiangxi; and Kunming, Yunan. By the autumn of 1941, Henan Hui men had accepted the loans for the third time.²¹ Due to the continuous war, numerous Hui people escaped from the Japanese-occupied areas and fled to the Government-controlled areas, called “Rear Front”. They usually brought along with big families and kept waited for the governmental assistance. Such foundations helped them to do some small business to support themselves and their families.

Oxen butchery is the traditional occupational specialization of the Hui people; wherever the Hui live, they actually monopolized such a specialization. This is not only a good means for their survival, but also a way to protect their “Hui way of life”, i.e., they have to consume *halal* meat. However, the monopolization of oxen butchery from time to time raised real challenges to Han majority’s business competitions; it also raised psychological challenge because China is a traditional agrarian society, and farm cattle are regarded by many as important as their land property. Such a Hui-Han confrontation took place especially many times in South China than

¹⁸ “The Islamic Federation Will Open a Factory for the Refugees” in *Yue Hwa*, Vol. 10, Combined Issue 25-27 (Guilin: Dec. 25, 1938), p.16.

¹⁹ “Xi’an Established Production Safeguarding Foundation” in *Weekly Bulletin*, No. 24 (Chongqing: Jan. 17, 1939), p.95.

And, “how the Xi’an Hui Applied for Fund”, *ibid*, No. 25 (Chongqing: Jan. 24, 1939), p.100.

²⁰ “Briefings of Federation Branches’ work” in No. 24, (*Gedi gongzuo jianxun*), *Ibid*.

²¹ See “Small Sum of Loan Was Arranged” in *Huijiao Bulletin*, Vol. II, Combined Issues 8 and 9 (Chongqing: August 1940), p.24. And “Education, Religious Affairs and Publicity” (*jiaoyu, jiaowu, xuanchuan*) in *Huijiao Report*, Vol. III, Combined Issues 11 and 12 (Chongqing: Oct. 1941), p.23.

that in the North, because the South had not as more cattle as in the North.

According to the statistic of this writer, only during the first four years of the 1940s, *The Bulletin of China Huijiao National Salvation Federation* had reported no less than eight striking cases involved in cattle butchery by the Hui. The places mentioned in the *Huijiao Bulletin* where such cases had occurred included Hubei, Hunan, Sichuan, and Fujian in the South, and Henan in the North. When the Islamic Federation negotiated with the provincial administrations of Hunan and Fujian, Fujian provincial administration refused frankly, saying that that "to allow slaughtering farm cattle is a suggestion that this provincial administration feels difficult to agree with".²² Considering the importance of this issue, which was related to the livelihood many Hui people, the Islamic Federation had to report this issue to the Civil Ministry, asking the Ministry to order all provinces to follow the solution for this issue by the Civil Ministry.²³

The last way worthy of mentioning for the assistances to the Hui is the assistance to Hui army men's family members. The Islamic Federation Zhoukou Branch did a good job for investigating for registering the National Army men's family members, so the administrations at all levels may help such families according to governmental regulations.²⁴ Another example was the relief to Hui men of the Huijiao Battlefront Service Group. This Service Group was established in 1938 under the Islamic Federation Nanyang Sub-Branch, and it blocked the Japanese army and the puppet Wang Jingwei's army in January 1941 when the Japanese army attacked Zhenping county in southeastern Henan. They killed 150 of the puppet army soldiers and Japanese soldiers, and several members of the Huijiao Battlefront Service Group were killed, too.²⁵ The Islamic Federation provided relief to their family members after the war in 1946.²⁶

3, Supporting Hui Education

A traditional Hui school was normally attached to a mosque, or established by the financial support by a Hui community. The Islamic Federation made great effort to have such Hui schools

²² "Prohibiting Slaughtering Cattles Has Influenced Hui Lives" (jin zai niu zhi yngxiang Huibao shenghuo) in *Huijiao Report*, Vol. III, Issue 10 (Chongqing: August. 1941), p.20.

²³ Ibid.

This writer could not find the solution of the Civil Ministry at the time. However, according to the expression of the *Huijiao Report*, the solution must be favorable to the Hui.

²⁴ "Zhoujiakou Branch Busy with Work" (Zhoujiakou zhihui huiwu jinzhang) in *Huijiao Bulletin*, Vol. II, Combined Issues 8 and 9 (Chongqing: August 1940), pp.26-27.

²⁵ The Editorial Committee of *The Minorities and Religions Annals of Nanyang*, ed, *The Minorities and Religions Annals of Nanyang* (Nanyang Minzu Zongjiao Zhi). Printed in Nanyang: 1989, p.43.

²⁶ "Nanyang Branch Asking Reliving the Dead Members of the Battle Front Service Group" in *Huijiao Report*, Vol. VII, Issue 2 (Chongqing: December 1946), p.17.

enlisted into the governmental financial-assisting system, but still had they not enlisted into the so-called "governmental financial system". Bai Chongxi said in the First Conference of the Islamic Federation in January 1939,

In education, this Islamic Federation regards the promotion of Hui education is one of its duties..... We are planning that each mosque should establish a school so to teach the children of our Islamic compatriots; at the same time, we make our efforts not be for the education of children, but also particularly for adults.....²⁷

The first concern was Hui primary schools. The Islamic Federation encouraged the Hui to establish Islamic schools and asked the Education Ministry to help these Hui schools.

The Islamic Federation sent the notice that all branches of the Federation should established a Hui school in a Hui community; in April 1939, the Islamic Federation asked the Mongol and Tibetan Affairs Commission, the *de facto* Ethnic Affairs Commission of the National Government, for assisting Hui schools with the financial allocations from the Compulsory Education budget of the government.²⁸ However, although the education ministry gave an instruction to all provincial administrations, it was obvious that not all the local administrations had carried the instruction as the Hui education was had not enlisted into the National Education category.²⁹ On May 4th, 1940, the Islamic Federation sent another official letter, expressing its gratitude for supporting the Hui schools, but pointing out that the Ministry's sub-departments had not carried out the Ministry's instruction thoroughly due to various factors including discrimination between the Hui minority and the Han Majority. Therefore, it is supportive that the Educational Ministry should give additional instruction that 1), Hui schools should be given a financial assistance in practice; 2), Hui schools should be allowed to be registered and should not be immediately cancelled even if they were not satisfied in supplying facilities and conditions; and 3), the educational officials at all levels should know the importance of people's unity, and should not discriminate between the Hui and the Han. Then the Education Ministry gave all provinces a new instruction, but number 2) was not accepted by the Educational Ministry.³⁰ In March 1942, Sun Shengwu, one of the deputy directors of the Federation, went to negotiate with the Education Ministry once more, and the Ministry agreed all the Hui schools in China should initiated with two Chinese characters of

²⁷ Bai Chongxi, "The Future of China's Huijiao -- Speech in the First Conference of All Representatives" (Zhongguo Huijiao jinhou de zhanwang) in *Huijiao Bulletin*, Vol. I, Issue 1 (Chongqing: Oct. 15, 1939), p.7.

²⁸ "The Education Ministry's Adoption of the 'The Methods of Developing Huimin's Education' Proposed by the Federation" in *Huijiao Bulletin* Vol. I, Issue 1 (Chongqing: Oct. 15, 1939), p.29.

²⁹ There existed Hui Schools that belonged to National Education category, but these were few.

³⁰ "Appealing to the Educational Ministry for Huimin Education" (wei Huimin jiaoyu xiang jiaoyubu huyu) in *Huijiao Bulletin*, Vol. 2, Issue 4 (Chongqing: June 1, 1940), p.18.

“Pure” and “True” as initials of the School title to demonstrate such a school belong to the Hui minority.³¹ Therefore, all Hui schools through China adopted the title “Pure-and-True”.³²

The Islamic Federation delivered many official letters to relevant governmental departments, assisting Hui schools to solve their practical problems. Several examples in 1941 demonstrated the Federation’s efforts for the Henan Hui schools. The federation sent an official letter to Xingyang county administration, asking the administration to give registration of Jinzhai Hui School in the county and to give it financial assistance. A second letter required Wuyang county administration to keep Nandianzhen Hui School under run. A third letter asked Xuchang county administration to give grants to Hui school teachers in line with the grand-offering methods for public school teachers. In early 1942, the Federation required Wuyang county administration once more for discontinuous assistance to the county’s another Islamic School.³³

Apart from asking assistance from the government, the Federation also raised funds by itself, and gave assistance or prize to Hui schools. For example, the Federation Xuchang Sub-Branch had a Hui school with 200 pupils, and Imam Li Zhenji was the Arabic teacher. For the school’s contribution to the local Hui community, the Hui Federation awarded the school with one hundred and fifty silver dollars in 1940. The *Huijiao Bulletin* reported that the Federation also financially supported Shizai (Stony Homestead) Hui community, Xiping county, for the Hui here to establish a school that could hold 45 pupils.³⁴ Located in a Hui-clustered region, Zhoukou in the eastern part of Henan had a good Hui school, which was established in the spring of 1941; this school recruited not only Hui pupils, but also Hui peddlers. To encourage the Hui here, the Islamic Federation awarded the schools with one hundred silvery dollars in the winter of 1941.³⁵

In order to achieve the uniformity of the textbooks of Hui schools, the Islamic Federation entrusted Chengda Teacher’s School to compile a set of text books.³⁶ The principal of Chengda

³¹ By literal translation into English, it means “Pure-True” (qing zhen), which has been a popular name since its appearance in the late Ming (1368-1644) and early Qing (1644-1911) dynasties. “Islam” is called *Qingzhen-jiao*, viz. “the Pure-True Religion”, and the “mosque” is called *qingzhen-si* “the Pure-True temple”.

³² “Education, Training and Investigation” (jiaoyu xunlian diaocha) in *Huijiao Bulletin*, Vol. II, Issue 4 (Chongqing: March 1942), p.27.

³³ “Education, Training and Investigation” (jiaoyu xunlian diaocha) in *Huijiao Bulletin*, Vol. IV, Issue 1, (Chongqing: January 1941), p.25.

³⁴ “Financial Support to Xuchang Huimin Primary School” (buzhu Xuchang Huimin xiaoxue) in *Huijiao Bulletin*, Vol. III, Issue 1, (Chongqing: Nov. 1940), p.25.

³⁵ “Award to Zhoukou Islamic School” (jiangli Zhoukou Yisilan xiaoxue), *ibid.*

³⁶ “The Textbooks for the Hui Primary Schools will be Published” (Huimin xiaoxue keben xingjiang bian jun) in *Huijiao Bulletin*, Vol. I, Issue 11, (Chongqing: March 15, 1940), p.20.

The Hui established Chengda Teacher’s School in Ji’nan, Shandong, in 1925, and four years later, moved it to Beijing (Beijing). When the Sino-Japanese War broke out in 1937, it was moved again to Guilin in southern

Teacher's School was the distinguished Imam Ma Songting. By June of 1940, the first eight textbooks had been finished in editing, and the compiling group posted them to the Islamic Federation for assessment. The names of the assessors should be listed here, as they were all distinguished Hui elites at the time; they were: Wang Jingzhai, Sun Shengwu, Wang Zengshan, Ma Ce, Xue Bo, Wang Nongcun, Wang Mengyang, Ai Yizai, Shen Hongjun, etc. These assessors were appointed in the twenty-fifth meeting of the Standing Committee of the Federation.³⁷

After WWII, the Islamic Federation could assist Hui schools with better conditions. There were more examples; only in the year of 1946, there were five cases mentioned in the *Huijiao Report*.³⁸

Next is about the Middle school education and college/university education. Due to the War and other disasters, many Hui students dropped out of middle schools. From the spring of 1940, the Islamic Federation started to investigate the exact numbers of Hui students throughout China. A graphic form was produced, and all private middle schools in county level was investigated for Hui students; then, Hui students would be informed that they could apply for financial assistance from the Islamic Federation in accordance with rules; there were detailed regulations for the application.³⁹ Regarding higher education, there was no special university for the Hui between 1930s and 1940s. The Islamic Federation asked Fudan University to recruit Hui students.⁴⁰

Guangxi. After WWII, in 1946, it was moved back to Beijing. Chengda Teacher's School was well-known at the time and produced many prominent members of society. -- See Ai Yizai, Ai Yizai, "Chengda shifan jianjie" (Brief Introduction to Chengda Teachers' School) in the National Commission for Historical Data of the Chinese People's Political Consultative Commission, ed., *wenshi ziliao (Selected Historical Data)* (Collection 17). Beijing Press, 1983, pp.138-49.

³⁷ "The Textbooks for the Hui Primary Schools will be Examined" (shencha Huimin xiaoxue keben) in *Huijiao Bulletin*, Vol. II, Issue 5, (Chongqing: June 15, 1940), p.21.

³⁸ In the *Huijiao Report* Vol. VII, Issue 1, one can see that the Federation sent an official letter to Henan Educational Commission to assist all Pure-and True Schools in Henan. A second letter was posted to Xiangcheng county, and the Federation asked the local government to free the Islamic school from various taxations. A third letter asked the Dengxian county administration to financially support Chongshi School and its attached Arabic School for its opening. [See "Briefings of Federation Branches' work" (gedi gongzuo jian xun) in *Huijiao Report*, Vol. VII, Issue 1 (Nanjing: Nov. 1946), p.13.

In 1947, the Federation pushed Mianchi administration, a county in western Henan, to have Tonggou Village ("bronze ditch" literally) Pure-and-True School registered immediately. The school belonged to Yinghao Township of the county. The school asked for registration as early as in 1946, and had applied for registration several times since, but all in vain. ["Briefings of Federation Branches' Work" (gedi gongzuo jian xun) in *Huijiao Report*, Vol. VII, I, Combined Issues 6,7 (Nanjing: May 1947), p.10.

There was one more case in 1947, which was also for the exemption of taxations of a Hui school attached to the mosque in western Henan's Lingbao county. [See "Briefings of Federation Branches' work" (gedi gongzuo jian xun) in *Huijiao Report*, Vol. VII, Issue 5 (Nanjing: March 1947), p.7.]

³⁹ "Investigation of the Hui students throughout China" (diaocha quan guo Huijiao zhongxue sheng) in *Huijiao Bulletin*, Vol. I, Issue 11 (Chongqing: March 15, 1940), p.20.

The detailed regulations for the application of financial support was also given in *Yue Hua*, Vol. XIII, Combined Issues 19-21 (Guilin: January 30, 1941), p.14-15.

⁴⁰ "The Federation asked Fudan University to Continue recruiting Hui Students" in *Huijiao Bulletin*, Vol. I, Issue 2

Fudan University agreed with the suggestion and offered 30 students quota to Hui candidates, regardless of sex. When a Hui candidate was accepted, he could also be offered financial assistance by the Islamic Federation.⁴¹ In addition, the Federation with great efforts made three universities, i.e., National Central University, National Northwest United University, and National Yunnan University to establish Arabic departments and hold Islamic seminars.⁴²

Last was to send Hui students overseas for higher education. For example, in early 1941, the Islamic Federation discussed with the Education Ministry about sending Hui students to foreign countries for higher education. Hui candidates must be aged twenty to thirty and must be from public colleges or universities. The first group had fifteen students quota, among whom six would be sent to India, three to Iran, and the rest to a third country. (The original source at this writer's hand is not recognizable due to poor printing.)⁴³

4, Efforts Made to Protect the Faith and Tradition of the Hui

Everybody knows the function of a mosque, but a mosque of the Hui in China seems playing more functions. "In China, ...the average mosque is used not only for prayer but serve also as a meeting hall, a school, a wedding hall, a banquet hall, a dormitory for single man or journeying Muslims, a butcher shop, a mutual aid cleaning house and a funeral home."⁴⁴ This is because the Hui are minority among the majority Han, so the collective spirit and inner-conscious of the Hui are strong. To protect the mosque is to protect their homestead and their faith too.

The Islamic Federation did many efforts to protect the faith and tradition of the Hui. In 1940, the Federation re-printed an announcement that the National Army cannot be stationed in any mosque. This announcement was with the chop of the Military Commission, the top commission during war time, and was distributed to all mosques throughout China.⁴⁵ As this was re-printed,

(Chongqing: Oct. 31, 1939), pp.29-30.

⁴¹ "To the Attention to the Huijiao University Candidates" (Huijiao shengxue qingnian qing zhuyi) in *Weekly Bulletin*, No. 31 (Chongqing: March 12, 1939), p.121.

⁴² "The Education Ministry gives ordered to three universities" in *Huijiao Bulletin*, Vol. I, Issue 6 (Chongqing: January 1, 1940), p.45.

Also, "Education Ministry Appointed Three Universities to hold Islamic Seminars" in *Weekly Bulletin*, No. 16 (Hankou: April 20, 1938), p.63.

⁴³ "Islamic Federation Discussed with the Education Ministry for Hui Students Going Abroad" in *Yue Hua*, Vol. XIV, Combined Issues 7-8 (Guilin: January 30, 1941), p.16.

⁴⁴ Barbara Linne Kroll Pillsbury, *Cohesion and Cleavage in a Chinese Muslim Minority*, University Microfilms Xeroxed University Microfilms, Ann Arbor, & Michigan: University Microfilms Ltd., 1974. p.44.

⁴⁵ "Re-printing the Announcement to Prohibit Stationing in Mosques" in *Huijiao Bulletin*, Vol. II, Combined Issues 8 and 9 (Chongqing: August, 1940), p.24.

it must be issued before; but this writer failed to find the initiating time. This, however, did not prevent all the National Army men to make mistakes. In early 1941, considering the cases against such an prohibition occurred sometimes in the provinces of Henan and Saanxi, the Islamic Federation sent a letter to the Military Commission Xi'an Office and the Headquarters of the First War Zone which located in Xi'an as well, asking that they thoroughly investigate such offensive cases as had been reported by Hui people from these areas.⁴⁶

In Southwestern Henan's Zhenping county in 1941, one of the managers of the mosque, Wang Pingxi, ganged up with the village security head, or "baozahng" in Chinese pronunciation, occupied the town mosque and the Pure-and-True Primary School as their private properties. The Federation pushed the local administration to settle the issue. In 1942, the Federation once again delivered an official letter to the Eighth Administrative Agency, asking the Agency to order the relative men moving out of the mosque and the school. In May and August 1943, the Federation twice pushed the local administration to settle the issue.⁴⁷ A similar case also happened in Southern Henan's Gushi county, where an uncle and his nephew seized the local mosque. The Islamic Federation also pushed the local county administration to settle the matter.⁴⁸

Some cases were beyond the control of the Federation. For example, the Hui in Beiping (present-day Beijing) protested the puppet government to destroy their 500-year long cemetery in Sanlihe; the Islamic Federation, together with the Hui all over China, supported the Hui in Beijing.⁴⁹ Similarly, the vacant land outside the eastern city Gate of Kaifeng was originally a Hui cemetery. The puppet Henan Government in Kaifeng, together with the Japanese Intelligence Department, was planning to destroy it for a "New City Planning". The local Hui people made this known to the entire country, calling on the Hui throughout all China to condemn such a plan. *The Bulletin of China Huijiao National Salvation Federation* also echoed the call.⁵⁰

⁴⁶ "Letter Posted to the Shannxi and Henan Provincial Governments to Protect Mosques" in *Huijiao Report*, Vol. III, Issues 5 (Chongqing: March 1941), p.22.

⁴⁷ See the successive reports in *Huijiao Report*, at p.23 of Vol. III, Combined Issues 11 and 12 (Chongqing: Oct. 1941); p.25 of Vol. IV, Issue 1 (Chongqing: January 1942); p.18 of Vol. V, Combined Issues 2, 3, 4, and 5 (Chongqing: May 1943); and Vol. V, Combined Issues 6, 7, and 8 (Chongqing: August 1943).

However, this writer failed to know the final result of this dispute.

⁴⁸ "Branches Training Investigation" (zuzhi xunlian diaocha) in *Huijiao Report*, Vol. IV, Combined Issues 2 and 3 (Chongqing: March 1942), p.26.

The original page is not clear to see due to poor printing and long preservation.

⁴⁹ "The Enemy Fighters Destroyed the Hui Cemetery in Beiping" in *Weekly Bulletin*, No. 20 (Hankou: Dec. 30, 1938), p.79.

⁵⁰ "The Pseudo Henan Government Is Planning to Destroy the Kaifeng Hui Cemetery" in *Huijiao Report*, Vol. III,

Second, the Federation protected imams. The imam training sessions were held by the central government in 1941; this was certainly pushed by the Islamic Federation. Imams from all provinces were trained in Chongqing with two separate periods of time, and the imam members numbered 1,000.⁵¹ In addition, all imams and imams-to-be who were studying in Arabic schools could require deferment for army service; this regulation was issued by the Military Commission, and the Islamic Federation declared to the whole country.⁵² To protect Hui soldiers from violating the dietary requirements of their religion when they mutually lived and underwent military training with the Han, Bai Chongxi suggested that the Military Commission give an instruction that Hui soldiers in the National Army be reshuffled into independent military units at all levels within a division.⁵³ This writer thinks such a policy carried out in the Nationalist Army during WWII is still a good reference to the present Chinese government.

Third, from the late Qing dynasty onwards, some majority people who were against the Hui often wrote the character "Hui" with a cardinal element meaning "dog" or "beast", or often use "Hui bandits" or "rebel Hui" to call the Hui. This was actually even prohibited by the Qing dynasty emperor,⁵⁴ but it occasionally revived during the Republican era. In 1940, The Islamic Federation Yunnan Branch requested the Federation to ask the central Government to ban all discriminative names against the Hui. The Islamic Federation submitted this request to the central Government on July 10, 1940, asking the Administrative *Yuan* to announce an prohibition to the whole country.⁵⁵

Fourth, the Federation helped the assimilated Hui people to revive their tradition and to acknowledge their identities. In Sanjitun, Tanghe county, Henan, there was a Tongwan Village

Combined Issues 11 and 12 (Chongqing: Oct 1941), p.31.

⁵¹ "The Central Government Will Hold Islamic Training Sessions" in *Huijiao Bulletin*, Vol. II, Combined Issues 8 and 9 (Chongqing: August, 1940), p.30.

⁵² "Imams and Students for Imams Can require deferment for Army Service" in *Huijiao Report*, Vol. IV, Issue 1 (Chongqing: January 1942), p.24.

⁵³ "Huijiao Officials and Soldiers Can Live More Conveniently" in *Huijiao Report*, Vol. 3, Combined Issue 11-12 (Chongqing: October 1941), p.19.

The Instruction was given in the name of "Military Commission Chongqing Office (No. 3170)" on September 10, 1940.

⁵⁴ Cf Marshall Broomhall, *Islam in China, A Neglected Problem*, (First published in 1910.) London: Darf Publishers Limited, 1987, pp.94-95, as following:

A custom had grown up of adding the Chinese character "Hui" with a cardinal element meaning "dog", to the name of convicted offenders, and among others who suffered were the Hui rebels. In reference to this the Emperor said, "In books published having reference to Mohammedan tribes the character "Hui" has been changed to the "(dog-)Hui" [here added the "dog" cardinal part -- noted by this writer]. This addition of dog must be withdrawn.

⁵⁵ "The Islamic Federation Submitted to the Administrative Yuan to Ban All the Usages of Discriminative Names against the Hui" (ben hui cheng xingzheg yuan tonglig uqna guo qidi dui Huijiao han you huru zhi yiqie chengwei) in *Huijiao Report*, Vol. 3, Combined Issues 8 and 9, (Chongqing: August 1940), p.22.

with more than fifty houses who were the descendants of a Hui man, Li Shun, a vice commander of the royal guards in the Kangxi era (1662-1763) of the Qing dynasty. The mosque of this village had been destroyed long ago, and the Hui people here had gradually lost their faith and tradition. However, they still did not breed pigs nor did they consume pork. Imam Li Pinsan discovered this and reported to the Islamic Federation in late 1940; he also called other two imams to go to the village and persuaded the assimilated Hui people there to recover their faith and tradition. The Islamic Federation regarded this matter similar to another case, which occurred in Bucheng, Hubei, and where had even more households than Sanjitun. The Federation wrote a letter to a leader of this village, hoping he lead his clan to be back to the Hui; at the same time, encouraged Imam Li to continue the persuasion. During the Ramadan of 1941, the first seventeen households agreed to "return" to the Hui tradition. Imam Li held the religious ceremony for these "returned" people.⁵⁶

For the Hui students who applied for the military schools, the Federation instructed all the branches among China to help them for the continence of accommodations,⁵⁷ this was because the inconvenience of the provision of *halal* food for the Hui.

5, Settling Confrontations between the Hui and Han

During the Republican era, the Han majority often oppressed the Hui minority. The government practiced a disguised ethnic assimilation policy. They further developed an assimilation policy when the Anti-Japanese War broke out, as more excuses were available for a united front to save the whole nation from perishing. The suspending of the ethnic issues involving many groups of people was the nation's misfortune, and was mainly due to the doggedness of the top leader Chiang Kai-shek in his "Big-Han chauvinism" and political shortsightedness and a group of subordinates who echoed his voice. In brief, to a large extent, both the ideology of the top administrative group of people and the many institutions of the new republic had not stepped out of the dynastical shadow.

The Islamic Federation in most times could settle the Hui-Han confrontations very thoroughly; the following case happened in a Hui-clustered prefecture in Southwestern Henan. The joint safeguard head ("lianbao zhuren") of Geling Town, Xincai county was a man who was

⁵⁶ "Persuading the Descendants to Be Back to the Hui" in *Huijiao Report*, Vol. III, Issue 1 (Chongqing: November 1941), p.24.

⁵⁷ "Letter to all Branches of the Federation for the Convenience of Accommodations to Hui Students" in *Huijiao Report*, Vol. II, Issue 1 (Chongqing: April 15, 1940), p.24.

hostile to the Hui. The local Federation Branch reported this to the central Federation and the central Federation asked the war-time Eighth Administrative Agency to investigate; later the Agency replied that this safe-guard head had been investigated and an action had been taken against him.⁵⁸ Due to the one-sentence report, we do not know exactly what had happened.

Sometimes skirmishes evolved into battles, like that which happened in the late Qing dynasty. A good example was “Sangpo Incident” in Sangpo Hui village in northern part of Henan, where during the Anti-Japanese War; there were more than 1,000 Hui households. Capitalizing on the opportunity presented chaotic warfare, the mayor of Mengxian county, Zhang Hanying and a local quasi-military commander, Li Zhenhan, kidnapped some Hui from Sangpo. More seriously, they ganged up with several thousand bandits to rob the village three times in April 1943.⁵⁹ Over one hundred Hui people were killed and five of the six mosques were destroyed by fire. After that, Hui representatives went to Luoyang, the provincial war capital, and Chongqing, the national war capital, to deliver a petition. They even met Bai Chongxi of the National Huijiao Federation, and Director Bai asked the military leader of Henan to handle the aftermath. Eighteen Han men were arrested. In the following year, the Federation asked the Henan Government to reduce the taxation of the Hui from Sangpo.⁶⁰ After WWII, however, Zhang Hanying and Li Zhenhan still held their official positions. Pang Shiqian, a famous imam, remarked in his article, “This must be called Han chauvinism!”⁶¹ The two criminals were executed by the Communist government in 1950.⁶²

A second example was a so-called Thirteenth Detachment which was stationed in Daxinzhuang village, a well-known Hui village in the northern part of Henan. However, this detachment colluded with the puppet Wang Jingwei’s “Governmental Army” trampled down the Hui village. This was actually an outbreak of the accumulated Hui-Han hatred. They actually

⁵⁸ “Education, Religious Affairs and Publicity” in *Huijiao Report*, Vol. III, Issue 9 (Chongqing: July 1941), p.27.

⁵⁹ This writer thinks the “bandits” used in the paper must refer to some military or quasi-military militia during the wartime.

⁶⁰ “The Hui compatriots in Sangpo were massacred” (Sangpo Huibao canzhao tusha) in *Huijiao Report*, Vol. 5, Combined Issues 6, 7, and 8 (Chongqing: 1943), p.24; “The End of the Sangpo Massacre (“Sangpo can’an zan gao jieshu) in *Huijiao Report*, Vol. 5, Combined Issues 9, 10, 11 and 12 (Chongqing: 1943), p.32; and “Briefings of Federation Branches (ge zu gongzuo jianbao) in *Huijiao Report*, Vol. 6, Combines Issues 3, 4, and 5 (Chongqing: 1944), p.30.

Also, Tewaduwa (Pang Shiqian), “The Sangpo Massacre” (Sangpo Can’an) in *Hui-xie yuekan (Huijiao Federation Monthly)*, Issue 4 (Beiping: 1947), Li Xinghua and Feng Jinyuan, ed. *Zhongguo Yisilan jiao shi ziliao xuan bian, or “Selected Data on Islamic History in China, 1911-1949* (Yinchuan: Ningxia renmin, 1985), pp.1629-31.

⁶¹ Tewaduwa (Pang Shiqian), *ibid.*

⁶² Zhang Hanying and Li Zhenhan were caught in Sichuan in 1950 province after the Communists took power. See Li Huaying, “Jiaozuo of Henan: A Research of the Origins of the Hui” in Li Huangying in the *Paper Collection of the 18th Hui Studies Conference* (printed materials) (Zhengzhou: Oct. 2009), p.27.

neglected the national crisis and became engaged with internal strife. The Islamic Federation seriously raised the matter to the Military Commission, and the Military Commission and General Wei Lihuang who controlled this region, severely punished the detachment.⁶³

Conclusion:

A question must be put up, that is, why did the Islamic Federation, as a civil public society, seem to be so powerful and, in some way, even so authoritative to “send its official letters” to governmental administrations at all levels? This was due to the position of the general director, Bai Chongxi, even with the salient consent given by the president, Chiang Kai-shek, in doing many things both militarily and administratively. Bai had earned his fame in the 1927 Northern Expedition, and he belonged to the Guangxi-clique warlords. When the Anti-Japanese War broke out, he was invited by President Chiang Kai-shek to act as the deputy chief-of-staff of the National Army, as well as to be in charge of the national Hui affairs. He, cooperated with General Li Zongre, commanded many famous campaigns during the War that brought about immense fame to him. Furthermore, the Hui warlords in the Northwest provinces, and a group of Hui elites of the time were leaders of the Islamic Federation provincial branches; this definitely reinforced the sphere of influence of the Islamic Federation.

Apart from this is the Hui ethnic singularity. The Hui is the largest ethnic population in China who scattered among the Han majority and with an Islamic way of life. In any time, in order to defend their dignity and take care of the interests of their people, the Hui always make sure that Islam plays a prominent role in their lives. The Hui in-group consciousness and traditional Hui way of life easily made the Hui people assemble together and form new communities, whether permanently or temporarily; and such established and disciplinarian community norm had made the Islamic Federation to deal with their affairs without difficulty.

Hui societies came into being in the late Qing dynasty, and the earliest societies were for the public benefits of the Hui communities, such as protecting girl babies, extinguishing fire, and doing funeral services. During the Republican era, Hui societies developed into academic Hui research societies, societies for social reformation, and societies for military purpose. The Islamic Federation discussed in this article had been the largest national Hui society, for

⁶³ See the successive reports of “The Military Commission Severely Punished the Detachment which troubled Hui Compatriots” in *Huijiao Report*, Vol. III, Issue 8 (Chongqing: June 1941), p.25 and Issue 9 (Chongqing: July 1941), p.26.

multi-purposes, hitherto.

The Federation's successful endeavor to protect the interests of Hui minority also demonstrated Hui political and social strength in Chinese society during the period. Such a demonstration initiated from the Hui rebellions during the late Qing dynasty, then to Hui participations in the Republican Revolutions. The Hui reached the peak to demonstrate their ethnic strength during WWII with various political, military and social forces; the Islamic Federation was one of the main forces that had played an important part to demonstrate Hui strength in modern China.

FROM THE SOUND OF TWO HANDS CLAPPING TO THAT OF ONE HAND CLAPPING: RELIGION, KNOWLEDGE, AND EN/LIGHT/MENT IN THE WORLDVIEWS OF MAWLÂNÂ AND DÔGEN

Sevket YAVUZ*

Of the most salient intellectual masters of the 13th century, Mawlânâ Jalâl al-Dîn Rûmî (d. 1273 CE) in Anatolia and Dôgen Zenji (d. 1253 CE) in Japan are two sages, and Sufi of Islam and monk of Buddhism, respectively. Strikingly enough, both of them view that salvation, or soteriological paradigms of knowledge is dependent mainly and foremostly upon the phase-beyond-discursive reasoning. As a great Sufi, poet, and champion of sapiential knowledge to be laden with phrenôsis Mawlânâ opines that pure intellectual reasoning is nothing more than a “vain glory” in the pursuit of the worldly accumulations of this phenomenal realm. Living both in the context of great upheavals at the heart of the Muslim homeland caused by both the Crusaders, and the Mongol invasions, Mawlânâ tries to find a middle ground both intellectually and soteriologically amidst these dualistically-caused wars and skirmishes.

While Mawlânâ seeking a paradigm of “light” to attain enlightenment in the heartland of Muslim communities in the 13th century, Dôgen tries to introduce Sôtô Zen to the Japanese spiritual and intellectual landscape. Educated under the famous Zen masters Rujing (d. 1227), and Eisai (d. 1215) in China, he developed in his homeland, Japan, the ideal, practice and rationale of *koan* (“public mode of thought / work”). Teaching Zen meditation in his retreated temple, Eihei Temple, he aims at achieving en/light/ment that is called “sudden enlightenment” through *shikan taza* (“only sitting / by mere means of tranquility”). One of the principal aims of Dôgen is to transcend dualistic, either/or mentality, or discursive reasoning through principled meditation techniques in the aim to get enlightened with the “light” of inner tranquility.

By virtue of these proximities, convergences, and overlapping situations in cognitive and soteriological parameters, one can claim that both Mawlânâ and Dogen reappropriated the perception and particularization of religion, knowledge and salvage paradigms in accord with the ethos of their *Zeitgeist*. In this study, the notions, perspectives, and postulates of these two intellectual and spiritual acmes of their times within the frameworks of religion, knowledge, and enlightenment will be comparatively (i. conjunctions ; ii. contrasts; iii. convolutions) laid bare in order to get “the sound of one hand clapping...”

* Assoc. Professor, in the Department of Religion, Faculty of Divinity, Canakkale Onsekiz Mart University, Canakkale, Turkiye || shyavuz@yahoo.com

THE TRENDS OF MODERN KAZAKH PHILOSOPHY

Alima Yeleukulova, PhD
Medical University, Astana, Kazakhstan

The Kazakh Philosophy has observed two interrelated trends in its historical development. One of the trends goes back to historical and modern European philosophical traditions. We can refer the philosophy of Shakarim Kudaiberdiev to this trend.

Shakarim Kudaiberdiev (1858-1931), a Kazakh poet, writer, translator composer, historian and philosopher, knew well Russian and European cultures that to a great extent influenced his overall ideas, and his philosophical interpretation of soul and conscience. At the same time the problem of soul and conscience, as posed by Shakarim, was not determined by the European philosophy alone; it reflected the social background of the epoch when Shakarim lived.

At the end of XIX beginning of XX centuries the steppe people lived in conditions of dual alienation. On the one hand the alienation was caused by the contradiction taking place in the Kazakh society itself, when the dignity and life of an ordinary man were of no value for the rich representative of the tribe. On the other hand, the alienation was aggravated by the colonial dependence of Kazakhstan, when the local people became "Inorodtsy"- alien foreigners of the Russian empire. The social life had its own specific national problems which were further complicated by non-settled problems of the Russian empire.

A man felt not only "humiliated and insulted" (F. Dostoevsky) but felt lost because traditional values in regulating social relations did not work as it was supposed to be, so that the individual could reflect adequately his/her existence. This situation led to the development of the teaching referred to as theological humanism (1, P. 386). Shakarim could not offer the society anything other than a theoretical resolution of the problem.

In his view, the soul is eternal. It does not disappear when it leaves the body but enters new ones. It exists eternally changing and developing, moreover it strives to eternal improvement. This understanding of the soul is connected to his unique consideration of the problem of conscience. Shakarim does not consider conscience traditionally as an ethical category with the function to regulate human relations. He writes: "*if man does not believe in the existence of soul and he thinks that conscience exists just for show, for appearance*", than for such person "*there is no difference between good and bad*" (2, P. 76). It means that the understanding of soul as a regulator of human relations allows manipulating the conscience of an individual to justify his/her actions in any possible way. This deems

impossible, however, if one understands the eternal character of the conscience. Conscience is tightly connected to the eternal soul and in that Shakarim considers the conscience as substance (3, P 382).

We think that in considering this problem Shakarim follows the European philosophical tradition. If we refer to Kant, then the human freedom is explained by a categorical imperative, meaning that the human freedom cannot be influenced even by God and the aim of human activity is man and mankind as a whole and it means the good of the man and mankind. Consequently, the criterion of human life is this very criterion of human activity.

Further, in consideration of the category of "desolation" Sartre concludes that if there is no God then, with the disappearance of the God, there disappears any chance to find values in the rational world. Dostoevsky in "The Karamazovs" wrote that if there was no God everything was possible, meaning that a man can get unlimited freedom, such kind of freedom, as Sartre states, when the man "is sentenced" to be free and that is why one has to be responsible for each deed he/she does.

If this is the case, then the only way out is to be constantly out of oneself, overcoming oneself, getting beyond one's own limits. Sartre considers that the basis of the human world is "the relation constituting human transcendence" (4, P.343). In his mind, there is no other legislator than the man himself and he himself decides his own fate and that is, according to Sartre, the humanism of existentialism.

However, if in religious point of view the highest judge is God, as transcendence a priori presents human values, then in atheistic view the "pedestal" is empty, without God. Sartre replaces the God with the mankind as a whole because the responsibility of man (an individual) is true for the whole mankind. In this case "the Highest Judge" or the criterion of estimation receives its highest extreme. A similar effort is made by Shakarim because his understanding of the conscience as a substance assumes the highest extreme of the existence.

Why then different considerations of this problem: religious, atheistic (existentialism of Sartre), for Kant, for Shakarim cannot give answer other than the one which relates to the highest extreme of the human existence? The answer is given by Camus: "The first movement of the mind limited by the alienation is that it shares that alienation with the rest of the people and in that human reality suffers in its wholeness from alienation towards itself and the world" (5, P.134). Hence, it is probable, that human spirit wants to escape these "limits" and will get unlimited and infinite. In general, European philosophical tradition does not give any other decision because

there is no more widely posed problem and greater value for the humanity because of its humanistic context.

A traditional Marxist scheme of the historical-philosophical process in Kazakhstan is limited to the names of Ualikhanov, Abai, Altynsarin, Shakarim. It logically means that Kazakh philosophy begins with the colonization of Kazakhstan by Russia and before that period philosophizing did not exist in any way in the Kazakh culture. Recently in modern Kazakh philosophy there appeared a trend aiming at overcoming the limited and narrow approach to philosophizing; this trend became possible after the breakdown with Marxism. This new approach revealed that the Kazakh spiritual life went through a difficult transformation which reflected the formation of the Kazakh ethnicity through the Iranic-Turkic-Mongol ethnogenesis. In this relation the Kazakh mentality took a different type of spirituality compared to the traditions of European culture. This is a different, not traditional for the European mentality form of reflecting the existence which represented itself in an integral form of metaphysical, religious, and existential problems as unique characteristics of the spiritual life of Kazakh people.

Another trend of modern Kazakh philosophy is connected to the phenomenological description of the world as it is. And only under such approach there is a possibility of existence of multiple national views of the world, and national philosophies. In this respect we draw our attention to how Heidegger sees the specifics of Philosophy when he speaks about its apolitical, non-engaged, and non-existence character. He connects philosophy to the "concealed accord of its fate in the history of its nation". According to Heidegger, the objective of philosophy is a rational discovery of the ways and horizons giving the measures and the patterns of the knowledge where and in which the nation realizes its being in the spiritual-historical world. It is such a type of knowledge which encourages questioning and assessment. This approach concludes that Kazakh philosophy has always existed but in not a vivid way and the objective of a scientist is to reveal its intentions.

Thus historical-philosophical research of the phenomenon of the Kazakh philosophy can be represented as a hermeneutical interpretation of the text. This trend became viable owing to the complex research of the nomadic world developed by humanities made by Alisher Akishev and Murat Auezov.

This philosophical reflection of the phenomenon of Kazakh philosophy was done by A. Kodar, who thinks that Kazakh intellectual tradition is the Steppe Knowledge, that is primordial ritual-magical tradition which was developing in the dialogue with Manichaeism, Christianity, Buddhism, Islam. The peculiarity of this tradition is in prevalence of the due over existing, law

and ritual over chaos, "culture-civilization" over its philosophical reflection, nomadic agnosticism over religious obscurantism. (6. P 196).

Steppe Knowledge – knowledge of the nomads which is oral, gnosis of which is interrelated with the culture of the settled people and is represented by written resources. (7. P 151). The peculiarity of the Steppe Knowledge is that it did not depart from its bearers, was transmitted orally, had a fragmentary character (with lacunas of a few hundred years).

The whole set of the Steppe Knowledge consists of : 1) oral sacral base including mythology, religion, ceremony; 2) oral epical base including heroic and other legends, and zhirau's (storytellers, A. Ye) narrations; 3) historical-literary written base – from chronicle poems and genealogies, stories and legends. (8. P 151).

Characterizing the whole spiritual tradition of the nomads beginning with the archaic period and up to the XXth century, A. Kodar gives the following forms of the Steppe Knowledge: a) sacral, b) ideological, c) bordering with the east, d) bordering with the West, intellectually restored. All these forms are dialectically related to each other. (9. P 154).

In accordance with such typology, A. Kodar sees sacral knowledge as mythic-ritual knowledge directed to conservation of the cognized and non-acceptance of the foreign and not known. This leads to the cult of archaic knowledge. Sacral knowledge is referred to the primary, authentic tradition and complies with the respective religious dominants. Nevertheless, any sacral knowledge meets with the sacral knowledge of another community and is interrelated and results in change of the primordial sacral knowledge. In "Kutadgu Bilig" Usuf of Balassagun uses the list of positions and Turkic names of heroes to oppose to Sufi spirituality and Turkic political machine. (10. P 157).

Ideological form of the Steppe Knowledge is characterized by conscious cultivation of the borrowed values. For example, the nomadic knowledge using the prestigious systems of spiritual values, conceal its roots. In the Middle Ages nomads explain their genesis from Iafet, one of the sons of Noah.

A. Kodar thinks that ideological knowledge of the nomads is represented by Ancient Turkic runic writings, "Collection of Turkic Adverbs" by Mahmud Kashgari, "Concealed Tales of Mongols", "Altyn Tobchi", Chingiz name" by Utemish hodja, epic works "Fourty Crimean Batyrs", "Alpamys", "Koblandy", poems of medieval zhirau and epic works with heroic content. The objective of that knowledge is to increase the role of the ethnos in order to avoid its assimilation. Its main function is to speak of themselves in a way that makes others to be silent and subdued. The exceptions are Khan and Kagan biliks which had sacral-ideological function.

Beginning with the Middle Ages the Kazakh intellectual tradition began to develop owing to certain individuals. In the antiquity there dominated a “primary” authentic tradition, in the middle ages – “secondary” – authorized, while the “primary” was in accord with the spirit of time. (11. P 192).

Not refusing the above two trends Kazakh philosophizing should be open, on the one hand, to national traditions and to our relation to it, and to the processes in the world philosophy, on the other hand.

The situation which characterizes the whole Kazakh spiritual culture is connected to the modern state of the Kazakh language. Heidegger calls the language “the home for being” and not simply the means of thinking.

Modern Kazakh society is divided into two groups, the first knows its mother tongue and that is why all spiritual processes are reflected in the categories of the Kazakh national culture. The weak point of this group is that it limits its spiritual search by only ethnic culture.

Another part of the society does not know its mother tongue well enough so that it could develop its national thinking and spiritual processes. Instead it uses the Russian language and through the Russian language this group is included into the world cultural process as Russian native speakers.

The essence of the problem of the relation of the language and philosophizing was expressed by F. Nietzsche in “Beyond Good and Evil”. He underlined the influence of the grammar structure of the language on thinking and moreover on philosophizing. Nietzsche underlines “surprising affinity of all Indian, Greek, Germanic philosophizing” which is based on “the affinity of the languages owing to common philosophical grammar” and because of it “everything inevitably and beforehand is prepared for homogeneous development and succession of the philosophical system” (12. P 256) and “for some other explanations of the world the way is as if closed” (13. P 319). He offers an idea that “philosophers of Ural-Altai languages (in which the concept of “subject” is the least developed) will look into the “depth of the world” and will go a different way compared to Indo-Germans and Muslims” (14. P 319).

The above specifics underlined by Nietzsche gives a hope that the modern philosophizing in Kazakhstan after overcoming its drawbacks will take its due place in the world spiritual culture expertise.

1. O. Segizbayev. Kazakh Philosophy XY – beginning XX centuries. Almaty, 1996.
2. Sh. Kudaiberdiev. Three Truths. – Almaty, 1991
3. O. Segizbayev. Kazakh Philosophy XY – beginning XX centuries. Almaty, 1996.

4. J.P. Sartre. Existentialism is Humanism. /Twilight of the Gods. – Moscow, 1989.
5. Albert Camus: The Rebel: An Essay on Man in Revolt. Moscow. 1990.
6. A. Kodar. The Steppe Knowledge (Essays on Cultural Studies. Astana. 2002.
7. A. Kodar. The Steppe Knowledge (Essays on Cultural Studies. Astana. 2002.
8. A. Kodar. The Steppe Knowledge (Essays on Cultural Studies. Astana. 2002.
9. A. Kodar. The Steppe Knowledge (Essays on Cultural Studies. Astana. 2002.
- 10.A. Kodar. The Steppe Knowledge (Essays on Cultural Studies. Astana. 2002.
- 11.A. Kodar. The Steppe Knowledge (Essays on Cultural Studies. Astana. 2002.
- 12.F. Nietzsche. Beyond Good and Evil. The Prelude to the Philosophy of the Future. Writings. Volume 2. Moscow. 1990.
13. F. Nietzsche. Beyond Good and Evil. The Prelude to the Philosophy of the Future. Writings. Volume 2. Moscow. 1990.
14. F. Nietzsche. Beyond Good and Evil. The Prelude to the Philosophy of the Future. Writings. Volume 2. Moscow. 1990.

KAZAKH ORAL TRADITION OF ZHIRAU: ONTOLOGICAL UNITY OF MAN AND WORLD

Gulnara Yeleukulova, PhD,
Senior Lecturer, Suleyman Demirel University,
Almaty, Kazakhstan
eleukulova@yahoo.com

Kazakhs, nomadic tribes who lived in the endless steppes of Eurasia inherited long and rich history and culture which was transmitted to the following generations through oral tradition. In nomadic societies oral tradition implements the roles which are carried out by libraries and archives among the settled nations. Those who accumulated and transmitted that oral wealth were akyns and zhiraus (storytellers). Zhiraus –thinkers or people who were able to creatively reflect and transmit the steppe wisdom were bright personalities of different occupations like khans (inherited heads of the Kazakh states), biys (elected lawyers), sages, batyrs (heroic warriors). Zhiraus were highly respected and were deified and adored by the folk. A. Margulan characterized zhiraу in the following way: “As patriarch, singer and the mouthpiece of the expectations of people zhiraу rarely perform improvisations of the songs only in exceptional cases. They were demanded and gave advice in the times of great difficulties and collisions in the society, in the period of wars and incursion into the Homeland. Then zhiraу called for the order, inspired and encouraged people, foresaw the outcome of the events. Fortune telling, prognosing (bolzhal aitu) were the main techniques of the poetic art of zhiraу as prophetic skill. In this role zhiraу acts when giving a name to the newly born member of society”¹.

Mentality of a nation is an integrity of traditions, culture, social structure, and the habitat. The mentality contains the whole depth of collective and individual consciousness including unconscious. The constituents of mentality make an organic synthesis which reflects the appearance and the character of the nation expressed in the oral literary tradition. Alongside with memorizing epics and tales oral tradition delivers social and cultural message to the following generations. There is an infinite number of legends and tales based on the real historical events. A great number of these representations of historical events are still circulating among Kazakhs still not listed and revised by the scientists.

The class approach which dominated in the Soviet philosophical school could not reflect fully the spiritual wealth of the Kazakh culture, its esoteric level, worldview and philosophical wealth.

Modern philosophy is supposed to research and decide the problems of cultural-historical convergence of the people on the deepest levels doing the deep analysis of the psycho mentality, cultural and behavioral archetypes, structure of the religious worldview and philosophical basis of knowledge. In this field there are blank spaces which become the obstacles to the right understanding of the problems of unity of man and world. Any way of cognition, any manifestation of natural, social, and personal human world have the origins in the fundamental ontological relations.

¹ A. Margulan. On the Bearers of the Ancient Poetic Culture of Kazakh People. // M. Auezov. Collection of the articles to the 60th anniversary. Almaty, 1959. P 78.

In the worldview of the Kazakh zhirau the world as a unity is not limited to only material relations. Material phenomena given to human through perception of the reality – the universe, the sky, natural and social phenomena do not form a whole and complete unity. Above this world of heterogeneous sensual experience there is eternal and immutable superstructure of spiritual truth. Natural being of zhirau is in fact not isolated space with the divine higher world in it.

In the system of cosmological views of zhirau the world has a material basis available to the human experience and perceived by them. Although the same world under certain conditions may become an object of a specific esoteric experience. In that experience there is open a spiritual field in which the relation of man with the spirits of ancestors and the Higher Reason takes place and where a unity of time and place, natural and spiritual come from.

The Creator, Tengri, according to the worldview of zhirau, is not only the reason of all being but through emanation and revelation executes constant interference into the worldly deeds. Consequently the Highest Being, the Higher Reason with only its existence and the divine deeds give a harmony and completeness, viability and development.

In the nomadic Kazakh society the relation “God – man” was formed by the ancient pagan and new religious views. The nomadic perception of the world is a complicated one. The concept “world” itself is doubled: on the one hand, the world is a divine creation and then belongs to the universal. On the other hand, as esoteric space (connecting God and world but not visible to the natural perception) it represents particular.

The synthetic view of Kazakh zhirau has a strict hierarchic structure. God is in the upper level. The Earth, world of the spirits (aruaqs, mysteries and the prayers) is in the middle. The world of human existence with the worldly and spiritual quests is there too. The truth and the meaning of the middle world reflect the revelation of the upper world.

In the process of their activity zhirau introduced substantial changes into the religious understanding of the relation “God – man”, “World – man” and these changes influenced nomadic lifestyle and cultural surrounding. If the zhirau had postulated religious truths without any changes then their activity would have been religious.

Ethical orientation of zhirau’s works did not show up as mentoring but as the empathy in the struggle of good and bad when good is not simply achieved by prescribing moral rules and norms. XIX-th century expands and ascribes new borders and new space for the nomadic consciousness. Transformation of traditional religious and cosmological views increased the role of subject in the nomadic life, in the administrative organization of the life in the steppe, influenced cognitive, creative and artistic activity.

The worldview of Kazakh zhirau and the nomadic society was different from that of the European. This difference of the Eastern worldview is based on the understanding of the God distanced from world and man having peculiar and secret interrelations. This kind of relation does not make them equal because of the hierarchy between Supreme being and the mortals. It shows the “vertical” unity of the world coming from within each subject of this grand design. Zhiraus are looking among all perfections of the God for a concealed beginning, wealth of his personality. They address to the God as to the Supreme being in their search for spiritual and social welfare and the truth with the idea in mind that

everything in the world is possible owing to the Supreme will. At the same time they consider that ethical, moral law is the basis to the perfection, truth, good, happiness and beauty.

In accordance with such understanding zhirau in their personal and social development relied on the spiritual perfection, wisdom, knowledge and strength. And only the, in case of realization of the above mentioned objectives, they think about material good, well-being and prosperity. The latter are the goals which, according to zhirau, should be deserved by people owing to their talents and merits. It is clear that appealing to the spiritual values they make refine human goals connected to the welfare and future. This is one of the main spiritual foundations and one of the highest values of ethical legacy of zhirau.

Zhirau referred the degree of moral perfection to one of the main subjective qualities defining the character and the purity of the worldview, social, political, and religious views and relations. It is connected to all the spheres of practical activity of man and the culture of the Kazakh nomadic civilization of that period. A humanistic character of the ideas of Kazakh zhirau, when man, society and their perfection become the main goal of development is underlined by all researchers.

The humanistic ideas are connected to the following ontological premises:

- the deepest internal world of a man is the subjective esoteric space where intuition plays a great role;
- reason, spirit, soul and morality are understood not only as concrete forms or discreet phenomena but the reflection of subjectivity and integrity;
- social activity and perfection of the subject are understood as the unity of integrity in which there is something universal.

Kazakh thinkers – zhirau held that ethical relations are more important than logical thinking.

A great impact was done by the thinkers into the ideological, social interpretation of the relation “society- man”. They address to the contemporaries, state authorities, heroes, khans, biys, warriors, and the youth to value and support moral values which are eternal. Spiritual and cultural values of zhirau reveal innovative unity of generally accepted traditions and new views on the general context of the social life and moral consciousness. They appeal to the people to follow the religious and moral laws and traditions as the fundamental tested by life moral norms. They call people to self-perfection as an individual spiritual method to join universal.

A conscious moral choice in their poetic point of worldview is the manifestation of the will, spiritual autonomy, determined trend to universal relations expressed in him himself, the life of society in the surrounding world.

Kazakh zhirau who consider wisdom, eloquence, “logic of the word” as the most valuable spiritual qualities think that man has to apply his strength and talent to the “logics of the activity”. Understanding of the cultural diversity of the world became a condition in integration of science.

In our globalized world we have to know more about each other in order to preserve what the mankind have collected as the spiritual treasure and exchange it so that human race will survive as rational beings and will leave spirituality to the following generations.

WITTGENSTEIN'S LANGUAGE GAME

Prof. Dr. Cemal YILDIZ
Marmara University

Abstract

The Austrian philosopher Ludwig WITTGENSTEIN (1889-1951) -one of the most important philosophers of language of the XXth century- analyzed the function of language in his works. In his work entitled *Tractatus logico-philosophicus* (1922), he put forward one of the fundamental theses about language by asserting that "whereof one cannot speak, thereof one must keep silent". According to WITTGENSTEIN, language is the picture of phenomena and the reality as a whole. "Meaning" is the picture itself; "representation" is what the noun represents. Language reflects the logical form of phenomena; within this context, phenomena have logical forms. In the posthumous work *Philosophical Investigations* (1953), he made some confessions about language and attributed a social function of communication to language. In *Philosophical Investigations*, he pointed to a great distinction between the bearer of a noun and its representation. The counterpart of the noun in reality -person or object- is the bearer of the noun, not its representation. The bearer of the noun may disappear, but the noun doesn't lose its representation.

Can people understand each other by means of language? Can the speaker know if s/he is really understood by the listener? WITTGENSTEIN is very suspicious about all these. According to him, communication means essentially the learning of behavior patterns in a social body. He calls this the "language game".

The condition for the members of a social body to participate in this game goes through learning these rules. It is envisaged that the learning of these rules is based on students' repetition of the teachers' words. In *Philosophical Investigations* he explained this as follows: "Der Lernende benennt die Gegenstände. Das heißt, er spricht das Wort, wenn der Lehrer auf den Stein zeigt. - Ja, es wird sich hier noch die einfachere Übung finden: der Schüler spricht die Worte nach, die der Lehrer ihm vorsagt - beides sprachliche Vorgänge."

According to WITTGENSTEIN, the person who can play this game behaves in compliance with suitable and right conditions. However who may know if the student has really learnt the meaning of words after repeating his/her teacher's words or if s/he has only repeated them without understanding anything? In reality no one can! Then, one may argue that no deep understanding exists for WITTGENSTEIN; it is only possible to speak about the rules of the language game: "Verstehen" bedeutet in diesem Fall, dass jemand innerhalb des Sprachspiels richtig handelt, das heißt die "richtigen" Reaktionen zeigt.

According to WITTGENSTEIN, there is no definite and stable meaning of words and sentences. In different contexts, a different word or a sentence may have completely different meanings and may lead to different reactions. To put it more clearly, naming is not the final point. For example "please" may mean "help" or "politeness" in different contexts.

This paper aims to find answers for the questions about WITTGENSTEIN's main point of departure in philosophy, that is to say his conception of language and also of the relation of language with reality. In addition, it tries to prove how "game theory" has gone far beyond his former ideas. In this respect, to what extent picture theory and object theory provide a contrast with his new approach will be explained with examples.

3. Conclusion

In the later former period characterized by *Philosophische Untersuchungen* (*Philosophical Investigations*) (1953) the way of thinking about language undergoes a radical change. This new look at language stems from the criticism of former way of thinking (Altuğ, 2001). In his book entitled *Philosophische Untersuchungen*, “language game” concept appears to be the basic term. The Language game term refers to the whole system of language by characterizing at the same time its sub- and near-systems. In this mentioned framework of language game, language isn’t considered as a theoretical universe of ideal meanings; on the contrary, it is thought of within an integral relationship to the phenomenon of life styles (Wittgenstein named them himself as “life styles”). Wittgenstein says: “Richtig und falsch ist, was Menschen sagen; und in der Sprache stimmen die Menschen überein. Die ist keine Übereinstimmung der Meinungen, sondern der Lebensform.” That is to say, the common life style is the facilities provided by human communication. That’s why, we can’t understand the language games of other life styles; we can’t even regard them as a way of communication. Wittgenstein visualizes his view with a colorful example: “Wenn der Löwe sprechen könnte, wir könnten ihn nicht verstehen.” To play a language game is to position within a cultural environment. It must be underlined that to design a language is equivalent to design a culture within this scope. When life style is seen as a cultural pattern, it is understood as a term including not only language-off events, but also the linguistic activity itself. Then it means that every language game needn’t be settled in the language-off events. The way of using words is a behavioral style. What gives meaning to words isn’t the words; what gives meaning to things via words is human beings. According to Wittgenstein, the activity of making something meaningful is not a mental performance or a special inner experience; it’s a life style, a linguistic behavior woven into a cultural milieu. Therefore “designing a language is designing a life style.” (Altuğ 2001)

Wittgenstein’da Dil Oyunu

Özet

Prof. Dr. Cemal YILDIZ

Marmara Üniversitesi

Yirminci yüzyılın en önemli dil filozoflarından biri olan Avusturyalı Ludwig WITTGENSTEIN (1889-1951) eserinde dilin işlevini incelemiştir. Eseri *Tractatus logico-philosophicus*’ta (1922) “insan hakkında konuşamadığı şey konusunda susmalıdır” derken dil hakkında köklü bir düşünce ileri sürmekteydi. WITTGENSTEIN’e göre dil, olguların ve bütün olarak da gerçekliğin resmidir. “Anlam” bu resmin kendisi, “gösterim” adın gösterdiği şeydir. Dil, olguların mantıklı biçimini yansıtır. Buna göre olgular, mantıklı biçime sahiptir. Ölümünden sonra yayımlanan (*Felsefe İncelemeleri*) (1953) eserinde ise dil hakkında bazı itiraflarda bulunmaktadır. Bu eserde WITTGENSTEIN dile sosyal bir iletişim işlevi yüklemektedir. WITTGENSTEIN *Felsefe İncelemeleri*’nde (*Philosophical Investigations/ Philosophische Untersuchungen*) adın taşıyıcısı ile gösterimi arasında kesin bir ayırım yapar. Adın gerçeklikte karşılığı olduğu şey – kişi veya nesne- adın taşıyıcısıdır, gösterimi değil. Adın taşıyıcısı yok olabilir ama ad gösterimini yitirmez.

İnsanlar dil aracılığıyla gerçekten anlaşabilirler mi? Konuşucu dinleyen tarafından kelimelerinin gerçekten anlaşılıp anlaşılmadığını bilebilir mi? WITTGENSTEIN bu sorulara şüpheyle yaklaşmaktadır. Ona göre iletişim esasen, bir cemiyet içindeki davranış kalıplarını öğrenmek anlamına gelmektedir. Bunu ise dil oyunu olarak adlandırmaktadır.

Cemiyetin dil oyununa katılmanın şartı ise WITTGENSTEIN’e göre bu kuralları öğrenmekten geçmektedir. İlgili kuralların öğretmen tarafından söylenip öğrenci tarafından tekrar edilmesi yoluyla edinileceği öngörülmektedir. *Felsefe İncelemeleri* adlı eserinde WITTGENSTEIN bunu şöyle açıklamaktadır: “Der Lernende benennt die Gegenstände. Das heißt, er spricht das Wort, wenn der Lehrer auf den Stein zeigt. - Ja, es wird sich hier noch die einfachere Übung finden: der Schüler spricht die Worte nach, die der Lehrer ihm vorsagt - beides sprachliche Vorgänge.”

Kim bu oyunu oynayabilirse WITTGENSTEIN’e göre duruma uygun ve doğru davranmış olmaktadır. Ancak acaba öğrencinin öğretmenini taklit etmesi sonucunda kelimelerin anlamlarını gerçekten öğrenip öğrenmediğini ya da sadece onun söylediklerini aynen tekrarlayıp tekrarlamadığını kim bilebilir? Aslında hiç kimse. Öyleyse WITTGENSTEIN için derinlemesine bir anlama söz konusu değildir, sadece dil oyununun kuralları vardır. “Verstehen” bedeutet in diesem Fall, dass jemand innerhalb des Sprachspiels richtig handelt, das heißt die “richtigen” Reaktionen zeigt.

WITTGENSTEIN’e göre kelime ve cümlelerin kesin ve değişmez bir anlamı bulunmamaktadır. Değişik bağlamlarda bir kelime ve cümle tamamen başka anlamlara gelebilir ve çok farklı tepkiler gerektirebilir. Kısaca adlandırma ile aslında pek de fazla bir şey elde edilemez. Örneğin “lütfen” ünlemi yerine göre bazen yardım talebi anlamına gelebilecekken, bazen de nezaket işareti olabilir.

Bu çalışmada WITTGENSTEIN’in esas çıkış noktası olan dilin ve dil ile gerçek arasındaki ilişkinin ne olduğu sorularının cevabını aranacaktır. Bir kavram olarak “dil oyunu” onun daha önceki düşüncelerinden ne derece uzaklaşmasını sağladığı ve WITTGENSTEIN’in daha önce savunmuş olduğu resim teorisi ve nesne teorisi ile ilgili görüşlerinin yeni bakış açısıyla ne derece ters düştüğü örneklerle açıklanmaya çalışılacaktır.

1. Giriş: Dil Felsefesinde Ele Alınan Temel Sorunlar

(İng. Philosophy of language; Fr. Philosophie du langage; Alm. Sprachphilosophie)

Dil felsefesi en genel anlamda, dilin kökenini, yapısını, özünü ve doğasını inceleyen; farklı diller arasındaki köken ve yapı bakımından ortak özellikleri araştıran; anlamın, anlamlı ifade ile anlamsız ifadeyi birbirinden ayırmanın neler olduğunu ortaya koyan; kavramlar ile kavramsallaştırmalar, sözcükler ile nesnelere, tümceler ile olgu ya da olgu bağlamları arasındaki ilişkiye odaklanarak dil ile gerçeklik arasındaki ilişkinin nasıl kurulduğunu açıklayan; dil yoluyla iletişimin nasıl ve hangi koşullar altında olanaklı olduğunu özellikle dilin simgeselliğine yoğunlaşarak betimleyen; dilin sözdizimi, pragmatik (edim bilim / kullanım bilim), anabilim, göstergebilim, retorik gibi dil görüngüsünün kavranmasında belirleyici konumda bulunan boyutlarını araştıran; dilin insan yaşamındaki yerini ve önemini bütün yönleriyle sistemli bir biçimde ele alan felsefe dalıdır. (Güçlü ve Diğerleri, 2002, s: 385-386)

Kısaca dil felsefesi başlığı altında dilin özü, anlamı, kökeni ve yapısı felsefi açıdan sorgulanmaktadır.

Dil felsefesinin yüzyıllık bir geçmişi olmakla birlikte dil eski çağlardan beri filozofların ilgisini çeken bir konu olmuştur. Yunan dünyasında adlarla nesnelere arasındaki ilişki önemli tartışma konularından biridir.¹ Felsefe tarihinin dille ilgili en eski tartışması olan bu tartışmada bir taraf, bu ikisi arasındaki ilişkinin doğal olduğunu, adların adlandırdıkları şeylerin özünü yansıttıklarını, bunu da adlandırdıkları şeyleri sesler aracılığıyla taklit ederek yaptıklarını ileri sürer. Felsefe tarihinde Pythagoras'a kadar geri götürülen bu doğalcı görüş karşılık, Demokritos'a kadar götürülen karşı görüş ise uzlaşsallık, yani bu ilişkinin uzlaşsalsal olduğunu, adların nesnelere rastgele verdiklerini ileri sürer. Platon'un Kratylos² diyalogunda ayrıntılı bir biçimde işlediği bu tartışmanın arkasında, aslında, Eskiçağlardan bugüne sürekli sorulan bir soru vardır: Dil ile dünya arasındaki ilişki nedir?

Ne var ki, Eskiçağdan 20. yüzyılın başlarına dek yapılan bütün araştırmalar, doğrudan doğruya dilin yapısını anlamak için yapılmış araştırmalar değildir. Dolayısıyla onları dil felsefesi araştırmaları görmek yanlış olur. Doğrudan doğruya dilin kendisinin bir sorun olarak görülmesi Gottlob Frege ile Bertrand Russell'in çalışmalarının, felsefenin dili konu edinen

¹ Bu, Eskiçağda yalnız Yunanlı filozofların değil, Hintli dilbilimcilerin de önemli tartışma konusundan biridir.

² Diyalogun iki ayrı çevirisi vardır: Suat Y. Baydur çevirisi (Eflatun, Kratylos. İstanbul: Maarif Matbası, 1944) ile Teoman Aktüel çevirisi (Platon, Diyaloglar I. İstanbul: Remzi Kitabevi, 1982; 189-260)

ayrı bir alanı olarak dil felsefesinin doğuşu ise Ludwig Wittgenstein'in ilk dönem çalışmalarının bir sonucudur.

Dilin kullanım yönüne dikkat çekmesi ve dili bir insan davranışı olarak incelemenin öneminin vurgulanması bakımından Wittgenstein'in çalışmaları dil ile dünya arasındaki ilişkinin ne olduğu sorusunun yanıtını aramaktadır.

2. Wittgenstein'da Dil Oyunu

Geçtiğimiz yüzyılın en önemli dil filozoflarından biri olan Ludwig Wittgenstein (1889-1951) eserinde dilin işlevini incelemiştir. Meşhur eseri "Tractatus logico-philosophicus" da (1922) "insan hakkında konuşamadığı şey konusunda susmalıdır" derken dil hakkında radikal bir düşünce ileri sürmekteydi. Wittgenstein'e göre dil, olguların ve bütün olarak da gerçeğin resmidir. "Anlam" bu resmin kendisi, "gösterim" adın gösterdiği şeydir. Dil, olguların mantıksal biçimini yansıtır. Buna göre olgular, mantıksal biçime sahiptir. Daha sonraki eserinde ise (Felsefe İncelemeleri) (1953) dil hakkında bazı itiraflarda bulunmaktadır. Bu eserinde Wittgenstein dile toplumsal bir iletişim işlevi yüklemektedir. Wittgenstein Felsefe İncelemeleri'nde adın taşıyıcısı ile gösterimi arasında kesin bir ayırım yapar. Adın gerçeklikte karşılığı olduğu şey – kişi veya nesne- adın taşıyıcısıdır, gösterimi değil. Adın taşıyıcısı yok olabilir ama ad gösterimini yitirmez.

İnsanlar dil aracılığıyla gerçekten anlaşabilirler mi? Konuşucu dinleyen tarafından kelimelerinin gerçekten anlaşılıp anlaşılmadığını bilebilir mi? Ludwig Wittgenstein bu sorulara şüpheyle yaklaşmaktadır. Ona göre iletişim esasen, bir toplum içindeki davranış kalıplarını öğrenmek anlamına gelmektedir. Bunu ise dil oyunu olarak adlandırmaktadır.

Toplumun dil oyununa katılmanın şartı ise Wittgenstein'e göre bu kuralları öğrenmekten geçmektedir. İlgili kuralların öğretmen tarafından söylenip öğrenci tarafından tekrar edilmesi yoluyla edinileceği öngörülmektedir. Felsefe İncelemeleri adlı eserinde Wittgenstein bunu şöyle açıklamaktadır: "Der Lernende benennt die Gegenstände. Das heißt, er spricht das Wort, wenn der Lehrer auf den Stein zeigt. - Ja, es wird sich hier noch die einfachere Übung finden: der Schüler spricht die Worte nach, die der Lehrer ihm vorsagt - beides sprachliche Vorgänge."

Kim bu oyunu oynayabilirse Wittgenstein'e göre duruma uygun ve doğru davranmış olmaktadır. Ancak acaba öğrencinin öğretmenini taklit etmesi sonucunda kelimelerin anlamlarını gerçekten öğrenip öğrenmediğini ya da sadece onun söylediklerini aynen tekrarlayıp tekrarlamadığını kim bilebilir? Ashında hiç kimse. Öyleyse Wittgenstein için

derinlemesine bir anlama söz konusu değildir, sadece dil oyununun kuralları vardır. “Verstehen” bedeutet in diesem Fall, dass jemand innerhalb des Sprachspiels richtig handelt, das heißt die “richtigen” Reaktionen zeigt.

Wittgenstein’e göre kelime ve cümlelerin kesin ve değişmez bir anlamı bulunmamaktadır.

Değişik bağlamlarda bir kelime ve cümle tamamen başka anlamlara gelebilir ve çok farklı tepkiler gerektirebilir. Kısaca adlandırma ile aslında pek de fazla bir şey elde edilemez. Örneğin “lütfen” ünlemi yerine göre bazen yardım talebi anlamına gelebilecekken, bazen de nezaket işareti olabilir.

Wittgenstein’in temel çıkış noktası dilin ve dil ile gerçek arasındaki ilişkinin ne olduğu sorularının cevabını aramaktır. Bir kavram olarak “dil oyunu” onun daha önceki düşüncelerinden uzaklaşmasını sağlamıştır. Wittgenstein’in daha önce savunmuş olduğu resim teorisi ve nesne teorisi ile ilgili görüşleri yeni bakış açısıyla ters düşmektedir.

“Die Sprache verkleidet den Gedanken. Und zwar so, dass man nach der äußeren Form des Kleides nicht auf die Form des bekleideten Gedankens schließen kann; weil die äußere Form nach ganz anderen Zwecken gebildet ist als danach, die Form des Körpers erkennen zu lassen.” (TLP, 4.002)

“Dil düşünceyi örtmektedir. Öyle ki kıyafetin dış biçiminden düşüncenin şekli görülemiyordu. Zira dış biçim çok değişik amaçlarla oluşturulmuş ve vücudun biçiminin tanınmasını engellemektedir.” (TLP, 4.002)

Wittgenstein önceki eserinde vücudu görünür hale getirmek ve dili kendi amacı için incelemekten uzaktı.

Wittgenstein Felsefe İncelemeleri’nde TLP’deki bir yanlışı ele alarak işe koyulur: ad ile nesne arasındaki karşılıklı ilişkiyi inceler ve adın taşıyıcısı ile gösterimi arasında kesin bir ayrım yapar. Adın gerçeklikte karşılığı olduğu şey – kişi veya nesne- adın taşıyıcısıdır, gösterimi değil. Adın taşıyıcısı yok olabilir ama ad gösterimini yitirmez. Aksini düşünmeyi Wittgenstein ruh hastalığı olarak görür: “öyle bir ruh hastalığı düşünülebilir ki hastalığa yakalanan biri, adları yalnızca onların taşıyıcısı ortada olduğunda kullanılabilir ve anlayabilir olsun”. (Soykan, 1995).

Klasik anlam teorisindeki değişmez anlamların olduğu görüşü Wittgenstein için artık bir dogmadır, çünkü ona göre anlamlar kendilerini dil oyunları pratiği içinde oluşturabilirler. Özetle; anlamlar kesin ve değişmez unsurlara bağlanamazlar, başka bir deyişle anlamlar ideal değildirler, bilakis daha çok bir kelimenin nasıl bir işlev gördüğünü incelemek gerekir.

Dilin yan sitemleri olarak dil oyunları Wittgenstein tarafından alet/takım çantası ile karşılaştırılmaktadır. Her parçanın dil oyununun insan iletişimi bağlamında özel bir işlevi bulunmaktadır ve iletişim kutumuz içersindeki aletlerden özel birine tekabül etmektedir.

Bu bakımdan, sözcüklerin anlamını kavramak için, onların temsil ettiği nesneyi aramayı bir yana bırakıp; sözcüklerin işlev farklılıklarını göz önünde bulundurmalıyız. Sözcüklerin ve cümlelerin tek bir ortak işlevi olduğunu varsaymak, idealin gerçeklikte var olması gerektiğini talep etmektir. Dilin işlevleri o kadar çeşitlidir ki, bunların hepsinde ortak olan tek bir özellik bulunduğuna; dili dil yapan bir şey olduğuna inanmak için haklı hiçbir neden yoktur. “Dilin hep tek çeşit işlevi olduğu, hep aynı amacı, düşünceleri aktarma amacını güttüğü fikrinden kökten kopmak gerekir.” (P. 1. pr. 304, s. 102).

Dilin doğasını anlamada, sözcüklerin görünüşünün ardındaki işlev farklılıklarını görmek gerekir. Wittgenstein’in örneğine başvuracak olursak; “beş” sözcüğü “elma” sözcüğü ad olmak bakımından birörnek oldukları halde, işlev bakımından farklılığa sahiptirler. Nitekim “beş”in ne anlama geldiğini bilmek için insanın sayı sayabilir olması gerekir; oysa “elma” sözcüğünün anlamını bilmek için böyle bir gereklilik söz konusu değildir. Wittgenstein dildeki sözcük tiplerinin işlev farklılığını göstermek yönünde, dili bir alet kutusuna benzetir. Bir alet kutusundaki aletleri düşünelim; çekiç, kerpeten, testere, tornavida, gönye, tutkal. Sözcüklerin işlevleri, işte bu nesnelerin işlevleri kadar farklıdır (P. 1. pr. 11, s. 6).

Bir sözcüğün temsil ettiği nesnenin tanınması, sözcüğün anlamının bilgisi ile aynı şey değildir. Sözcüğe karşılık gelen şey, sözcüğün anlamı değil, sözcüğün taşıyıcısıdır. Gösterme ile tanımda (ve Tractatus’ta) bir adın taşıyıcısı ile adın anlamı birbirine karıştırılmıştır. “Bay N. N. öldüğünde, bu adın taşıyıcısının öldüğünü söyleriz, bu adın anlamının değil.” (P. 1. pr. 40, s. 20). Bu durum yalnızca özel adlar için değil, cins adları için de geçerlidir. Taşıyıcısının varlığı ortadan kalkmış olsa bile; bir adın anlamı olabilir. Wittgenstein’a göre, bir adın anlamı, adın taşıyıcısına uygulanan ve onun kimliğini belirlememizi sağlayan çeşitli betimlemelerle verilir. Bu demektir ki, gösterme ile tanım, her durumda farklı şekilde yorumlanabilir (P. 1. pr. 28, s. 14). “İki” sayısının gösterme ile tanımı, iki fındığa işaret edilerek, “bu ikidir” demekle yapılabilir. Fakat şimdi “iki”, bu fındık grubuna verilen ad mı olacak tır? Tanım, “bu sayıya iki denir” şeklinde yapılırsa; bu defa da gösterme ile tanımın anlaşılabilmesi için “sayı” sözcüğünün daha önce açıklanmış olması gerekir.

Bu örneklerin gösterdiği şey şudur: Taşıyıcı ve anlam farklı şeyler olmakla birlikte, kimi zaman adın anlamı, bu adın taşıyıcısı işaret edilmek suretiyle açıklanabilir. Ancak böyle bir açıklamanın amacına ulaşması için, öğrenenin yalnızca taşıyıcıyı tanımış olması yetmez; o

aynı zamanda sözcüğün dil içindeki rolünü de kavramalıdır. Gösterme ile tanım, diğer tanımlar gibi, bir sözcüğün doğru kullanımı için bir kural verir. Fakat bu kural, dil içerisinde sözcüğün oynadığı rolü belirleyen diğer kurallar bilinmedikçe anlaşılabilir. “Gösterme ile tanım, sözcüğün anlamını, sözcüğün dil içindeki rolü belli olduğunda açıklar.” (P. 1. pr. 30, s. 14).

Wittgenstein sanki şunu söylüyor gibidir: Felsefede sözcüğün anlamını ararsınız. Mitik ve biricik biçimde bağıntılı terimi aramayın, fakat kullanıma bakın; çünkü anlam budur. “Bırakın sözcüklerin kullanımı, size anlamla öğretsin.” (P. 1. s. 220).

Wittgenstein’e göre anlam, bir hakikati bilmek değil; fakat bir etkinliğe bağlanma (angaje olma) sorunudur. Bu etkinlik de, Wittgenstein’in “dil oyunu” (Sprachspiel) diye adlandırdığı şeyde ifadesini bulur: “Dil ve dilin içinde örüldüğü etkinliklerden oluşan bütünü ‘dil oyunu’ diye adlandırıyorum.” (P. 1. pr. 7, s. 5). Buna göre, bir ad, ad olarak ancak dilsel ve dil-dışı etkinlikler dizgesi bağlamında işlev görür ve dolayısıyla bir adın anlamı da ancak bir dil-oyunu içindeki kullanımında bulunabilir. Wittgenstein’in “oyun” kavramına (benzeşimine) başvurması, ilk elde, dile ilişkin özcü anlayışa bir alternatif getirme amacı taşımaktadır. Dilin özünü aramak, bir bakıma, bütün cümlelerde ortak olan tek bir işlev bulma şeklindeki olanaksız ideal’in peşinde koşmaktır. Oysa: Dilin işlevleri öylesine çeşitlidir ki, bütün bunlarda ortak bir özellik -dili dil yapan bir şey- bulunduğuna inanmak için hiçbir haklı neden yoktur. Verilmiş bir genel terimin uygulandığı çeşitli bireyleri (tekleri) inceleyecek olursak; bu bireylerin hepsinin ortaklaşa sahip oldukları hiçbir şey bulunmadığını görürüz. Apaçık ortadadır ki, onlar ortak bir özü paylaşmamaktadırlar.

Wittgenstein, bunu tanıtlamak için “oyun” sözcüğünü ele alır:

‘Oyunlar’ diye adlandırdığımız işlemleri düşünelim örneğin. Tahta üzerinde oynanan oyunlar, kağıt oyunları, top oyunları, olimpiik oyunlar vb. Bunların hepsinde ortak olan nedir? ‘Bunlarda ortak olan bir şeyin olması gerekir, yoksa oyunlar diye adlandırılmazlardı’ demeyin -fakat hepsinde ortak bir şey olup olmadığına bakın ve görün-. Çünkü oyunlara bakarsanız, hepsinde ortak olan bir şey görmezsiniz; fakat benzerlikler, bağıntılar ve bunların bütün bir dizisini görürsünüz. Örneğin çok çeşitli bağıntılara sahip tahta üzerinde oynanan oyunlara bakın. Şimdi kağıt oyunlarına geçin, burada ilk grupla pek çok karşılıklık bulursunuz, fakat pek çok ortak özelliğin kaybolduğunu ve başkalarının ortaya çıktığını görürsünüz. Top oyunlarında kazanma ve kaybetme vardır; fakat bir çocuğun topu duvara fırlatıp sonra yeniden yakalaması (oyununda) bu özellik kaybolur. Beceri ve şansın oynadığı rollere bakın ve satrançtaki

beceri ile tenisteki beceri arasındaki farka bakın. Bu incelemenin sonucu şudur:

Birbirine dolanan ve birbiriyle kesişen karmaşık bir benzerlikler şebekesi görürüz.” (P. 1. pr. 66, s. 31-32).

“Bu benzerlikleri karakterize etmek için ‘aile benzerlikleri’nden daha iyi bir ifade düşünemiyorum; çünkü bir ailenin üyeleri arasındaki çeşitli benzerlikler; fiziksel yapı, çehreler, gözlerin rengi, yürüyüş tarzı, mizaç vb. benzer şekilde birbirlerine dolanır ve birbiriyle kesişir. Ve şunu söyleyeceğim: ‘Oyunlar’ bir aile meydana getirir.” (P. T. pr. 67, s. 32).

Oyunlar dediğimiz “aile”de, alt öbekler ortak bir şeye sahiptirler (top oyunları, kağıt oyunları gibi); fakat bütün öbek böyle ortak bir şeye sahip değildir. Burada tam tanımlanmış bir çekirdekte merkezleşen rastlantusal bir çeşitlilik yerine, “karmaşık bir benzerlikler şebekesi” ile karşı karşıyayız. Aklın birlik talebi doğrultusunda, bütün oyunlarda ortak bir şeyin bulunması gerektiğini ve bu ortak özelliğin, oyun terimini çeşitli oyunlara uygulamamızı haklı gösteren şey olduğunu düşünürüz; oysa ki, oyunlar bir aile oluştururlar ve üyeleri “aile benzerliği”ne sahiptirler. Bazı oyunlar eğlendiricidir, bazıları kazanma ve kaybetmeyi içerir, bazıları yarışma ilkesine dayanır ve bu benzerlikler birbiriyle örtüşür. Bu durum diller için de geçerlidir.

Farklı dil biçimlerinde onları dil yapan ortak hiçbir şey yoktur. Ancak dilin ya da “oyun”un hiçbir özünün bulunmaması, bu terimlerin keyfi biçimde aynı adla adlandırılmış, birbiriyle bağıntısız şeyler grubuna ait oldukları anlamına gelmez. Onların ortak bir özü yoktur, ama, gördüğümüz gibi, “aile benzerlikleri” ne sahiptirler: ortaklık, dil-oyunlarının birbiriyle kesişen ve örtüşen özelliklerinde bulunur. “ ‘Cümle’ ve ‘dil’ diye adlandırdığımız şeyin, tasarlamış olduğum biçimsel birliğe sahip olmadığını; fakat az ya da çok birbiriyle bağıntılı yapılar ailesi olduğunu görüyoruz.” (P. 1. pr. 108, s. 46). Wittgenstein burada, dilin mantıksal uzayının yekpare olmadığını; fakat birbiriyle bağıntılı bir alt bölümler çokluğu olduğunu belirtmek istemektedir. Dil teriminin işaret ettiği birliği, şu benzetme çerçevesinde görmeye çağırmaktadır bizi: Gemiyi iskeleye bağlayan bir halattır ve halat liflerden oluşur; fakat halat gücünü, onu bir baştan bir başa kat eden bir liften almaz, fakat birbirine dolanmış sayısız liflerden alır. Dil, tıpkı oyun gibi, işte bu anlamda bir “aile benzerliği” terimidir.

Dil sözcüğünün imlediği birlik, tek biçimlilik/tek işlevlilik dayatan bir öz’de değil; fakat çok çeşitli dil-oyunlarının sahip olduğu aile benzerliğinde bulunabilir; bu terim dil-oyunu diye adlandırdığımız iki pratik arasında ancak birkaçının geçerli olduğu geniş bir benzerlikler toplamına işaret eder.

Wittgenstein'a göre, sözcükler ancak dil-oyunları içerisinde bir anlama sahiptirler ve dil-oyunları da, kurallar dizgesi tarafından yönetilen etkinlik tarzları, yaşama-biçimleri'dir (Lebensform). Bir yaşama-biçimi, tavırları, ilgileri ve davranışları içerir ve açıkça belirlenmiş bir biçimsel-dizgenin yönetiminden çok daha kuşatıcı bir şeydir. Yaşama-biçimlerinin dizgeleştirilemeyen çoğulluğu, dil-oyunlarının çoğulluğuna karşılık gelir ve dil-oyunlarının bu çoğulluğu, ilk ve son defa verilmiş bir şey de değildir; yeni dil tipleri, yeni dil-oyunları ortaya çıkabiliyor ve diğerleri eskiyor, unutuluyor (P. 1. pr. 23, s. il). Wittgenstein'a göre, "dil-oyunu" terimi şu olguyu öne çıkarmaktadır: Dilin konuşması, bir etkinliğin veya bir yaşama-biçiminin parçasıdır. (E 1. pr. 23, s. 11). Dili kullanmak, dil-oyunları oynamaktır; bu da, çeşitli yetenek ve becerileri sergileyen bir etkinlik tarzına angaje olmaktır. Bir sözcüğün anlamı, onun kullanımını çevreleyen etkinliklerde, "yaşama-biçimi"nde aranmalıdır. Bir ifade, ancak yaşam akışı içerisinde anlama sahiptir. Sözcükler resimler değildir, çeşitli dil-oyunlarında kullanılan parçalardır. Nasıl ki, satrançta bir taşın anlamı, onun oyundaki rolüne bağlı ise - yani bu taşın nasıl hareket edeceğine, oyuncunun onunla nasıl davranacağına bağlıysa- bir sözcüğün anlamı da, içinde yer aldığı çeşitli dil-oyunlarındaki rolünde bulunur; sözcüğün kullanımı çevreleyen davranış biçiminde, kullanımın içine yerleştiği davranış biçiminde bulunur. Bir ifade, bu davranış tarzları içerisinde anlama sahiptir; aslında anlamını bu davranış tarzlarından alır. Sözcükler, ancak "orijinal yuvaları" olan dil-oyunlarındaki anlama sahiptirler (Altuğ, 2001).

3. Sonuç

Görüldüğü gibi Wittgenstein'ın Felsefe İncelemeleri - "Philosophische Untersuchungen" (1953) ile karakterize olan sonraki döneminde, dili düşüncü biçimi köklü bir değişikliğe uğrar. Dile bu yeni bakış tarzı, önceki düşünme biçiminin çok yönlü bir eleştirisinden çıkar. (Altuğ, 2001). Wittgenstein'in "Philosophische Untersuchungen" adlı eserinde "dil oyunu" kavramı temel terim olarak karşımıza çıkmaktadır. Dil oyunu terimi tüm dil sistemine gönderme yapmakta- ama aynı zamanda dilin alt ya da yan sistemlerini de karakterize etmektedir. Dil oyununun bahsedilen anlamında artık dil Wittgenstein tarafından ideal anlamların teorik bir evreni olarak görülmemekte, aksine onun hayat formları olarak adlandırdığı olguyla ayrılmaz bir ilişki içerisinde düşünülmektedir. Buna göre Wittgenstein şöyle yazmaktadır: „Richtig und falsch ist, was Menschen sagen; und in der Sprache stimmen die Menschen überein. Die ist keine Übereinstimmung der Meinungen, sondern der Lebensform." Yani ortak hayat

formu insan iletişiminin sağladığı imkanlardır. Bu nedenle biz başka hayat formlarının dil oyunlarını anlayamayız, hatta onları iletişim aracı olarak bile tanıyamayız. Bu görüşünü ise Wittgenstein renkli bir örnekle görselleştirmektedir: „Wenn der Löwe sprechen könnten, wir könnten ihn nicht verstehen.“

Bir dil-oyunu oynamak, bir kültür çevresine yerleşmektir. Bu yönde Wittgenstein'in bir dil tasarlamayı, bir kültür tasarlamakla eşdeğer kılması dikkate değer. Yaşama-biçimi bir kültür örüntüsü olarak görüldüğünde; yalnızca dil-dışı etkinlikleri değil, fakat aynı zamanda dilsel etkinliğin kendisini de kuşatan bir terim olarak anlaşılır. Bu demektir ki, her dil-oyununun mutlaka dil-dışı davranışlar içersine yerleşmiş olması gerekmez. Bizzat sözcükleri kullanışımız da, daima bir davranış tarzıdır. Şeylere anlam veren sözcükler değildir; fakat sözcükler aracılığıyla şeylere anlam veren insanlardır. Wittgenstein'a göre, anlamlama etkinliği, zihinsel bir edim ya da özel içsel bir deneyim değildir; bir yaşama-biçimi, bir kültür çevresi içine örülmüş dilsel davranıştır. Dolayısıyla “bir dil tasarlamak, bir yaşama-biçimi tasarlamaktır.” (Altuğ:2001)

Kaynakça

Altuğ, Taylan (2001): *Dile Gelen Felsefe*. Yapı Kredi Yayınları.

Güçlü, A. Baki, Uzun, Erkan, Serkan, Uzun, Yolsal, Hüsnü Ümit (2002): *Felsefe Sözlüğü*. İstanbul: Bilim ve Sanat Yayınları.

Soykan, Ömer Naci (1995): *Felsefe ve Dil*. İstanbul: . Kabalcı Yayınevi

Wittgenstein, Ludwig (1997): *Tractatus Logico Philosophicus*, (TLP) Frankfurt a.M.

Wittgenstein, Ludwig (1997): *Philosophische Untersuchungen*. (PU). Frankfurt a.M.

http://www.felsefe.gen.tr/dil_felsefesi_nedir.asp

http://www.felsefeekibi.com/forum/forum_posts.asp?TID=35004&PN=1&TPN=1

http://tr.wikipedia.org/wiki/Dil_felsefesi

Koreans and Japanese are Brothers

Sang-jong Yoo, Prof.

Korea Tae-gu Science University

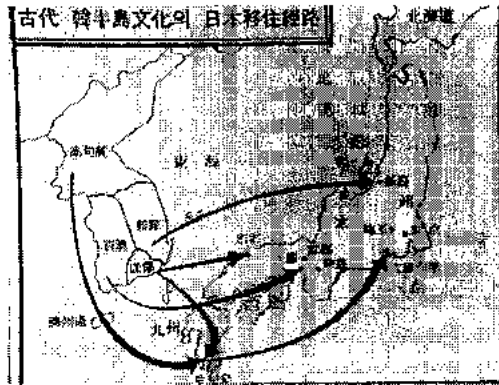
Pioneer of Japanese archipelago

Korea and Japan are close neighbors. We even can see Tsushima, the closest island of Japan to Korea, on sunny days with our bare eyes due to geographical proximity. "Tsushima" means "two islands" in Korean.

Our ancestors greatly contributed to the formation of politics, culture, and society in ancient Japan by transferring sophisticated culture and technology through Tsushima and Iki islands. We can find similar patterns of cultural movement from the founding myths of ancient nations in Korea; King Dangun, a legendary figure born of the son of Heaven, who established the first kingdom of Korea named Gojoseon. Jumong, who founded Goguryeo after landing at south from Bukbuyeo via River Yalu. Onjo and Biryu, the two sons of Goguryeo's King Dongmyeongseong, and who came near the Han River from north to establish Baekje. Founding fathers of ancient Korea charted their ways from north to south looking for an enriched land.

The local gentry called Hojok of Gaya Confederation, composed of horse-riding people, crossed over the East Sea in BC hoping to find a new world of advanced culture and studies like rice farming.

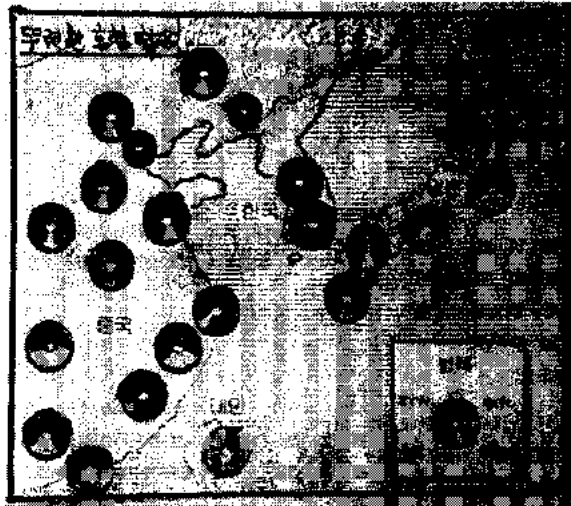
In his book titled "Gaya, en route for Japan," Mr. Sawada described, "With the immigration of Gaya people, Hakata bay in North Kyushu was called Yayoi Ginza (busy street). Yayoi people had already started rice farming and handled metals in Before Christ. It was approximately 100 AD when early kingdom was founded. It is possible that armed groups of Gaya from the Korean Peninsula came to Japan to establish the kingdom and loyal family members of the Horse-riding race would be their leaders. The new immigrants engaged in agriculture and fishing. It is likely that they defeated indigenous Yayoi people and gradually established political power.



Torii Ryuzo (1870-1952), Prominent Japanese archaeologist, traveled the corners of Southeast Asia including East Siberia, Mongolia, Korea, China, North Sakhalin, and Taiwan and studied ethnics and ancient sites. He came up with an idea of migration of races. He argued that Jomon culture and Yayoi culture should be viewed separately considering different features and they were not related each other. From this perspective, it was Ainu that created Jomon culture and modern Japanese came from unique Japanese, who migrated to Japan from north to the Maritime Region and to the Korean Peninsula and manufactured Yayoi pottery. His argument drew the attention.

Professor Kanesaki studied at national Taiwan University since 1935 and studied ethnic groups in Taiwan, Southeast China, and Indonesia aiming to identify features in Japanese culture and ethnicity that were presumed to be oriented from south. He came back to Japan after World War 2 and studied massive amounts of ancient human bones collected from historic site of Yayoi period in North Kyushu and Yamaguchi in order to trace changes in genetic traits from Jomon to Yayoi period. He concluded that there was a clear disconnection between Jomon and Yayoi people in South Kyushu, and Yamaguchi. There was no other explanation except that people on the Korean Peninsula migrated to Japan.

Study results supporting existing theory of Korean migration are increasing recently. For example, professor Inoue and his team at Tottori University and professor Dokunaga at University of Tokyo claimed that the most closest group with Japanese inhabitants are ethnic Koreans residing in both Korea and China, after comparing the information of human genome from HLA genetic groups based on their research.



Emperors' comments on their lineage

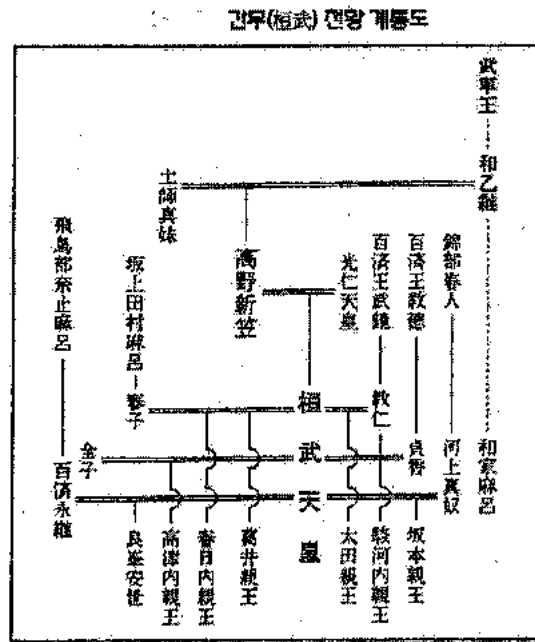
In 1984, former President Doo-hwan Chun visited Japan. It was the first visit by a South Korea head of state to Japan. Emperor Hirohito apologized for the past in his welcoming speech. He said, "Korean immigrants moved to Japan during state formation process in 6th~7th century and transferred advanced study, culture, and technology to Japan. It is regrettable to see unfortunate past that lasted only a short time as we have maintained close relations throughout the entire history." His comment opened the door to a new era of the Korea-Japan relations.

In a press conference held in December 23 2001, Emperor Akihito also noted that he felt attached to Korea as the birth mother of emperor Kammu was a descendant of king Muryeong of Baekje as it was written in Zoku Nihon, a historical diary of Japan.

His comments can be accepted as a recognition that "Korean immigrants or Korean who visited Japan greatly contributed to the development of Japan" by delivering various culture and technology.



▲ 전무은 전 대령과 히로히로 일왕



(京都文化博物館, 前掲書)

Reaffirmation of the theory of Japanese origin

There are an increasing number of studies supporting previous theory that Japanese ancestors came from north through the Korean Peninsula.

Professor Inoue and his team at Medical school of Tottori University published their study result. They concluded that DNA of ancient Japanese in Yayoi period, in which rice farming was conducted and Bronze Age was started, was identical to that of Koreans in 21st century. In addition, professor Dokunaga at Human Genetics department of Graduate School of Medicine at University of Tokyo, came to a conclusion that the most closest group with Japanese inhabitants are ethnic Koreans residing in both Korea and China, after comparing human genome information from HLA genetic groups.

Conclusion

Korean ancestors first arrived in Japan in 500~600 AD to find a new land and lasted over 1,000 years. Such history transcended to Gojoseon, Gaya Confederation, Baekje, Goguryeo, and Silla.

The ancient history first arrived in Japan in textbooks was mostly wrong. In fact, the nation was established by immigrants from the Korean peninsula.

As Puritans from Europe boarded the Mayflower to immigrate to the United States 300 years ago, looking for a new land, ancient Koreans moved to Japan and heralded the period of Yayoi and rooted rice culture and political system. The first nation of Japan was founded by royal families of Gaya.

Many Koreans moved to Hapan during the period of unification of three nations and most of them came from lost country Baekje. The immigrants with high social status permeated political power of Yamato Japan and blossomed Baekje culture in Nara province for a while. As seen from the founding myths of Japan, It is undeniable that Japanese imperial family has their roots in the upper class of Gaya. Likewise, Japanese and Koreans are brothers who share the blood.

People cannot move forward if they stick to the past only. I hope young generations of Japan and Korea to cooperate in order to find a way of mutual growth in the future.

Korea Tae-gu Science University professor
(Dept. of Defence Technology & Administrator)
Japan Meikai visting professor (before)
Sang-jong Yoo

Counting Down to the Last Days of the North Korean Regime

Yong Yoon

Professor of Communications, Korea University(1971-1968)
Director, Korean Solidarity of Anti-Corruption(1997-present)

Today I am going to talk to you about a deadful story of the North Korean regime. This is based on my 14 years of experience of anti-North Korean activities as well as information from numerous papers, documentaries and personal interviews I've had with defectors from North Korea.

Some of the contents of my speech will be shocking, but believe me, they are true. This is not fiction. This is not a movie script. This is true.

I think the North Korean regime will go out of business within the next five to ten years or within a few years. I am sure, in the very near future, you will hear something big on the news saying that the 64 year-old North Korean regime has collapsed.

Last November, a Russian organization called the Institute of International Economy and International Relations released a report saying that "North Korea has already begun to collapse and it will have collapsed within 20 years. Millions of North Koreans will defect to South Korea and automatically the South will absorb the North for reunification."

There have been numerous signs of collapse already within the regime. Premier Kim, Jung-Il is seriously ill with kidney cancer, diabetes, blocked arteries, heart disease and more. He is 69 years old now. He drank too much. He ate too much. He played around with countless amounts of girls and women. What a life!

So, the question is - who's gonna take over the regime when he dies? His first son Kim, Jung-Nam has been found at music concerts, even amusement parks. You may know that he once visited Disney World! And so, Kim, Jung-Il has appointed his youngest son, Kim, Jung-Eun, as his successor. He

is only 23 years old. Do you seriously think a 23 year old can run a country? I mean, this is a college student in Switzerland who immensely enjoys playing basketball, until he gets brought back home. And then, Kim, Jung-Il makes him number two in the ranks appointing him a four star general. From college student to number two in the country, what a promotion!

Well, it's Kim's country. He can do anything he so desires! He can give you a job. He can take it away. He can torture you. He can kill you. There is no need for legal requirement. This is how things have been done for 64 years - one man believing he was god! Kim is the god! No other god is permitted in the north. If you are Christian, Islamic, Buddhist - consider yourself dead because there is but one god, - Kim!

Kim loves himself. Everyone is required to wear a badge portraying a picture of Kim's late father, Kim, Il-Sung, who is the founder of the regime. If you don't wear it, perhaps you even drop it, you will find yourself in hot water - you are in serious trouble. Every household must hang two pictures of father and son side-by-side on the wall at home. It is a requirement to bow to them and every time you do something - eating, earning money, marrying or giving birth, you must bow to these "regime fathers" in front of the portraits.

If natural disasters occur, if storms hit, and flooding occurs, and floating down the road goes that portrait of the leaders, you are strongly advised to abandon your family in order to retrieve these portraits right away because these take precedence over your family. What a cruel and crazy god!

If you find yourself in the crowd cheering on Kim, it is a requirement to cry tears of joy so as to pay homage and pledge loyalty.

Another shocking story - there are many vacant roads and there are no cars to fill them. The roads are in fact reserved for Kim's usage. Local farmers must keep the road polished as if it were a glossy mirror for just in case, for that one hundredth or one thousandth chance of his visiting the village.

I met a group of female North Korean defectors a few months ago and I asked them the biggest difference between the South and the North. They told me of how they arrived in Seoul and how they had settled down and then of how they waited and they waited. I asked, "waited for what?" They told me they

were waiting to be called to clean the roads. Then they realized that they were in the South. People aren't called to do such a duty. There is no free labor in South Korea!

A story about food - food is scarce in North Korea. They don't have enough energy or finances to manufacture tractors, fertilizers, or irrigation for producing food. The South Korean government donated \$7 billion and 8 million tons of grain and fertilizer between 1998 and 2006. Where did that money and the grain go to?

According to defectors, they never saw a single dollar or single grain. I'll tell you where the money went! The money was used to develop atomic bombs and the grain used to feed soldiers, not for the hungry common people. And, by supporting the North, the South Koreans actually made the regime stronger, and helped it to survive. We have been creating and growing a Frankenstein! What a mistake!

So we stopped rationing. The US did. UN member countries did. And, North Korea became more and more isolated, and hungrier and hungrier! Three million have died since the start of the regime of Kim's abuse. They have died of hunger and execution! Not 3,000, not 300,000! Three million! Can you believe this?

They eat anything to survive. They eat snakes, frogs, rats and sometimes even human meat within prison camps. This meat comes from prisoners resort to cannibalism. This is horrendous. Cannibalism! What an outrage!

The North could have food aplenty if they opened up the society. They only need foreign companies to invest in factories like South Korea and China did. But they haven't. This is because of the fear of sneaking in news of foreign countries and their abundant and affluent economic standards. If they opened up the society, it would be impossible for Kim, Jung-Il to continue his propagandist campaign and stop his blatant lies. The people are told that the "North is paradise and the South is hell."

45% of container ships and oil tank ships sailing the oceans are made in South Korea. 36% of world households use South Korean made TV sets. South Korea

has exported five million cars to 128 countries this year marking the country 4th in manufacturing cars. The Asian Development Bank foresaw that South Korea would be 5th in the world economy in 2020. Is South Korea hell? No, I don't think the South is paradise compared to the North.

Have you seen a satellite photo of the Korean peninsula taken at night? South Korea is full of lights. On the contrary, the North is dark except for a few blinking lights in Pyongyang, the capital city. This shows how the North economy is also in the dark as it is at night way behind the South.

In Pyongyang there are many 20-30 story apartments but they can't use elevators because there is not enough electricity to operate them. So, you have to walk up and down 20-30 story apartments to enjoy the outdoors.

Alternatively, you choose to stay home. Let me ask you this question. Have you ever climbed 20-30 stories? I haven't. And, I'm not going to start now. Can you imagine the energy it would take to climb these stairs?

Forget about it!

Toilets of most apartments are not flushable. What do they do to the human waste? The waste is thrown down a pipe followed by water to eliminate the bad odor or smell. Water is gathered through a pulley system where buckets are sent to the first floor and filled before being pulled back up.

They are one of the poorest countries in the world. Yet, North Koreans are taught that their country is heaven.

This is ridiculous! It's not "heaven," its hell! North Korean defectors say they find the South, hundred times better than the North in economy, manufacturing power, human rights and so on.

Kim, Jung-Il say what happened to Hussein and Gaddafi and his is worried that the same thing might happen to him. The more he is afraid, the harder he controls the media.

All radio and TV channels are set to North Korean channels. You can't turn to

any other channels other than North Korean channels. I wonder how long he can do that. What a stronghold!

The North regime discovered how to manipulate its people by turning their anger to the South. That's why his late father Kim, Il-Sung broke in to war, the Korean war. In 1950 more than two million people including 50 thousand American and 1,500 Turkish soldiers were killed. And he lied and insisted on the North had to fight back because the South had initiated the war.

In 1983 they placed a bomb on a Korean Airline aircraft killing 115 passengers and crew and accused the South of fabricating the story. Last year they begged for food and fertilizer from the South. Th South replied, "Sorry we can't give it to you." The North responded with SouthKorean ship killing 46 navy soldiers. Again, the North accused the South of fabricating a story!

We border with a very strange regime that can hardly communicate and it believes that isolation and hunger is paradise.

These are stories about North Korea. Actually, this is just a taste of the many true stories of North Korea. I am pretty sure that the North Korean regime will perish soon. You can expect to see the big news headline in bold print - "North Korean Regime - Collapsed."

When the world gets whiff of this news, let us all say, "What a marvelous day!"

I'd like to share a short slide show with you now, of North Korean life and of the distribution of our leaflets in the North.

Thank you very much.

**SOCIAL POLICY IMPLEMENTATIONS BETWEEN JAPAN AND TURKEY
ESPECIALLY FROM THE PERSPECTIVE OF SOCIAL SECURITY**

Prof. Dr. Hasan İBİCİOĞLU
Süleyman Demirel University
Department of Business Administration
Isparta / TURKEY

Hasan YÜKSEL
Süleyman Demirel University
Department of Labour Economics and Industrial Relations
PhD Student
Isparta / TURKEY

Asst.Prof.Dr.Orhan ADIGÜZEL
Süleyman Demirel University
Department of Business Administration
Isparta / TURKEY

İbrahim ÇETİNTÜRK
Süleyman Demirel University
Department of Business PhD Student
Isparta/ TURKEY

Abstract

Social policy which stands wherever human beings are and which are sometimes implemented in case of taking precautions, is one of the most significant issues for the welfare of all humans. Initially, it is crucial to have a look at the word "social". The word social can be interpreted that the social policy is closely related to the humans. So, the humans are on the core of the social policy implementations. On the other hand, "policy" as a second word, can be regarded as the decisions made for humans' future. Social polices also try hard for all the members of the society to create equal opportunities by means of which agreement culture can be formed. It is in a way necessitates the well-being of society by means of taking from rich to the poor, which means that it has a redistributive function. It also strives to find solutions to the problem of humans including social security, housing, terrorism, wages, transportation, and so forth. The main objective of the social policy procedures is to increase the poor social standards in every aspect of the society. This study compares and contrasts the social policy implementations between Japan and Turkey especially from the perspective of social security.

Introduction

Social policy is the set of procedures and disciplines that guarantees the future of the individuals against some possible social risks including illness, disability, death,

homelessness, terrorism, social welfare, unemployment, employment, migration, disability, family,¹ and so forth. This means that social policy and security implementations are something like the “shield” and protective guard of the people and these implementations are to encompass the society, the whole units. Social policy is something like the strategies developed for the welfare of the humans and the society. The first word, social, is closely related to all the members of the society, so to say, the humans on account of the fact that humans are on the center of social policy; and the second word is related to the policies, strategies, and implementations. Developing social policy entails involving all the disciplines to produce a solution entirely to a particular problem. From this perspective, it can be argued that social policy studies are multi disciplinary studies.

As for social security systems, they are the systems, sub-disciplines of social security that are carried out by means of either government or private initiatives. The aim of the social security policies are also in parallel to the social policies. From this perspective, it can be stated that social security is also the second protection system for all the humans. As the sub-discipline of social policy, the social security system actually puts its center the reallocation and redistribution of the incomes by taking from the rich to the poor which is the also the main rationale behind social policy and which explains its redistributive function. In a way, these systems are something like the relief valve of the communities. Social security systems are a kind of tool that acts for the happiness and the fulfillment of the people. And also, it is also a kind of guarantee for the states because the long term standing of the states depend upon the effective social security implementations.

1. The Purpose of the Study

The objective of the study is to compare and contrast social policy implementations, old age spending, unemployment rate, real net national income, income tax and social security contribution, government social spending per head and gross domestic products in US dollars between Turkey and Japan. The other goal of the study is to lay an emphasis on the significance of social policy and the social security for the welfare of the people and the state itself.

2. The Methodology

The methodology of the paper is based upon the data obtained from OECD internet sites. In addition to Japan and Turkey, other four developed countries including Australia, Canada, United Kingdom, and United States are also analyzed to strengthen the arguments about the concept of social policy and the social security on the basis of Turkey and Japan.

3. The Definition of Social Policy as an Umbrella Term Within The Context of Social Justice

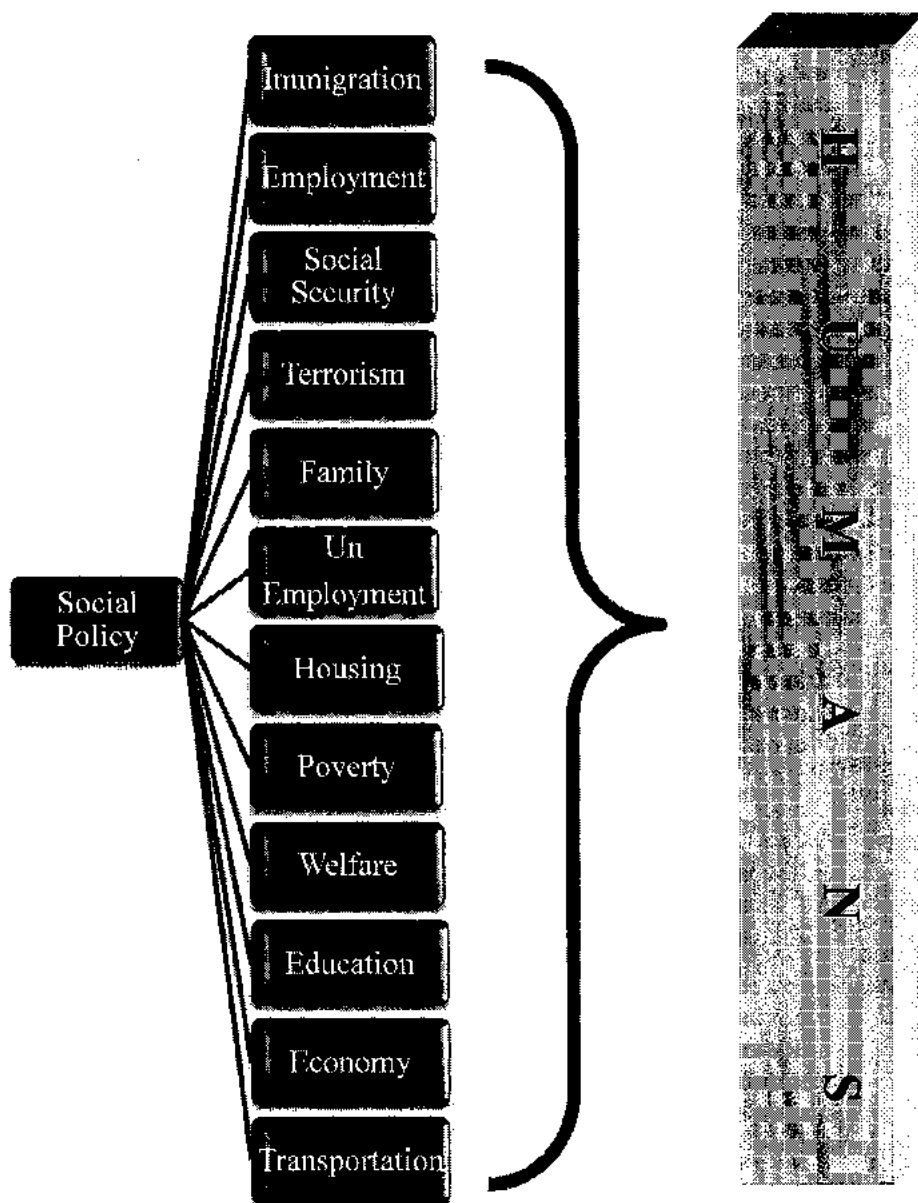
The definition of social security can be made in two ways. The first one can be made from the academic point of view and the second one can be made from the perspective that the policies have an impact on the real world, and on humans. This means that the social policy implementations include to the process all the units of the society as it is a phenomenon of humans. Social policies which can be regarded as a social enterprise² to the potential problems aim to improve the condition, so to say, the welfare of the humans, and to meet the basic needs of them ranging from health to education, from housing to employment and

¹ Cathy H. Davis, “Family Science and Social Policy: A Young Professional’s Perspective on the Need for Integration”, *Family Relations*, Vol 37, No 2, April 1988, p. 223 (223-225).

² Simon Teasdale, “Models of Enterprise In the Homelessness Field”, *Social Enterprise Journal*, Vol 6, No 1, 2010, p. 23 (23-34).

unemployment.³ This paves the way that the issue of social policy is a sort of umbrella term that encompasses all the parameters of the society as whole. Social policy procedures, as a bulk of intention, would like to contain the states to the processes and these types of states are called as social states in which the people and their comforts are on the center.⁴ The main subjects that the social policy interest can be shown in the following figure.

Figure 1: The Concept of Social Policy As An Umbrella Term



³ Anne Francis Okongwu and Joan P.Mencher, "The Antropology of Public Policy", Annual Review of Antropology, Vol 29, 2000, p. 107 (107-124).

⁴ Ken Blakemore and Edwin Griggs, Social Policy An Introduction, Third Edition, Open University Press, New York, USA, 2007, p. 3.

In the aftermath of the period of industrialization a new social class occurred, that is, workers. For that reason, a different actor which always takes into account the balance among the members of the society occurred to defend the rights of the workers. This was an actual need due to the fact that the DNA of the society, family relations, working style was exposed to a radical change. The result was a package of developments on the role of the states to social problems, but as stated before the duty of the social policies were not all the humans initially, in the stark contrast, that is part of it, employees.⁵

However, with the enlargement in its definition, social policy commenced to include all parts of the humans for their attainment of welfare and wellbeing as a whole. Within the framework of interdependency, it can be stated that social policy presents the opportunity to recognize the fact that the units of the society depend upon one another, so, this means that they are interdependent⁶ and they are an ongoing condition in life.⁷ From the sociological point of view, the society includes a greater proximity. Beyond the relationships among the family members, the contact relationship with the other members of the society such as neighbours, colleges, relatives, students, and so forth develop a different relationships. Within these societies, the humans become more interdependent. From this perspective, it can be debated that society comprises of different social and complex relationships, and also the interdependence, which means that the lives of other people are conditioned by the lives of other people, is particular to those relationships actually.⁸

Social policy implementations which go hand in hand with the economic policies⁹ actually give ways to social justice which can be defined as the allocation of costs and the benefits. In more explicit terms, it is the way that creates a balance in the society. The social justice is the result of equal and opportunistic presentation of social policies. On condition that there is not a justice stemming from the equal presentation of the social policies, then the uproar and the terror can appear in any society which is quite possible. Therefore, the social justice is a kind of goal and objective that comes up in any groups in the society. There are four components of social justice within the society as shown in figure 2 such as desert, equality, need, and rights.¹⁰

⁵ Michael Hill, *Understanding Social Policy*, Seventh Edition, Blackwell Publishing, USA, 2003, pp. 13, 14.

⁶ Hartley Dean, *Social Policy*, Polity Pres, USA, 2006, p. 6.

⁷ Nancy Fraser and Linda Gordon, "A Genealogy of Dependency: Tracing A Keyword of the U.S Welfare State", *Signs*, The University of Chicago Press, Vol 19, No 2, Winter 1994, p. 309 (309-336).

⁸ Paul Spicker, *The Welfare State A General Theory*, SAGE Publications Limited, London, UK, 2000, p. 11.

⁹ Ian Gough, "Social Policy and Economic Policy", edited by Pete Alcock, Angus Erksine, and Margaret May, Blackwell Publishing, Second Edition, 2003, USA, p. 137.

¹⁰ Amand Smith Barusch, *Foundations of Social Policy Social Justice in Human Perspective*, Fourth Edition, Brooks Col Cengage Learning Publication, USA, 2009, pp. 3-8

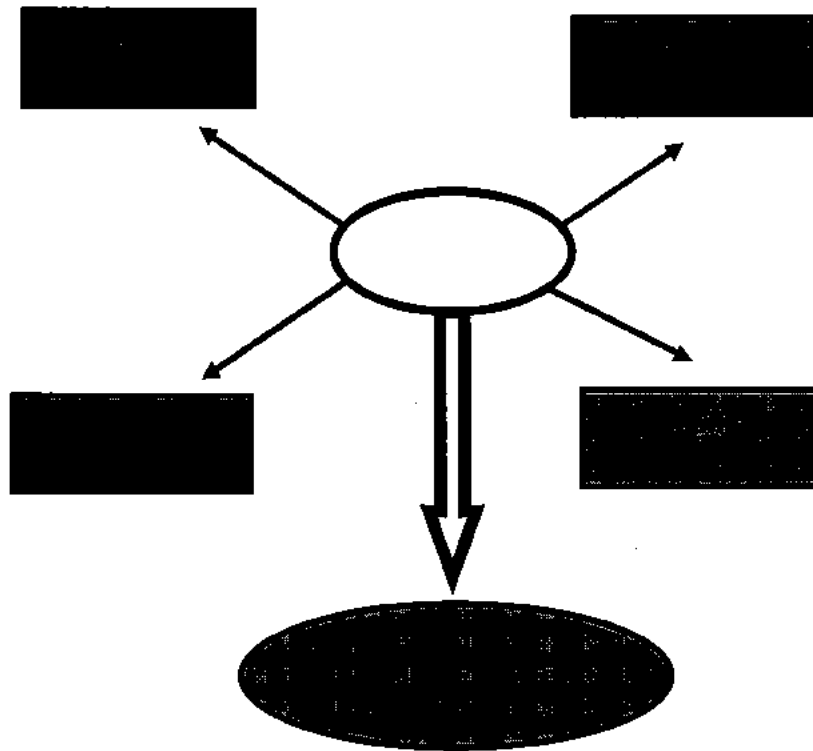


Figure 2: The Balancing of the Components of Social Justice

The equality by means of its redistributive function is the main rationale behind the continuation of the social welfare, stability and the social justice itself. This concept creates an idea on the minds of the people that humans are created equal and the state acts in coordination with this idea.

As for need, it is closely related to the meeting of the basic needs of all the humans without any separation and which is in line with the equality as well.

Desert can be interpreted, on the other hand, all the people who deserve all these rights which comes from being humans.

There are some other philosophical approaches to social justice that are also mentioned by Barusch as well.¹¹

¹¹ Barusch, *Ibid*, p. 16.

Summary of Philosophical Approaches to Social Justice	
Philosophical Perspective	Distributive Principle
Oligarchy	"From each according to his status; to each according to his status."
Libertarianism	"From each according to his choice; to each according to his product."
Liberalism	"Economic liberty and political equality."
Socialism	"From each according to his ability; to each according to his need."

Table 1: Summary of Philosophical Approaches to Social Justice

3.1. Social Security

The definition of social security has two main dimensions, firstly the income security and secondly availability of the medical care. From this perspective it can be mentioned that social security guarantees the incomes of those who need it, and also it suggests opportunities for the medical treatment. Social security coverage can be summarized with health care, old age, unemployment, and the specific schemes for different groups.¹² Additionally, social security gives assistance to public relief, public health expenditures, previous members of the armed services and the victims of war, pension programs for civil servants.¹³ All these things pave the way that social security is one of the important tools of the social policy implementation and its main function is to increase the life standards of the society as a whole by taking from the rich and giving to the poor. This is the redistributive functions of social security coverage for society's support.¹⁴ It is actually crucial to have a look at the social security expenditures for low, medium, and high income countries to understand the vehemence of the case.

¹² International Labour Organization (ILO), World Social Security Report, 2010/11, p. 1.

¹³ Bernice O. Medison, The Meaning of Social Policy The Comparative Dimension in Social Welfare, Westview Press, US; Croom Helm Limited Press, UK, 1980, p. 12.

¹⁴ William L. Graf, "Science, Public Policy, and Western American Rivers", Transactions of the Institute of British Geographers, New Series, Vol 17, No 1, 1992, p. 5 (5-19).

Table 2: Social Security Expenditures According to Low, Medium, and High Income Countries

Social Security Expenditure According to Low, Medium, and High Income Countries			
	1.4		
	1.1		
	0.3		
	0		
	0.1		
	0.6		
	4.1		

Source: World Social Security Report, ILO 2010/ 2011

Based upon the data given in Table 2, it can be said that there is a big gap between the money spent by the high income countries and the low income countries to the total social security expenditure. The high income countries' total contribution to the social security is 19.4 percentage of GDP while in low income countries it is 4.1 percentage of GDP. Concerning the middle income countries, it is 7.0. And also, this distinction is the case on the parameters of public health, public old age, other pensions such as survivors and disability, public unemployment, public family allowances, and other social security benefits among the low, medium, and high income countries.

4. The Comparison Between Turkey and Japan in Terms of Some Social Policy Tools

Here, in this part of the study, Turkey and Japan will be compared to each other considering some particular social policy tools such as old age social spending, employment and unemployment rates, interest rates, national incomes, social security contributions, government social spending per head, gross domestic products in US dollars and so forth.

4.1. Old Age Social Spending

Table 2: Old Age Social Spending Rates in the Countries Taken As Sample

OLD AGE SOCIAL SPENDING (%)				
	2004	2005	2006	2007
	4.5	4.3	4.3	4.3
	3.8	3.8	3.8	3.8
	-	4.8	4.8	5.0
	8.4	8.6	8.8	8.8
	5.9	5.9	5.7	5.8
	5.3	5.2	5.2	5.3
	6.7	6.7	6.5	6.4

Source: Social Expenditure, Aggregated Data, OECD Social Expenditure Statistics

Concerning old age social spending, in other words, social security spending, it can be mentioned that Japan has the highest rates among all the other developed and developing countries in the four years period. On the other hand, Turkey spends for the care of the old age humans more than Australia with the numbers of 4.8 % in 2005, 4.8 % in 2006, and 5.0 % in 2007. When compared to Japan, Turkey's contribution to the old age social spending is nearly the half. Additionally, Canada's budget separated for the old age people are less than Turkey and the other countries taken as samples. Lastly, it can be said that Japan's old age social spending is higher than the OECD total which indicates that Japan's condition in this issue are quite promising.

4.2. Long Term Unemployment and Unemployment Rates In the Countries Taken As Samples

Table 3: Long Term Unemployment Rates (%)

LONG TERM UNEMPLOYMENT (%)				
	2007	2008	2009	2010
	15.4	14.9	14.7	18.5
	7.4	7.1	7.8	12.0
	30.3	26.9	25.3	28.6
	32.0	33.3	28.5	37.6
	23.7	24.1	24.5	32.6
	10.0	10.6	16.3	29.0
	29.0	25.5	24.2	32.4

Source: Labour Market Statistics: Unemployment by Duration: Incidence, OECD Employment, and Labour Market Statistics (Database)

Looking to the long term unemployment rates, it can be argued that Turkey's condition is much better than Japan with its statistics such as 30.3 % in 2007, 26.9 % in 2008, 25.3 % in 2009, and lastly 28.6 % in 2010. About long term employment in the countries taken as samples, it can be debated that Canada has the least long term unemployment rates, and after that the United States comes. Among all these countries, Japan has the highest unemployment rate.

Table 4: Unemployment Rates (%)

UNEMPLOYMENT RATE (%)				
	2007	2008	2009	2010
	4.5	4.3	5.7	5.3
	6.1	6.2	8.4	8.1
	10.5	11.2	14.3	12.1
	4.1	4.2	5.3	5.3
	5.3	5.4	7.8	7.9
	4.7	5.8	9.4	9.8
	5.8	6.1	8.3	8.5

Source: Labour Market Statistics: Labour Force Statistics by Sex and Age: Indicators, OECD Employment and Labour Market Statistics (database)

Compared to the long term unemployment rates, there is a big contradiction here between Japan and Turkey. For example, here, Turkey's unemployment rates are the highest one among the other countries, even from the OECD totals. Japan's unemployment rates are the lowest ones and then Australia comes next among the other target countries.

4.3. Health Expenditure Rates In the Countries Takes As Samples

Table 5: Health Expenditure Rates

HEALTH EXPENDITURE				
	2005- 2006	2006- 2007	2007- 2008	2008- 2009
	2,1	4,2	2,3	-
	2,6	2,5	2,9	7,6
	13,4	6,6	12,4	-
	-1	3,6	3,2	-
	4,3	1,4	4,9	7,5
	4,1	2,7	3,6	5,8

Source: OECD Health Data 2011

As seen in the table 5, developed countries cut and minimize their budgets of health, however, Turkey is the country which spends most to the health care services than other developed countries which indicate that Turkey stepped more to become a social state than the others with its expenditure to the health with the rates of 13,4 % in 2005-2006, 6,6 % in 2006-2007, 12,4 % in 2007-2008. The other parameter to be taken into account here in table 5 is that Japan virtually spends less money for health services than the other countries and after Japan Australia comes.

4.4. Income Tax and Social Security Contribution In the Countries Taken As Samples

Table 6: Income Tax and Social Security Contribution

INCOME TAX AND SOCIAL SECURITY CONTRIBUTION				
	Total Payment	Income Tax	Social Security Contribution	Gross Wage Earnings
	21.6	21.6	0.0	41 232
	22.2	14.9	7.3	35 871
	27.1	12.1	15.0	19 783
	20.8	7.7	13.1	43 626
	25.5	16.3	9.2	53 623
	22.9	15.3	7.7	43 040
	24.3	14.2	10.1	35 576

Source: Taxing Wages: Comparative Tables, OECD Tax Statistics (Database)

About the income tax and the social security contribution as a percentage of gross wage earnings, it can be put forward that Turkey leads the first among the other countries with the percentage of 27.1 %. Another interesting fact is that Turkey is the first country in terms of its social security contribution in spite of the fact that its gross wage earnings is 19 783, that is to say, the least one. When compared to Japan, it has 43 626 wage earnings, one of the biggest ones, yet Japan's social security contribution is lower than Turkey with the percentage of 20.8 %.

4.5. Government Social Spending Per Head (US Dollars) and Gross Domestic Products in US Dollars in The Countries Taken As Samples

Table 7: Government Social Spending Per Head At Current Prices

GOVERNMENT SOCIAL SPENDING PER HEAD (US DOLLARS)				
	2004	2005	2006	2007
	5 719	5 796	5 973	6 257
	5 698	6 051	6 313	6 493
	-	1 125	1 287	1 433
	5 344	5 705	5 950	6 287
	6 550	6 845	7 171	7 448
	6 307	6 636	7 047	7 435
	5 720	5 928	6 327	6 596

Source: Social expenditure: Aggregated Data, OECD Social Expenditure Statistics

In regards to government social spending per head, the important thing is that there is a big gap between Turkey and Japan. Turkey spends per head 1 125 \$ dollars in 2005, 1 287 \$ dollars in 2006, and 1 433 \$ dollars in 2007. As for Japan, actually it is higher than Turkey.

Table 8: Gross Domestic Products in US Dollars (%)

GROSS DOMESTIC PRODUCTS IN US DOLLARS (%)				
	2007	2008	2009	2010
	831.0	848.7	884.7	915.7
	1.263.0	1.299.0	1.277.1	1.329.9
	976.4	1.063.5	1.022.3	1.116.0
	4.290.2	4.316.6	4.082.6	4.301.9
	2.178.4	2.260.5	2.172.0	2.233.9
	1.3961.8	14.2193	138636	144471
	40.032.1	41.322.3	40.251.2	41.768.7

At the same time, in terms of gross domestic products in US dollars, it can be uttered that Australia is the last one. And after that Turkey comes. As for Japan, it has 4.290.2 \$ in 2007, 4.316.6 \$ in 2008, 4.082.6 \$ in 2009, and 4.301.9 \$ in 2010 which means that there is a big gap between Turkey and Japan indeed.

5. Conclusion

All over the course of the article the maneuver capability of social policy and one of its tools social security have been discussed. Social policy which develops sets of policies for the welfare of the state, for the welfare of the humans more than anything else, is an important paradigm in the social framework especially from the perspective of wellbeing of all the humans together. Social policy which is closely related to the economic wellbeing of the state gives birth to the interdependency concept among all the units in it.

Social security, on the other hand, is a tool of the social policy as an umbrella term, has the redistributive function to contribute to the health care services conducted by the states. For the formation of the justice in the society, the effective implementations of the social security coverage are of great significance.

In the article, the social policy from the perspective of social security implementations including old age social spending, long term unemployment rate, unemployment rate, health expenditure rate, income tax and social security contribution, government social spending per head (US Dollars), gross domestic products in US Dollars between Turkey and Japan was discussed.

About the old age social spending, Japan has the highest rates among the countries taken as samples and also it is higher than Turkey as well. In terms of long term unemployment rates, it can be stated that Turkey's state is much better than Japan but on the issue of unemployment rates, the case is vice versa. At the same time, concerning the health expenditure, Turkey is much better than the other governments in regards to being a social state and also that is the case in income tax and the social security contribution. However, it is too difficult to say the same thing in the government social spending per head and there is a big gap between Turkey and Japan.

References

Amand Smith Barusch, *Foundations of Social Policy Social Justice in Human Perspective*, Fourth Edition, Brooks Col Cengage Learning Publication, USA, 2009, pp. 3-8

Anne Francis Okongwu and Joan P. Mencher, "The Antropology of Public Policy", *Annual Review of Antropology*, Vol 29, 2000, pp. 107-124.

Bernice O. Medison, *The Meaning of Social Policy The Comparative Dimension in Social Welfare*, Westview Press, US; Croom Helm Limited Press, UK, 1980, p. 12.

Cathy H. Davis, "Family Science and Social Policy: A Young Professional's Perspective on the Need for Integration", *Family Relations*, Vol 37, No 2, April 1988, pp. 223-225.

Hartley Dean, *Social Policy*, Polity Pres, USA, 2006, p. 6.

Ian Gough, "Social Policy and Economic Policy", edited by Pete Alcock, Angus Erksine, and Margaret May, Blackwell Publishing, Second Edition, 2003, USA, p. 137.

International Labour Organization (ILO), *World Social Security Report*, 2010/11, p. 1.

Ken Blakemore and Edwin Griggs, *Social Policy An Introduction*, Third Edition, Open University Press, New York, USA, 2007, p. 3.

Michael Hill, *Understanding Social Policy*, Seventh Edition, Blackwell Publishing, USA, 2003, pp. 13, 14.

Nancy Fraser and Linda Gordon, "A Genealogy of Dependency: Tracing A Keyword of the U.S Welfare State", *Signs*, The University of Chicago Press, Vol 19, No 2, Winter 1994, pp. 309-336.

Paul Spicker, *The Welfare State A General Theory*, SAGE Publications Limited, London, UK, 2000, p. 11.

Simon Teasdale, "Models of Enterprise In the Homelessness Field", *Social Enterprise Journal*, Vol 6, No 1, 2010, pp. 23-34.

William L. Graf, "Science, Public Policy, and Western American Rivers", *Transactions of the Institute of British Geographers*, New Series, Vol 17, No 1, 1992, pp. 5-19.

I.A. GONCAROV'un Firkateyn Pallada Adlı Eserinde Japon Hayat Felsefesi

Ildar Yunusov, Fatih University

Abstract:

Philosophy of Japanese life in Ivan Goncharov's work *The Frigate 'Pallada'*

I.A.Goncharov's book *The Frigate 'Pallada'* describes a journey around the world. Many interesting pages are devoted to mid-19th century Japan. This paper focuses on the perception of the Japanese world in the eyes of the Russian traveller. The Japanese philosophy of life and system of values are presented in correlation with the cultures of Russian and Christianity.

Rus okuyucusu Firkateyn Pallada'dan önce Japonlar hakkında az şey biliyordu. Japonlara dair ilk bilgiler; Kaptan Golovin donanmasının, Japonlara 1811–1813 yıllarını kapsayan esareti sırasındaki serüvenleri hakkında yazılan notlarda ve 1852 tarihli *Sovremennik* adlı dergide yayınlanan Ye. F. Korş'un "Japonya ve Japonlar" adlı makalesinde yer alıyordu.¹ "Firkateyn Pallada" Japon tiplemesinin yeniden yapıldığı ilk yerli edebi eserdir.

Firkateyn Pallada'da Japon yaşam tarzının en belirgin özelliği olarak çağdaş medeniyete ve onun gelişimine olan uyumu anlatılmaktadır. Yazarı, ülkenin sadece ekonomik gelişmişlik seviyesi değil, aynı zamanda politik sistemi, Japon tabiatı, karakteri ve töresi de ilgilendirmektedir.

Seyyah, Japonlarla tanışmadan önce Japonlar hakkında belli bir algıya sahipti. Bu algı giderek netleşti ve yaşama dair yeni izlenimlerle zenginleşti. Japonlar hakkındaki bu ilk tasavvur, elde edilen yerli ve yabancı kaynakların incelenmesine dayanıyordu. Seyyah, Japon topraklarını görünce şöyle haykırdı:

"İşte kalabalık aile yığınları! Bunlar kendi akıllarıyla ve kendi tüzükleriyle yaşamaya cesaret edip medeniyet ferulasından ustaca kaçıyorlar. Yabancıların arkadaşlığını, dinini ve ticaretini kasıtlı olarak reddediyorlar. Kendilerini aydınlatma teşebbüslerimize gülüyorlar. Kendi karınca yuvalarının yerel yasaları, hem doğal, hem milli kurallara karşı! Hem Avrupa

¹ Yevgeniy Korş, Japonya ve Japonlar, 'Sovremennik', 1852, C. 9, Bölüm, s. 2.

kurallarının bütününe, hem de onun yalanlarına karşı!”²

Japon dünyasının kapalı, içe dönük, izole, kilitli bir kutu olduğuna dair bir tasavvur, doğu etnisitesi hakkındaki bütün hikâyelerde mevcuttur. Nitekim hikâyeci, Nagazaki limanına “...hapishaneye girer gibi ağır bir hisle” girdi.³ Ona göre Feodal Japonya hapishane, onun sakinleri ise mahkûmlardı. Seyyah da kendini burada bir mahkûm gibi hissetti. Bu durum Japon yaşam tarzının baskın ve belirleyici bir özelliği idi. Japon araştırmacı Yosikadzu Nakamura, Rus Büyükelçiliğinin Feodal Japonya'ya gelişinin ülkede paniğe yol açtığını anlatarak, seyyahın izlenimlerini doğrulamıştır. “Kapalı kapılar politikası burada iki yüz yıldan fazla sürdü. Yalnızca Çinlilerin ve Hollandalıların ülkenin en batısında yer alan Nagazaki açık limanında küçük ölçekte ticaret yapmalarına izin verildi. Ama Japonlara ölüm cezası tehdidiyle yurtdışına çıkış yasağı getirildi.”⁴ İçe kapalılık, Japonya’da zamanı sanki kesintiye uğratmıştı. İnsanlar çocuk gibi davranıyorlardı. Hikâyeci “kendini her şeye kapatırsan, fark etmeden çocuklaşırsın” yargısına vardı.⁵ Ayrıca bu çıkarımında yalnız da değildi. V. Rimskiy-Korsakov da Japonların olağan saf tavırlarını görünce “İşte çocuklar, hem de aptal çocuklar!” diye haykırmıştı.⁶ Ancak Firkateyn Pallada'nın yazarı, Rimskiy Korsakov'un Japonların aptallığına dair iddiasını hiçbir şekilde kabul etmedi.

Japon politik sistemi Japonya'nın dış dünyaya kapanmasının nedeni olmuştur. O zamanlar şogun⁷ olmadan heyet, heyet olmadan da şogun hiçbir şey yapamıyordu. Her ikisi bir araya gelince de özgül prenslikler olmadan yine bir şey yapılamıyordu. Bu sistem doğal olarak ülkede gizli takipleşmeleri ve casusluğu kışkırttı. Hikâyecinin, Japon çevirmenlerle görüşürken farkına vardığı anlayış şuydu: “Onlarda kural şudur; yaşlı biri konuşurken, gençlerin susması ve dinlemesi ve birbirlerini böyle kontrol ediyorlar. Bu karşılıklı casusluk sistemi, biraz Cizvit sistemine benziyor.”⁸ Japon yönetimi, halkını yabancılarla görüşmekten her surette uzak tuttu. Örneğin ülke sularından ayrılan Japon gemilerine, geri dönmek yasaktı. Yönetimin onaylamadığı herhangi bir hediye çok ciddi sonuçlara yol açabilirdi ki, bu bazen komik durumlara da sebebiyet veriyordu. Bir gün çevirmenler, Rus bir denizcinin bir Japon'a hediye ettiği boş bir şişeyi getirdiler. Bunun üzerine yönetimle getirenler arasında şöyle bir diyalog

² Ivan Gonçarov, Sobraniye soçineniy v 8 tomah, Moskova, 1980, C. 3, s. 8 / Bundan sonra, bu kaynağa yapılan göndermeler metin içinde yer alacaktır. Birinci rakam cilt, ikinci rakam ise sayfa bilgisini gösterir.

³ Ivan Gonçarov, Age. Cilt 3, s.9

⁴ Yosikadze Nakamura, İ.A. Gonçarov Japonlarda, ‘Literatura i iskusstvo v sisteme kultury, Moskova, 1988, s. 412.

⁵ Gonçarov, Age. Cilt 3, s.39

⁶ Otrivki iz pisem morskogo ofitsera, ‘Morskoy sbornik’, 1857, C. 29, No 5, Bölüm IV, s. 14.

⁷ Japonya’da 1192-1868 yılları arasında babadan oğula geçen askeri diktatörlük kurumudur. Şogunlar, yasal olarak imparatorların denetiminde olmalarına karşın, ülkenin gerçek egemeniydiler.

⁸ Gonçarov, Age. Cilt 3, s.20

geçti. Eynoske, incitici bir şekilde “rica ederim, onu geri gönderiniz, yoksa fena olur. Hediye kabul eden kişiye ceza verilir” dedi. Çevirmen “Öyleyse buyurun, suya atın!” dedi. Eynoske “Olmaz!” dedi. Çevirmen “Biz getiriyoruz, suya siz kendiniz atın, lütfen!” dedi.⁹ Bu şekilde uygulanan kapalı kapılar politikası Japonların teknik açıdan geri kalmasına neden oldu. Firkateynin rüzgârsız veya rüzgâra karşı nasıl zikzak yaparak ilerlemesi ve yol alması gerektiğini anlayacak durumda değillerdi.

Japonların hayat tarzını gören seyyah hayrete düştü. Yaşadıkları topraklar hiç dokunulmamış mükemmel tabiat görünümündeydi. Hareket yok, yaşam belirtisi yok, sanki bir uyku motifi hâkimdi. “Bu kıyılar nasıl iskân edilmiş ki? Sakinleri nereye kaybolmuşlar? Niçin kalabalıklar halinde yaşamıyorlar? Niçin ortalıkta bir hareket, bir kıpırtı yok? Niçin gürültü, patırtı, çığlık, şarkı işitilmiyor? Şairin deyimiyle neden karınca gibi çalışan birileri görülüyor? Neden bu geniş sularda vapurlar bir ileri bir geri mekik dokumuyorlar da bir çeşit büyük hantal bir kayık sürüklenip duruyor? Kısacası niçin yaşama coşkusu yok?”¹⁰ Kapalı yaşam tarzının en temel karakteristik özelliklerini Japon hayatında görülen müthiş intizam ve törensellik ile Japonların yüksek rütbelilerine olan saygısı oluşturmaktadır. “...onlarda her nasılsa daha doğal, daha samimi ve sıcak bir şekilde gösteriliyor...”¹¹

Yesikadzu Nakamura, Rus Büyükelçiliğinin Japonlarca karşılanmasının, her biri kendine has dünya görüş sistemine ve kendi yaşam tarzına sahip iki farklı kültürün buluşması anlamına geldiğini yazıyor.¹² Firkateyn Pallada'nın yazarı, Hristiyan kültürünün üstünlüğü ön kabulüne sahipti. Bununla birlikte, Japon dünyasıyla karşılaşması esnasında Avrupa kültürüne eşdeğer olmamakla birlikte kendi içinde oldukça yeterli bir kültür gördü. Yazar, Japon medeniyetinin bağımsızlığının yanı sıra onun egzotizmini ve Avrupa dünyasına meşhur kafa tutuşunu farkettiler. Her şeyden önce, Japon hayatında ironik resim, sahne ve tabloların azımsanamayacak sayısının varlığı belki de bu durumla açıklanabilirdi. Gonçarov'un Hristiyan medeniyetinin üstünlüğü konsepti çerçevesinde, daha okuyucuyu da buna inandırmak gerekliydi. Üstelik hikâyeci, Japonların dış görünüşünün ona göre yabancı ve sevimsiz olduğunu başlangıçta saklamaya da çalışmamıştır. “...uzun yüzlü, yuvarlak yüzlü, ya çok esmer, ya sapsarı, ya soluk benizli, ya köstebek gözlü ya da patlak gözlü, kâh haddinden fazla yüzü pürüzsüz, kâh alabildiğine yüzü çilli! Ya çeneye ve dişlere ne demeli! Bir de hepsi birden güverteye tırmanmışlar...”¹³ Burada

⁹ Gonçarov, Age. Cilt 3, s.166

¹⁰ Gonçarov, Age. Cilt 3, s.15

¹¹ Gonçarov, Age. Cilt 3, s.57

¹² Yosikadze Nakamura, s. 412.

¹³ Gonçarov, Age. Cilt 3, s.40

hemen hemen her ifade, yabancıların yabancılığını ve sevimsizliğini ifade ediyor. Son cümlede ise genel olarak Japonlar insan kategorisinden neredeyse çıkıyorlar ve orta cinsin anlaşılma- varlıkları haline geliyorlar. Seyyah Japon askerlerini de aynı şekilde anlatıyor. “Bunlar da asker mi yani? Bir bakın, nasıl...” ve devamında dış görüntüleri, askeri teçhizatları ve duruşları alaycı bir şekilde tasvir ediliyor.¹⁴ Ye. F. Korşa Japonları doğrudan görmediği için onların kıyafetlerini hiçbir komik ve alaycı imada bulunmadan tasvir etmiştir. Oysa Firkateyn Pallada 'daki seyyahın tasviri “etekli, örgütlü ve çıplak dizli *bu* figürlere gülmeden bakmak zordu” şeklindedir.¹⁵ Bizim koyduğumuz “*bu*” zamiri, kitabın “Japonca” bölümlerinin ilk sayfalarında Japonların tasvir edilmesine özgü bir kelime oldu. Dilbilimciler şuna dikkat çekiyorlar; “okuyucuya ve yazara yabancı olan bir kültürü tasvir eden metinlerde, kültürle ilişki, kelime hazinesiyle şekillenir. Mesela milli spesifik bir öğeden önce “o”, “herhangi bir” gibi işaret zamirleri ve belgisiz zamirler kullanılır. Bu zamirler dilbilimsel sınır işlevi görür. Yazar, bu sınırı kendi (kendisinin ve okuyucunun) kültürüyle, tasvir ettiği kültürün arasına koyar”¹⁶. Dilbilimciler, böylelikle yabancı kültürü benzer bir biçimde almanın evrensel tabiatına vurgu yapıyorlar. Malumdur ki, L. Tolstoy gibi hoşgörülü bir şahsiyet bile günlüğüne “Japonlar şarkı söylerlerdi. Biz de gülmekten kendimizi alamazdık” diye yazmıştır. Ama yine de “şayet biz Japonların yanında şarkı söyleseydik onlar da bize gülerlerdi” ifadesini eklemiştir.¹⁷

Firkateyn Pallada'da yazarın Japonların kültürünü ele alış şekli de evrim geçiriyor. Kitabın “Japonca bölümlerinde”, “Tilki ve Leylek” motifi defalarca tekrarlanıyor. Mesela, Ruslar ve Japonlar, davet edilen misafirlerin yemekleri kabul edişini izlerken, sırayla gülmekten kendilerini alamıyorlar. Seyyah burada, Japonya kıyılarında iken kendisini bir Avrupalıyla özdeşleştirmesine dikkat çekiyor ve ifadelerinde hemen “Avrupa-Asya”, “Batı-Doğu” muhalefeti gündeme geliyor. Eğer seyyah başta eseflenip; “Bu Uzakdoğu benim neyime gerek? Henüz can sıkıntısından başka bir yararı yok!” diye haykırdıysa bu Uzakdoğu'yu tanımayışındandır.¹⁸ Japonları daha yakından tanıdıkça seyyahın ifadeleri değişiyor. Marlinskiy de Doğu halklarıyla görüşmelerinde; “...Japonlarla iş yaparken, bir süreliğine Avrupa mantığını kısmen de olsa kenara koymak ve buranın Uzak Doğu olduğunu unutmamak gerekir” hükmüne varıyor.¹⁹ Japonca sayfalarda hikâyecinin zaman zaman, yabancı etnisiteyi anlamada güçsüz kaldığını ve onu anlamamanın prensipte imkânsız olduğunu itiraf ettiği ve “...insan kalbini ne

¹⁴ Gonçarov, Age. Cilt 3, s.44

¹⁵ Gonçarov, Age. Cilt 3, s.44

¹⁶ Georgiy Antipov, Oleg Donskih, İrina Markovina, Yuriy Sorokin, Tekst kak yavleniye kulturi, Novosibirsk, 1989, s. 147-148.

¹⁷ Gonçarov, Age. Cilt 3, s.112

¹⁸ Gonçarov, Age. Cilt 3, s.25

¹⁹ Gonçarov, Age. Cilt 3, s.56

kadar iyi bilersen bil, ne denli tecrübeli olursan ol, dünya görüşü, ahlak ve toplumsal törelerin anahtarının olmadığı bir yerde genel akıl ve mantık kanunlarına göre hareket etmek zor, tıpkı gramer ve kelime hazinesine hâkim olmadığın bu dilde konuşmanın zor olduğu gibi” dediği görülüyor.²⁰ Düşünce biçimi prensip olarak Avrupalılarınkinden farklı olan bir Amerikan bilim adamı Alan W. Watts, 20. yüzyıl ortasındaki Uzakdoğu Asya dünyasından bahsederken şuna dikkat çekiyor. “Mesele, bir şeyleri, anlayış tarzlarındaki farkları hissedebilmektir ki biz buna her şeyden daha az önem veriyoruz. Neticede, Çin felsefesini yorumlayışımız, Çin terimleri kılığına girmiş Avrupa fikirlerinin izdüşümünden başka bir şey olmuyor.”²¹ İşte bu ifadeler hepsinden daha ilginçtir. 19. yüzyılın sonunda benzer bir problemi sanatsal vasıtalarla L. Tolstoy “Hacı Murat”ta çözmeye çalışıyor. Seyyah, hemen aşağıda Japon karakterinin belli taraflarının birtakım değerlerini değiştirmek zorunda olduğunu açıkça kabul ediyor. “Yukarıda, Japonların köksüz ve inatçı bir halk olduğunu söylemiştim. Aksine mantıklı, yargılayan ve gerekli gördükleri takdire başka fikirleri kabul edebilen bir halktır. Bu tecrübe edilen bütün olaylarda böyledir. Onlar kendileri için tamamıyla yeni bir hadise karşısında aceleci davranmak yerine, tam aksine ağırdan alır, seyreder, bekler, kurnazlık ederler. Bir dereceye kadar haklı değiller mi? Avrupalılardan henüz az iyilik, ama çok kötülük görmüşler. Bu yüzden yabancılaştırmaları mantıklıdır.”²²

Banioslular arasında seyyah, güzel olan, üstelik “yüzü... Avrupalı olan...” tek Japon olarak görülüyordu.²³ Geri kalanların ise canlı bir görünüşleri, cesur bir ifadeleri, gerçek bir merakları, yamanlıkları yoktu. *Avrupalı* ise bunların hepsine bilinçli bir şekilde hâkimdi.²⁴ (Taraftmdan vurgulandı. — İ.Yu.) İlginç bir tanıklık da Novosibirskli yazarların kitabında bulunmaktadır. Bu kitap, Firkateyn Pallada'da bahsi geçen bir olay olan yabancı etnisitenin alımını bir ayna gibi yansıtıyor. “...Ye. Şvartsa'nın Çıplak Kral piyesinin Japon yönetmen tarafından sahneye konulan temsilinde, bir Japon için yabancı kültürün nasıl bir etkiye sahip olduğu yansıtılmıştır. Bütün kişiler Avrupa kıyafeti giyiyor. Ancak, iyi kahramanlar dış görünüş olarak Japon kalıyorlar. Kötü kahramanları tasvir etmek üzere bu rolleri oynayanlara bir Japon'a benzemez hale getirecek makyajlar uygulanıyor. Bu kişilerin kalkık burunları, şaşı gözleri, sarı ve kızıl saçları var... Bunlar yabancılar, kendilerinininkilere benzemiyorlar ve bu niteliklerin kesin tezahürü olarak kötüler.”²⁵ Aynı tasvir Firkateyn Pallada'da da mevcuttur.

²⁰ Gonçarov, Age. Cilt 3, s.145

²¹ Tatyana Grigoryeva, *İ eşço raz o Vostoke i Zapade, 'İnostrannaya literatura, 1975, C. 7, s. 241-258.*

²² Gonçarov, Age. Cilt 3, s.56

²³ Gonçarov, Age. Cilt 3, s.30

²⁴ Gonçarov, Age. Cilt 3, s.30

²⁵ Georgiy Antipov, Oleg Donskih, İrina Markovina, Yuriy Sorokin, s. 147-148.

Dahası, hikâyeci, bu Japon'un ince ve düzgün Avrupalı yüz hatlarından, gururlu ve güzel duruşundan bahsederek, onun kendi Japon kökeninden sanki utandığını düşünüyor. Hikâyeci, çevirmenlerden biraz İngilizce bilen birinin Rus gemisinde gördüklerinin yoğun etkisinde kaldığını ve "onun Avrupalı, Rus olmak istediğini..." iç çekerek itiraf ettiğini, memnuniyetle tespit ediyor.²⁶ Ama bu çevirmen tek değil. Hikâyeci, genç ve kendince tahsilli olan Japonların bakışlarında bir gıptayı hissediyor ve "...bize ve Avrupalı olan her şeye..." gıptayla bakıyorlar diyor.²⁷ Sistemlerinin kendisini imha ettiğinin farkına varan işte bu Japonlar, hikâyecinin fikrine göre, bu ülkenin istikbalini oluşturuyorlar.

Etnik ve kültürel nitelikli yerli-yabancı çatışması belki de en açık şekilde Japonca bölümlerde ifade edilmiştir. Fakat bu bölümlerde bütün etnisitelerin ve kültürlerin ortak insani kaynağı da hepsinden net ifade edilmiştir. Bu ilişkide, Japon delegelerin başında olan büyüleyici ihtiyar Tsutsuya figürü örnektir. "İhtiyar başladı. Hepimiz gözlerine saplandık. İhtiyar bizi ilk seferde büyüledi. *Bu tip ihtiyarlar her yerde, her millette vardır. Aydınlik yüzündeki kırışıklar, gözlerine ve dudaklarına yayılmıştı. Gözlerde, seste, bütün hatlarda, ihtiyarca, zeki ve dostane bir iyilik -uzun bir hayatın ve pratik bilgeliğin mahsulü- parlıyordu. Bu ihtiyarı bir daha görmeyecek olan herkes onu dede olarak seçmek isterdi.*"²⁸ İşte bu ihtiyar, öğle yemeğinden sonra, o dakikada Japonların da, Rusların da, Asyalıların da, Avrupalıların da paylaştığı hisleri basit sözlerle ifade etti. "Bizler, birkaç yüz, -ihtiyar gevelemeye başladı- sizler ise birkaç bin millik yoldan geldiniz. Birbirimizi hiç görmedik, birbirimizden çok uzaktık, şimdiye tanıştık, oturuyoruz, sohbet ediyoruz, birlikte öğle yemeği yiyoruz. Ne kadar tuhaf ve hoş!" O sırada ortak hislerimizi dostane bir şekilde ifade etmesi karşısında ona nasıl teşekkür edeceğimizi bilemedik.²⁹ (Taraftından vurgulandı. - İ. Yu.). İnsan tabiatının birliği motifi, Rus-Japon görüşmelerindeki mahir muhalif Kavadzi tipinin tasvirinde gelişmeye devam eder. Hikâyeci, bu muhalifin saygı duyulmaması imkânsız olan vasfı olan üstün zekâsına işaret etti. "Zekâ her yerde aynıdır. Millet, kıyafet, dil, din, hatta hayata bakış farklılıklarına rağmen, bütün aptalların olduğu gibi zeki insanların da ortak alametleri vardır."³⁰ İlginçtir ki, Kavadzi de günlüğünde şöyle yazar: "Dil bilmeseydik bile, birlikte bir ay yaşasaydık, onlarla birbirimizi gayet iyi anlardık. Onların insan doğası da bizimkiyle tıpatıp aynı!"³¹ Anlaşılan, tamamen farklı kültürlere mensup insanların en samimi birlik duygusu, Ruslarda olduğu gibi Japonlarda da her

²⁶ Gonçarov, Age. Cilt 3, s.29

²⁷ Gonçarov, Age. Cilt 3, s.71

²⁸ Gonçarov, Age. Cilt 3, s.154

²⁹ Gonçarov, Age. Cilt 3, s.160

³⁰ Gonçarov, Age. Cilt 3, s.178

³¹ Yosikadze Nakamura, s. 418

iki tarafın zor ve sorumlu görüşmeleri sürecinde olgunlaştı. Fakat hemen aşağıda hikâyeci, Kavazdi'nin diyalektiğiyle büyülenmiş bir halde; “Onun nesi Avrupalı değil?” diye tekrar haykırıyor.³²

Seyyah, Japon adalarına Avrupalılığı aşılması gerektiğinden emindi. Ona göre sadece Avrupa yani Hıristiyan medeniyeti bu ülkeyi ıslah etmeye, arzu edilen medeniyeti ve gelişimi sağlamaya muktedirdir. Bütün Japonca bölümler, şu ifadelerle birleştirilmiştir: “Eğer bu yer Avrupalıların elinde olsaydı, ne güzel olurdu”. Önemlidir ki, Avrupalıların ve Japonların, tabiatın problemlerine “türünü iyileştirme” yaklaşımları farklıdır. Batı kültürü paradigmasında, iş kültürü mevcuttur. Batı insanı için emeğinin mahsulünü görmek önemlidir. “Eğer insan kendinden sonra, kendinden önce olandan çok şey bırakmadıysa, hayat *boşa* geçmiştir. Yalnızca şuurla üreten emek, Tanrı'yı memnun eder, “iş – en iyi duadır”³³. Seyyah, Firkateyn Pallada'da, Faust'un ruhuna uygun olarak, insanın kendinden sonra, kendinden önce olandan çok şey bırakmasını şu ifadelerle diliyor: “Yanımdan geçtiğimiz boğaz kıyasına merakla baktık. Tabiatın insana yaratıcı elini kullanma ve mucize yaratma fırsatı vermek için kendi açısından her şeyi yaptığı, insanın ise hiçbir şey yapmadığı yerleri seyrederken, beni yine bir can sıkıntısı aldı.”³⁴

Oysa Japonlardaki anlayış başka türdür. Onlarda ahlaki meziyetler şöyle ifade edilmektedir: “...insan, varlığa; varlığın bağlarını bozmadan, onu kendine mal etmeden, ona müdahale etmeden, tam aksine kendini onun unsurlarından biri olarak görerek bir şey eklemeli.”³⁵ Derin düşünür ve usta araştırmacı V. İ. Mildon, sanatsal şuurun milli tezahürüne örnek olarak Japon şair Rekan'ın şiirindeki şu mısraları gösteriyor. *Ne kalır // Benden sonra? // Baharda çiçekler, // Dağlarda guguk kuşu // Ve akçaağaç yaprakları sonbaharda*. Mildon'a göre bu şiir, milli görüşün özelliklerini yansıtıyor... Şair, çiçekleri hayran hayran seyretmiş, kuş seslerini dinlemiş ve bunların hiçbirine dokunmadan olduğu gibi bırakmış. Çiçeği koparmamış, kuşları yakalamamış, aksine onlarla eşitmişçesine yan yana yaşamış. Bu satırlarda insani yönü olan bir mana daha var. Şair tasvirini yaptığı doğaya hayran olup, onunla sadece yan yana yaşamakla yetinmemi, aynı zamanda heyecanını sözlerine yansıtmişti. Bu sözler, “sözlere kadar olan” çiçekler ve kuşlarla birlikte, onun genel varlığa yaptığı insani katkı oldu. Tıpkı dünyada insanın varlık izlerinin, dünya düzenini bozmadığı ve böylelikle bu düzenin gerekli ve istenen bir unsuru haline geldiği gibi... Bu, Uzakdoğu bilgeliliğinin, insan hayatının idealine dair

³² Gonçarov, Age. Cilt 3, s.179

³³ Valeriy Mildon, Beskoneçnost mguoveniya: natsionalnoye v khudojestvennom soznanii. Moskova, 1992, s. 71.

³⁴ Gonçarov, Age. Cilt 3, s.42

³⁵ Valeriy Mildon, s. 70.

tasavvurudur.”³⁶

Hikâyecî ise Firkateyn Pallada'da Japon manzaralarını medeniyet ve gelişim penceresinden ele alıyor. Bu manzaralar, içlerinde insan eli hissedilmediğinden, hikâyeciyi kızdırıyor. Bu yüzden de seyyahın Japonya'ya “İlah kelimesinin gireceği ve haç dikileceği...” günlerin hayalini kurması tesadüf değil.³⁷

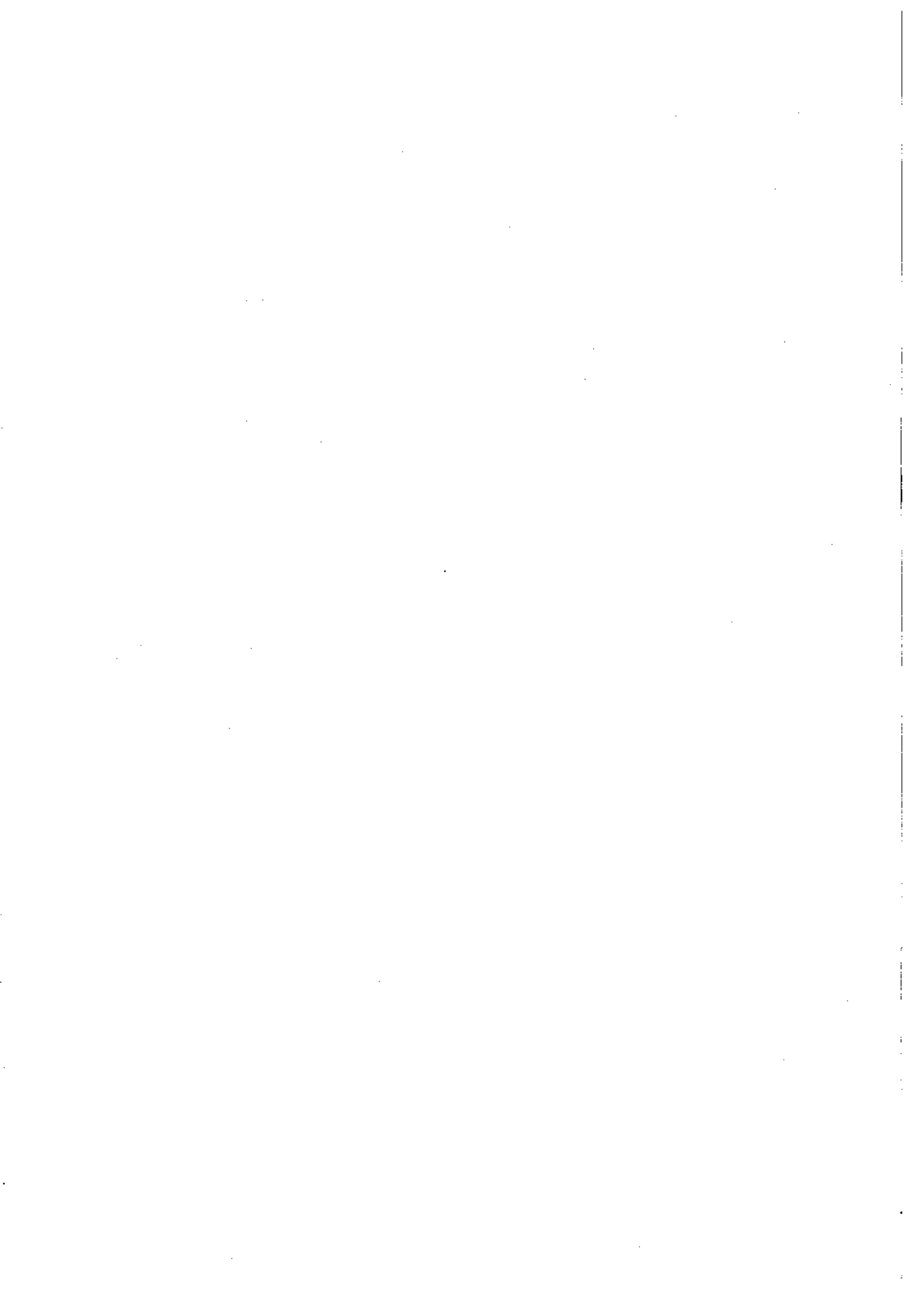
İlk bakışta, öyle görünüyor ki, hikâyecî kendisiyle çelişiyor. Bir yandan, bütün insanların ortak insani özelliklerine yönelirken, diğer yandan Japonya'ya haç dikmek istiyor. Fakat bu sadece görüntüdeki çelişkidir. Buna ilave olarak Seyyah, Japon adalarının medenileştirilmesinin gerekliliğinden son derece emindir. Bu tavriyle Avrupalı olmayan etnisitelerin milli kimliklerini ve onlara ait özellikleri önemli görmüyor ve kabul etmek istemiyor. Japonlar, Avrupalı olmayan yaşam tarzlarına rağmen, bütün iyi özelliklere sahiptirler. Seyyaha göre, medeniyet ve gelişim, etnik kökenden daha önemlidir. Lakin Gonçarov, insanlık için en iyi istikbalin, ancak milli istikbalin azami gelişimi yoluyla sağlanabileceği kanaatine sahipti. Burada Milli istikbalin azami gelişimi ona göre en çok kendi öz halkı olan Rus halkını ilgilendiriyordu. Ayrıca hiçbir medeniyetin, en derin etnik özellikleri sökemeyeceğinden emindi. Avrupa medeniyetinin Japonya'daki görkemine rağmen, adalıların milli özellikleri kaybolmayacaktı. Japonlar ancak o zaman insanlığın gelişimine katkıda bulunabileceklerdi. Burada yeni bir çatışma konusu olacak diğer mesele de şudur. Gonçarov, farklı etnisitelerin gelişmelerini ve azami ölçüde kendilerini ifade etmelerini kabul eder. Ama ona göre Avrupa-Hristiyan medeniyetleri haricindeki medeniyetlerin varlığı fuzuli ve bunlar gelişmekten acizdirler. Bütün etnisiteler, sadece Avrupa medeniyeti sınırları içerisinde yeni bir hayata başlayabilirler. Ancak, sanatçı tarafından Firkateyn Pallada'da farklı medeniyet, din, ırk, etnisite ve kültürlerin orijinal hayatlarına dair şairane tasvirler yapıldı. Bunlar, kendi karışık renkleri, çeşitlilikleri, çağ farklılıkları ile dünyanın doğal bir resmidir. Seyyahın medeniyet ve gelişimi kültürleştiren dar bakışına rağmen, Firkateyn Pallada'nın sanatsal çerçevesi içinde her bir etnik birimin önemi ve değeri belgelenmiştir.

³⁶ Valeriy Mildon, s. 70-71

³⁷ Gonçarov, Age. Cilt 3, s.146



Symposium Papers:
Symposium on Religious Tolerance



Mitochondrial Eve

Hong Kyu Lee, M.D.

Bumsuk Professor of Medicine

Eulji University College of medicine

In 1987, Alan Wilson and his coworkers found that all the living humans might be descendants from a hypothetical woman living in somewhere in Africa, about 200,000 years ago. They analyzed mitochondrial DNA and found all the humans have very similar DNAs. Analyzing DNA varieties, they made a DNA genealogy tree, and concluded that all the mtDNA types of human are probably descendants from one mtDNA type.

Mitochondrion is an organelle of the cell, and provides vital energy, ATP, to the cell. Without good mitochondria, cell dies out, and then whole organism dies. This vital organelle is unique in that it is descendent of a separate life form, which came inside a cell, and living together (symbiosis). This is why mitochondria have its own DNA (mitochondrial DNA, mtDNA), where the blue print for life form and function is written.

Another unique feature of mitochondria is that they come only from mother. Mitochondrion in the sperm does not enter the ovum during fertilization. If all the mtDNAs are descendants of one mtDNA type, we are all descendants of one woman. People started to call this hypothetical woman as “mitochondrial Eve”.

African mtDNA types were more diverse and their sequences were closer to mtDNA of Eve, which meant it arose from Africa. Subsequently it became clear that all the people outside of Africa are descendants of a small group of people who migrated out of Africa sometimes around 60,000 years ago. This “out of Africa” theory was supported by Chris Stringer and his colleagues, but was against the “multi-regional origin” theory of Milford Wolpoff. Two archaeologists have been disputing for validity of their theory for more than 20 years.

In 2010 Svante Paabo succeeded in sequencing Neanderthal genome and found part of their genome in extant humans. Furthermore, they found extant human carries genes derived from another kind of human, namely Denisova man. These findings suggest that these two cousins of human married with *Homo sapiens sapiens* at least once in sometimes in past. From distribution of these genes, it was concluded that these marriage had occurred after humans migrated out of Africa. Out of Africa theory and multi-regional origin theory of modern people were both correct.

It is not uncommon that two contradictory theories turn out to be both true, how unlikely

at first sight. New technology let us see something never seen before and ask us to change our understanding of the world, universe and humanity. Now we came to understand that all the humans are not much different.

Traditionally, most people had believed in multi-regional origins of humans; Koreans are descendents of Dan-gun (檀君); Japanese goddess Amateras; Chinese 3皇5帝; etc. Japanese believed they are “superior” to other people. Koreans believed Caucasians are monsters. Some native Indonesians believed white people are gods. Nazis tried to eradicate Jews, believing they are “inferior” to “Arians”. No, these beliefs are not true; we are all sons and daughters of one mother. Jews and Palestinians are indistinguishable in their genetic makeup. Koreans, Japanese and Chinese have very similar genomes. Yes, we had few unusual fathers like Neanderthals or Denisovans, but their genetic influences are less than 3 %.

If we meditate on these revelations from genetics and realize what it means to us, I agree with Dr. Ishii that we cannot help moving toward religious tolerance and accept each other no matter how different we all seem to be in our appearances and traditions.

Theories of War from the Perspective of Christian History

G.W. Barkley
Seinan Gakuin University

In Christian tradition, there have basically been three approaches to war: absolute pacifism; crusades, or holy war; and the just war theory. At least in the West, the most predominant idea is that of a just war. However, with the exception of "holy war," respect must also be shown to those who hold to absolute pacifist position. This presentation will very briefly summarize the stance of these three traditions, comparing and contrasting their respective strengths and weaknesses.

The earliest Christian position toward war and military service was absolute pacifism. Indeed, at least until the middle of the 3rd century CE, there is no mention of Christians serving in the military or of waging war. Being a soldier or a member of the military in any position is included in several lists of occupations that Christians were not allowed to hold. (Others include public service, public school teachers, magicians, jailers, etc.) Only after Emperor Constantine approved the Christian religion are soldiers included in the membership rolls of churches.

While not universally appreciated in the Christian tradition, the stance of pacifism is still held by certain Christian groups. The most notable are the Amish and Quakers, along with some in the Mennonite tradition.

A second position, that of crusade or holy war, is almost universally rejected by Christians today. However, during the Middle Ages, partly in an attempt to deal with rampant unemployment in England and other parts of Europe, crusaders attacked not only Muslims but also Christians of the Eastern Orthodox tradition. Until that time, Christians and Muslims had mostly peacefully co-existed in the Middle East. The results of those disastrous crusades are still being felt in the conflict between extremist Islamic groups and the west.

Finally, the most accepted Christian position is that of "just war." While its roots extend into pre-Christian Roman culture and philosophy, the theory of just war as known in Christian circles was formulated by Augustine of Hippo and later by Thomas Aquinas. More recently, the *Catechism of the Catholic Church*, lists four strict conditions for "legitimate defense by military force":

- the damage inflicted by the aggressor on the nation or community of nations must be lasting, grave, and certain;
- all other means of putting an end to it must have been shown to be impractical or ineffective;
- there must be serious prospects of success;
- the use of arms must not produce evils and disorders graver than the evil to be eliminated. The power as well as the precision of modern means of destruction weighs very heavily in evaluating this condition.

The pressing question is whether in modern times these four conditions can be met or are acceptable.

Wisdom and Compassion

Ichigyo OYAMA

Former President of Chikushi Jogakuen University

Buddhists' perspective of life is shown as "the four truths". The first truth begins with the negative tone that "the life is filled with many sufferings". But it does not mean the nihilistic attitude toward our lives. It is followed by the second truth that "those sufferings are caused by one's attachment to oneself".

We are always inclined to consider ourselves as our own possession and to think that I do control myself and live my life independently without any help of others. But everything in this world exists in relation to others, being causes and conditions to each other. That is the true reality of our universe. To ignore such truth and to cling to the illusion of "the independent self" causes all the sufferings of our lives.

When we are aware of this, we are naturally led to the third truth: extinction of all sufferings lies in the freedom from the attachment to the self. And this attachment to the self is based on our ignorance, which means that we have no wisdom to realize the true nature of ourselves. Therefore the fourth truth is given: freedom from the self is achieved by wisdom which enlightens one on the true nature of oneself. The teaching of Buddha written in the Buddhist canon is nothing but the way to reach such wisdom.

The word "Buddha", the ideal for all Buddhists, means "the enlightened one" or "the person who has established the perfect wisdom". And it is quite important that the establisher of wisdom should be, at the same time, the practicer of compassion. The original word of compassion is the compound of *maitri* and *karna* of the ancient Indian language Sanskrit, which means the perception of sympathy and kinship with others led naturally from the true wisdom that unify the one and the other by conquering the barrier of the self.

True wisdom should be turned into compassion. And compassion does not mean mere sympathy or pity. It is more important that the practice of compassion grows true wisdom. In addition, the characteristic nature of the Buddhist compassion is that it teaches us not only to love each other in human relationship but also to be concerned about every living thing in the world. Moreover, Buddhists' perspective of compassion includes all the existence in this universe. From that point of view, I am interested in the movement of "the deep ecology" which has come to be well known recently.

Needless to say, we religious researchers and priests must understand deeply the other religions through dialogue to solve difficult problems which our modern world is faced with. We all belong to our own religion which has its own doctrine and organization. But I believe that there is no religion without teaching of compassion. So we could learn from and co-operate with others from the viewpoint of compassion beyond the differences between religious traditions.

It has been said that Japanese Buddhism has little concern about the practical issues in our society. I intend to listen humbly to such criticism, and hope that today's symposium will become a meaningful experience for me to think about the issue of the social practice of compassion.

The Religious Movement of Confucian Church(孔子教)
in the Modern Korea
-Focus on Lee Byung Hean(李炳憲)-

Heejae Lee(Professor of Gwangju University)

I. Introduction

Lee Byung Hean(1870-1940) was born 18th December in 1870. He studied on Confucianism under the Gwak Jong-seok(1846-1919), who respected traditional Neo-Confucianism. He visited famous scholars to study and discuss on the philosophy and literature of Chinese classics in his time.

But, his the attitude of traditional thinking was changed throughout contact with the western civilizations. In 1903, he felt surprising to see the modern facilities such as trams in Seoul, and he thinks on the Korean traditional Confucianism again.

In 1906, he started to study English and read to "The Globe Magazine and A Review of the Times"(萬國公報) by Chinese version.

In 1914, from January to May, he stayed in China, where attended Confucian church in Beijing and met to Kang Youwei(康有爲) in Hong Kong. Subsequently, in 1916, from June to October, he visited to China again and met to Kang Youwei in Hangzhou. They discussed on the philosophy of great equality(大同) and Confucian church(孔子教). He published the book on the <<restoration of Confucianism>> 『儒教復原論』 in 1919. He suggested a basic systems of Confucian church throughout this book.

In 1920, from January to March, he visited Qufu(the hometown of Confuzu) to purchase the books and copied the Confucian image from Confucian shrine. In 1921, he promoted the Baesan Shrine(培山書院) as a Confucian church and set up a prospectus with Lee Chung-ho. In January 1923, he visited to Kang Youwei and discussed on Confucian church and its reformation based on original Confucian classics. He returned to Korea and rebuilt a Confucian shrine as a Confucian church. But this movement stopped in failure by the local Confucian's strong opposite. In 1924, he visited to Japan and studied in Japan imperial library in Tokyo. He published on <<The rough summary of Confucian classics>> 『孔經大義考』 .

In 1932, he published on <<The record of justification>> 『辨訂錄』, that justified his activity from the conservative Confucians's criticism. After 57 old ages, he mainly researched on original Confucian

classics for establish the principle of Confucian reformation.

1. The criticism of traditional style Confucianism

Lee thinks that the downfall in Ching dynasty and Chosun dynasty caused by Chuzu learning as a traditional Confucianism. He judges that this learning could not meet the demands of the modernity.

He criticised that the thought of traditional style Confucianism is out of line with original Confucianism. This learning distorted Confucianism contains non-democratic and non-human right elements that contributed to the absolute authority of the king and dynasty.

The old style of Confucianism have interpreted Classics as books to support monarch and dynasty. At his time, Confuzu was criticised as a supporter of monarchy caused by this interpretations. It is nonsense that peoples stigmatize Confuzu as a conservative, despotic, non-religious and non-liberal person. He criticized that the old style Confucianism did not have time to study on Confuzu due to biased to Chuzu learning.

He pointed out the lack of faith to Confucianism, old style Confucian only recite to classics by mouth. They had a object as a dedication to Confuzu, but have no warmth and truthful faith to Confuzu. It is not easy to communicate with Confuzu, who is a object like a authoritative monarch.

The old style Confucianism still remain an insular exclusivism that can not beyond family and nations. Specially, he criticized that Chuzu learning scholars did not accept the doctrinal content of <<The book of Rite>>(<<Ligi(禮記)>>, <liyun(禮運)>) as a Confuzu's originality. He also criticized that they treated <<The book of Change>>(<<Zhouyi(周易)>>) as the book of fortunetelling and do not understand the real meaning of <<Chunqiu(春秋)>>. Even though Lee started his study from conservative Confucianism, but he tried to overcome Chuzu learning as a old traditional style Confucianism that is not keep with new world.

II. The suggestion of Confucian church

1. Religious faith to Confuzu

What respect to Confuzu as a God is based on Classics. This religious faith to Confuzu originated from the long tradition classics as well as Kang Youwei(강유위) in modern China. They tried to found the religious charismatic Confucianism like a Christianity and Buddhism. They defined that the character of Confucianism is a teaching of Confuzu and an unique religion.

"There are uncountable Buddhas in India, Buddhists call it Buddha to only Sakkamuni. There are uncountable visionaries in Israel, Christian call it Christ to only Jesus. The meanings are same."

Lee insisted to deify a Confuzu's position for the Confucian religion.

"It is a long time that people have not respected Confuzu. But Buddhism and Christianity has meeting hall, more and more increase the believers"

He insists that Confucianism needed only religion for the method of protect for national fate, spirit and the unity of the peoples in Korea and China. Two nations must use the Confucian era(공자기원) like a the dominical year in Western society.

It might be a reasonable plan to use Confucian era because of they used the era by the reign name during the feudal time.

2. Enhance the thought of Great equality

What Confucian church highly regard is the thought of Great equality(大同) suggested by Kang Youwei. They call it Daedong-gyo(大同教, Great equality church) instead of Confucian church(공교). Lee believes that Confucian church must be one of the world wide religions. The Confucian thought is not focus on a family and a nation but insist to the humankind's equality. The teaching of Daedong leads to beyond national boundary and would be united together for mankind.

His idea originated from Kang Youwei who ideas different from monarch and focus on Confuzu's Daedong(大同), Mingzu'(孟子)s democracy and the piping times of peace by Chunqiu(春秋). According to <<Chunqiu>>(春秋) and <<Liji>>(禮記), Daedong means the ideal age in the future. It is the peaceful age to come by Confucian church.

He realized that the original classics is a truthful Confucian classics through out discussion with Kang Youwei in China. Kang Youwei introduced on his book <<The research of new learning on the forged classics>> 『新學偽經考』, <<The research of Confucizu's reformed system>> 『孔子改制考』 etc, and he emphasized the original classics came from Confuzu's disciples directly. In conformity with a Kang Youwei's teaching, he was absorbed in his research on the original classics and published on <<The research on the tenor of Confucian Classics>> 『孔經大義考』, <<The research on the book of Odes by three master's theories>> 『詩經三家說考』, etc.

"New Confucianism is the original classics that is handed down by the disciples of Confuzu. But old Confucianism base on fake classics by You Hum."

Lee Byung-hean criticized You Hum who is a representative man in fake classics, he supported Dong Zhong-shu who stands his ground of the original classics.

III. Conclusion

The Confucian culture supported society since long time, but this old society caused big chaos because of the arrive of western civilization and the occupied by Japan. The collapse of Chosun dynasty lead to abolish the Confucian shrine and it's school role. This abolition means official dissolution of Confucian rites that have been supported by dynasty.

The typical scholars who focus on moral fidelity resisted and fought against the Japanese rule, but Korean was colonized by Japan. Japanese ruler had double standard to Confucianism. They hoped to reform traditional custom, on the other hand, they need to keep traditional Confucian morals in Korea. Therefore, Confucian shrine could worship to Confuzu during Japanese imperial period.

Lee Byunghean was shocked by Western civilization and Japanese, he realized on human right, democratic idea and accept the universalism. He thinks that traditional Confucianism needs reflection about the premodern way.

The ideas also could find to his teacher Gwak Chongseak. But his idea was influenced by Kang Youwei's Confucian church, Great equality and original Classics conclusively.

His suggested that Confucian church must faith to Confuzu like Jesus and Buddha. He asks that break the old Confucianism served monarch and realize the Great equality for the human beings in the global. This idea originated from real Classics, he studied hard on the Classics for his important mission.

Lee's Confucian church movement failed to integrate to peoples. Nevertheless, it is very fresh and meaningful idea to reform on old Confucianism in his time. He did introspection why Confucianism was criticized as a premodern thinking way. He pointed out that old Confucianism pander to monarch and did not communicate with other civilizations.

Even though Lee's ideas originated from Kang Youwei in China, but in Korea he needed more effort for persuasion due to the background of deep rooted Chuzu learning country. Therefore, he studied hard on the

original classics. The founder of Confucian church Kang Youwei gave unstinted praise to Lee's books.

But, Lee's effort was failed because of peoples did not accept the deify of Confuzu. Peoples in his time, did not accept the great equality and individual human right.

His movement of Confucian church was a new interpretation base on the original classics. These ideas were very fresh break the premodern thinking way, but he could not success as a reformer of Confucian church.

A PHILOSOPHICAL INTERPRETATION OF THE ISLAMIC PERSPECTIVE ON RELIGIOUS TOLERANCE

Alparslan AÇIKGENÇ
Yıldız Technical University
Department of Philosophy
Istanbul

Abstract

Human nature displays a complicated structure which includes a rich state of mind with a huge number of moods and dispositions. Some of these moods and dispositions, if not tamed and limited with wisdom, may be dangerous to the individual in the first place and to the society and social order in the second place. In my paper I shall take tolerance as one such mood in human nature. My purpose is not to analyze the psychological roots of this mood; I shall rather concentrate and try to provide a philosophical analysis of how Islamic approach offers a solution to develop tolerance as a good character. In order to do that, however, I will try to analyze human nature in order to locate the ground where such an analysis may be established. Then I shall attempt to present the Islamic perspective and remedies offered for intolerance. But of course this would not be sufficient; for, after this exposition I shall also try to show what kind of an education Islam offers for the development of a tolerant attitude.

Key Words: Moods, emotions, state of mind, tolerance, tolerance in Islam, philosophy of mind, psychology of tolerance, coercion in Islam

Tolerance is like many other moral concepts belongs to human nature as a mood. It is possible to develop this mood through education in one's state of mind. But for this kind of education it is essential to understand that "tolerance" must be developed as a doctrine in the first place so that it can be applied in education. In that case we may argue philosophically that there is a potential tolerance in human nature as a mood belonging to one's state of mind and on the other hand there is a need for doctrinal development of this concept in order to actualize that potential mood. I shall try to argue in this presentation that Islam as a religion develops this general understanding of tolerance and in particular religious tolerance. In this presentation I shall also give historical evidence that religious tolerance developed in Islam not only as a doctrine but also as practice. In other words, in all Muslim lands non-Muslims lived peacefully together with Muslims without being persecuted or discriminated against. I shall try to do this from two perspectives as I have argued here: The first one is from the perspective of human nature which will lead to the potential existence of tolerance; and the second is from the perspective of Islam as a doctrine of religious tolerance.

Human being is defined as "rational animal" which is supposed to express his/her nature. This definition brings to fore two main aspects of human beings: animality and rationality. However, it neglects another significant aspect which can be represented by emotions. In that case the actual expression of human nature should be as "an animal, emotional and rational

being." By this definition we are claiming that the animality of human beings is different from the animality of animals, just as both their emotionality and rationality are different from the animal emotions and rationality. It is because of this difference that humans can transcend their physical being and rise to the level of spirituality which is not possible for other species of lower ranks. As a result, we need to modify our definition by including a fourth aspect in the classical definitions of man; spirituality which is the characteristic of angels. The first three aspects, namely animality, emotionality and rationality, belong to man as his own nature; whereas the fourth one, namely the spirituality, is given to him as a potentiality which he may or may not develop. But from every aspect there is a connection to spirituality. For example, if tolerance is a potential mood that may be manifested at the animal level may have a link to the spiritual aspect and so on with other aspects and moods. Each of these aspects is endowed with certain potentialities and capacities that are given to humans for certain purposes. When they are used outside the limits of these purposes then problems arise. For instance, the tendency to preserve one's life is given in order to protect oneself against outside dangers. But if this tendency is used excessively it may turn into violence and intolerance against other's life. In that case a meticulous analysis of these aspects of human beings must be carried out in order to avoid these problems.

The animal aspect, being endowed with life, has two basic characteristics: one is doing whatever is necessary to preserve life, such as nutrition, reproduction and defense; the other is to hold these activities within the humanly sphere, which is the link between animality and emotionality. This is the difference between human animality and animal animality. The link is found in the fact that humans are weak animals; they do not have the physical power or other defensive mechanism found in other animals. Therefore, at the level of animality they need "togetherness" in order to survive. Even if this characteristic is found in other animals still it is the main characteristic of human animality because it leads to emotionality. That is why we add an emotional aspect to "being together" and thus raise to the level of emotions.

The emotional aspect of human beings represents all human emotions as a whole. When we say that we add an emotional aspect to "being together" and thus raise to the level of emotions we do not mean that this aspect arises as a result of the animal aspect. All human aspects are already given and in this sense they form a unity. What we mean is that each aspect can be analyzed at their lower levels but cannot be distinguished at their higher levels. The basic characteristic of the emotional aspect is to give breath to all human activities whether animal or rational or spiritual. If the animal aspect is able to perceive our biological

and physical needs then the emotional aspect is able to perceive our non-physical needs. Since the spiritual aspect is totally non-physical the emotional aspect is the closest to human spirituality.¹

The rational aspect includes the human characteristic which according to Aristotle defines man's real nature because this is the aspect of conceptual thinking which no other animal has. The rational aspect analyzes and evaluates all the data that it receives from the lower aspects, namely the animal and emotional. It is as such the seat of scientific knowledge.

All of these aspects have their faculties to perform their functions; the faculties of animality are the five senses at the lower level and the concupiscence in general (which means it is not taken merely in the sexual connotation) at the higher level which represents the passage from animality to emotionality. The lower faculty of emotions is the heart as the seat of emotions and at the higher level it is conscience which is the moral faculty that provides the first step into the intellectual thinking. But since this thinking is supposed to be conceptual we need a faculty at the rational aspect that converts all these data into the raw material that is convenient for our mind to digest. That faculty which provides this conceptual conversion is imagination which is the lower faculty of our rational aspect and intuition is the higher faculty of our rational aspect which also provides the first step into spirituality. These are certainly not the only faculties belonging to human nature. The ones mentioned here are important for our purpose to evaluate the ground of human differences and the mood to bear these differences as tolerance. Although the nature with three biological aspects and a spiritual aspect are one and the same in all humans with varying degrees of intensity, the outcome of these aspects are many. Let us try to see how those differences arise.

What I have outlined here provide a rich inner world for a human being. At the animal level, for example, a piece of land is perceived as mere "territory" which provides livelihood for us. The land is defended only for this purpose and is seen precious as long as it provides livelihood. But at the emotional level a human being is passionately attached to the land. As such he may write poems and sing love songs for the land where he lives. We may thus argue that "territory" is perceived at the emotional aspect as a "country" or "homeland". Yet at the rational level a human being will try to conceptualize the land and call it his "government", "state", "commonwealth" or "Leviathan", etc. Moreover, he may intellectually idealize the

¹ Most of my evaluation of human nature is based on my previous paper "Difference is Beautiful: A Philosophical Evaluation" presented in *Globalization for the Common Good Conference*, Fatih University, Istanbul, 5-9 July 2007. Published in *Non-Violent Path to Conflict Resolution and Peacebuilding*, ed. Kamran Mofid, Alparslan Açıkgenç, Kevin J. McGinley, Şammas Salur (İstanbul: Fatih University Press, 2008), 7-12.

land where he is living. The same approach by the three human aspects can be applied to everything he encounters in this world: his belongings, his friends, his family, his relationships, his actions and so on. Every human being will have the same aspects, namely an animal aspect, an emotional and a rational aspect in so far as a human being looks at things. As a result a human being will have a rich inner world. It is this inner world that is reflected outside. That reflection may have a variety of modalities. For example as a mode of action, it is her/his behaviour; what s/he does to others and in fact to herself /himself. But as a mode of new being it is an achievement, which could be an art work, or a product. When it is in the conceptual mode it is knowledge, which is perhaps the highest achievement for a human being.

All these achievements are reflections and manifestations of the inner world of a human being. These manifestations occur in a social context called "culture". With such a diversified nature man turns in a sense inside out within a social context and turning its entire inner world into what we call "culture." Now here the system that turns an inner world into a culture is one; but that which is turned inside out is not one but many. This is in a sense resembling a system of production that is one in its structure but diversified in its output. Let us consider only two systems that belong to our nature: the digestive system and the knowledge system, by which I mean the human epistemology. Our digestive system is the same, having a mouth, tongue, teeth, stomach and the rest of the organs. We know from anatomy the way they all work is the same and that is why when there is a problem a Turk does not have to go to a Turkish doctor but can go to any human doctor. On the other hand, quite contrary to the unity of our digestive system our culinary culture is immensely diversified. In the same way, our knowledge system also is one, having one logic and epistemology with all similar faculties. Yet the knowledge generated from that system is not one but multiple. This shows the great cultural diversity. We may ask here why only one human being but diversified output?

Let us pass from here to another human dimension which may enable us to evaluate what we referred to above as the spiritual aspect. As we have seen the need to be together with other fellow human beings is grounded in our animal aspect. It is therefore our inner nature to form groups to live together. But this *togetherness* is only a primitive collection of human beings. When the emotional aspect is added the togetherness gradually turns into a community. In a community bonds are established with strong feelings because they are evaluated emotionally and hence emotional stories of relationships are created. As a result of

this the community may be organized on the basis of a "feeling relationship". There may be an elderly group that is respected and obeyed. There will also be other groups that are defined on the basis of feelings which in turn they also contribute to the organization of the community. But with the addition of the rational aspect the organization is maintained with reason. Therefore, a political system is developed according to which the community is governed. Now the community is a society in the true sense and the rational organization of the community is given a name, such as a state or government. In such an organization man is able to exhibit and develop all his potentialities. He can find everything in the society. By using his reason he is also able to find the reason for existence and the cause of the universe. But he is utterly unable to reach to an all comprehensive concept which can provide meaning to all the aspects he reflects. Moreover he finds some potentialities in himself which he is not able to develop. At this juncture he finds "Revelation" defined as religion. Upon an investigation of religion he finds that he is now able to develop some of his potentialities which he could not even imagine. This aspect which is based upon the development of these potentialities with the help of religion we call the "spiritual aspect" of human beings.

Religion is in fact the Divine Guidance for humanity. Therefore, religion is God-given. There is no seat or ground in human nature to provide a foundation for the rise of religion. There are only, if my phrase is clear enough, "receptive points" which I have called "potentialities" in human nature that may receive religion but cannot make or unmake religion. Human beings may invent religion by imitating the true religion that has been revealed. But that is a different case. I believe that man is not given the authority to invent religion because those inventions will not find the receptive points in human nature and as a result will be dangerous to humanity. There are such instances in human history. Therefore, by definition human beings do not have an authority to establish religion. Although religion is a Divine Guidance for humanity, it is not the kind of guidance that gives us an exhaustive list of how we should behave in any given situation. If this were done by religion we would have had to act as robots according to that list, in which case there would be no room for human intellectual creativity in any field, including sciences. In that case, religion as a Divine Guidance bestows upon us two fundamental states of mind: one is the consciousness of the Divine Presence in all; the other is the moral sensitivity in our behaviors. Both states of mind are expressed in general principles by religion. We therefore feel the need to interpret these principles in order to apply them to certain situations in our life. This need of interpretation gradually gives rise to a systematic exposition of religion as a system of guidance. In that

case, this second intellectual understanding is also defined as religion. We thus need to distinguish between these two phenomena: Religion as Divine Guidance and Religion as the interpretation of this Divine Guidance; the former is Pure Religion and the latter is the religion within a certain cultural context. I believe that there is no harm in interpreting the Pure Religion in a certain cultural context. On the contrary, it is inevitable and indeed required by God; a requirement that is clear in the fact that He does not send His Guidance as a complete set of rules readily available to be applied to human life. It is as a result of this that we develop our spiritual potentialities.

When we consider these aspects of human nature we realize that humans have a very rich inner world. When this inner world, as we have seen, is projected within a social context then it gives rise to human culture. In this sense the human being is depicted in Islamic thought as the *microcosm* because s/he includes in its being representations of all the worlds in the universe. In this sense a human being can be called a "mini universe". It is therefore natural for him to reflect all these diverse universes in the mirror of society. That is why we have so many diversified cultures and civilizations. It is this aspect of man that is taken as the locus of revelation by religion which means it is also a God-given right for humans to have diverse cultures, societies and communities. This diversified nature of man makes him a valuable creature as the Qur'an also points out:

We have honored the children of Adam, provided them transport on land and sea and given them for sustenance good and pure food and conferred upon them special favor above many of our creation. (17/Al-Isra', 70)

Therefore, the abundance of different cultures makes life enjoyable and breaks the monotonous flow of events in history. But the beauty of diverse cultures has another aspect; it lays the burden of bearing differences. This is because each aspect of human nature is left free without any boundaries. Therefore if they are not controlled there will arise injustice and violations. That is why each aspect of human nature must be kept under control. I think this can be done by taming the lower aspect with the good use of its next higher aspect. In that case, the animal aspect is controlled by the good use of the emotional aspect and the emotional aspect is controlled by the good use of the rational aspect; and in turn the rational aspect is controlled by the spiritual aspect which is nourished by divine revelation. If the final phase is the greatest good then religion as the divine revelation is the greatest good providing tolerance for differences. Therefore, if different cultures arise within a civilization of religion then we can tell that the religion is fulfilling its function as cared by divine will. But human

beings must also perform accordingly to tolerate different cultures, religions or rather differences in general.

We may then briefly express our point: human nature is diversified giving him a rich inner world to be realized within a social context. When it is realized it leads to rich cultures which may eventually turn into a significant civilization. But since the realization of the inner world would be manifested at different planes in different communities there will be necessarily differences which open a challenge for humanity to face. Today the world is moving towards globalization which poses a greater challenge for the diversity of cultures. In the past people knew of different cultures but today we face and live with different cultures. That presents a challenge every day at every place. This puts on us greater moral responsibility to tolerate cultures and differences within even the same culture. It is this diverse goodness in our nature that is reflected into our social contexts with the formidable challenge which may be expressed as the beauty of difference. I believe that the human destiny depends on our realization of this beauty to face it with the challenge to accept and tolerate cultural variety. That is why I would like to express this with a romantic motto with its philosophical connotation: difference is beautiful.

Difference is beautiful because the consciousness of difference will help I believe world peace yet it also lays the burden of a moral responsibility on all of us. This moral responsibility is to accept and bear the cultural differences of one another. Are we ready to accept and appreciate the difference of our fellow human beings? This is the real issue. Our university aims at the realization of this moral responsibility. For, unless we realize our differences and appreciate the cultural variety of human existence we will not be able to see the beauty of difference; and again unless we see the beauty of our cultural existence we will not be able to establish peace on earth. We hope that civilizational dialogue will help in manifesting the beauty of difference in the human mosaic. Let us hope that this will be a beautiful beginning for realizing the beauty of difference, the significance of world peace and a happy human coexistence.

It is on this kind of a philosophy that Islamic understanding is based. We may confidently say that Islam developed this understanding of peace, tolerance and peaceful co-existence throughout history.² As such our community leaders and past ancestors of the straight path urge us to see two vehicles utilized in the approach for religious tolerance: one

² See also Yohanan Friedmann. *Tolerance and Coercion in Islam: Interfaith Relationships in the Muslim Tradition* (Cambridge: Cambridge University Press, 2003).

is to see humans as “God’s honored creature” as stressed in the Sacred book of Islam, the Qur’an (17/al-Isrâ, 70, which is quoted above). As such humans are to be respected as humans. The other is the Qur’anic declaration that “there is no compulsion in the religion, [because] truly the right way has become clearly distinct from error.” (2/al-Baqarah, 256). This fact is also expressed as “(And as for My messenger,) there is no (obligation) on him except to deliver (the message). God knows what you expose and what conceal”. (5/al-Mâ'idah, 99). This means that the Prophet (SAAW) cannot force people to accept the message he brings. He is in charge of only explaining what he receives through Revelation. These verses express the basis of the Qur’anic *weltanschauung* concerning tolerance. It is possible to observe this historically as well in the life of the Prophet (SAAW) who faced much difficulty and opposition in his hometown, Mecca. He was eventually forced to migrate to Medina. But in spite of the severe opposition and even physical torture, agony, distress caused by his neighbours and friends and even relatives that the Prophet (SAAW) and his followers suffered in Mecca, he always approached the unbelievers with tolerance. This is clearly reflected even in revelation which instructs patience and tolerance:

O you who do not believe! I worship not what you worship, and you are not worshipping what I worship; nor am I worshipping what you worship; neither are you worshipping what I worship. Therefore, your religion is for you and to me my religion!” (109/al-Kâfirûn)

When the Prophet (SAAW) migrated to Medina, where there was a multi-religious society including a large Jewish community in that, he did not force others to accept Islam. Instead, he made a peace agreement with them which is called today, “Medinan Constitution”.³ Christians and Jews were given a special status with the title “the people of the Scripture” (*ahl al-kitâb*). This document is an excellent historical evidence of tolerance shown towards the followers of other religions. For, this “Constitution was not a treaty in the modern sense, but a unilateral proclamation by Muslims”, claims Lewis.⁴ But Ali Khan interprets the Constitution of Medina as a social contract derived from a treaty and not from any fictional state of nature, as claimed by Hobbes and Rousseau. It was built on the contrary upon “the concept of one community of diverse tribes living under the sovereignty of one

³ See for example Montgomery Watt, *Muhammad at Medina* (Oxford: Oxford University Press, 1956); also Ali Khan, “The Medina Constitution: Understanding Islamic Law”, 2006. Available at SSRN: <http://ssrn.com/abstract=945458>; and Michael Lecker, *The ‘Constitution of Medina’: Muhammad’s First Legal Document* (Princeton, NJ: The Darwin Press, 2004).

⁴ Bernard Lewis. *The Arabs in History* (Oxford: Oxford University Press, 2002), 42.

God.”⁵ It thus instituted peaceful and tolerant methods of conflict resolution among diverse groups living as a community but without assimilating into one religion, language, or culture. We may thus interpret the earliest Muslim community established in Medina as the first legally declared plural society on the basis of legitimate law.

Let us see the articles 25-35 which “mention a legion of Jewish tribes, such as ‘Auf, Najjar, Harith, Sai’ida, Jusham, Aus, Tha’laba, and Jafna, granting each tribe the right to be “one community with the believers.” This expansive concept of the community is most significant because an Islamic Free State is no longer conceived as an exclusively Muslim nation. In modern terms, an Islamic state can be a religiously pluralistic state. Any attempts to cleanse an Islamic state of the peoples of other religions would be incompatible with the dictates of the Medina Constitution.”⁶ These articles may be taken as a universal declaration of religious freedom and freedom of belief because they clearly safeguard the Jewish community and free practice of their religion freely. We also know historically that Muslims never violated this agreement in Medina.

We may observe this tolerance in Islamic law also because the same attitude of religious freedom was preserved with law which was taken as a fundamental human right. For, Islamic law declares that there five fundamental principles of law to be followed universally by all Muslims: **the right to live**, which protects the life of any person living under the rule of Muslims; **the right to belief, the right to think**, which is expressed as the obligation of the state to preserve all people’s faculty of thinking (*al-‘aql*); **the right to have property**, and finally **the right for dignity**. Muslim jurists argue that these fundamental rights are based on the Qur’anic injunctions and therefore, inviolable. It is clear therefore that Islam even historically prepared to live in peace and tolerance with the followers of other religions.

I think it would be sufficient to quote Roderic H. Davison, a prominent Western historian of the Ottoman Empire. On the issue of tolerance towards the minorities, Davison writes:

It might in fact have been argued that the Turks were less oppressive of their subject people than were Prussians of the Poles, the English of the Irish, or the Americans of the Negroes. There is evidence to show that in this period {late 19th century}, there was emigration from independent Greece into the Ottoman Empire, since some Greeks found the Ottoman government more indulgent master than their own Greek government.⁷

⁵ Ali Khan, *op. cit.*

⁶ Khan, *op. cit.*

⁷ Roderic H. Davison. *Reform of the Ottoman Empire 1856-1876*, New Jersey, Princeton University Press, 1963, 116.

One more example may suffice to show religious tolerance of Muslims in history. I would like to present below the result of Haim Gerber's research as he summarizes in his own words:

As raw material I have used the collection of court cases by Dabbagzade Numan. On inspection, the collection was found to contain 140 cases of real litigation - that is, cases that had one plaintiff and one defendant and that were resolved judicially. I have analyzed all these cases in terms of the status of the litigants within Ottoman society, which means that a person would be classified according to one of the following categories: (1) as an *askeri* - that is, a member of the official class; (2) as an *alim* - that is, a religious functionary of some sort; (3) as a commoner - that is, an ordinary Muslim; (4) as a woman; and (5) as a non-Muslim. Mary Baumgartner's conclusion was emphatic that in New Haven it was mainly aristocrats who initiated lawsuits. But in the society under study, in all but a few cases, it was the social underdog who initiated the case - women versus men, non-Muslims versus Muslims, commoners versus members of the elite. The court is seen mainly as a tool of the common people to defend a modicum of legal rights. Of course, the most important question to be considered here is the outcome of such lawsuits in terms of social class. Whereas in colonial New Haven the upper class had a clear advantage, this is distinctly not so here. Women won seventeen of twenty-two cases against men; non-Muslims won seven of eight cases against Muslims; commoners won six of eight cases against *askeris*. Only in the category of commoners against religious doctors do we find a tie of ten cases each. Thus the *shari'a* court in the area under study cannot be said to have been a tool of the upper class. On the contrary, it seems more proper to view it as a means for people of the lower classes to defend themselves against possible encroachments by the elite.⁸

We may conclude from this that Islamic law may also be viewed as a means for non-Muslims to defend themselves against possible encroachments by the Muslims. In fact, one of the most significant factors of Islamic law, as we stated above, is expressed as the "protection of religion" which is taken as the "intention of Islamic law". It was because of this basic religious principle that when some of the small communities of Christians were persecuted they applied the Ottoman Sultan for protection. The Sultan asked the religious opinion of the Chief Judge (*Shaykh al-Islam*) who then issued a ruling (*fatwā*) that as the guardian of the right to belief he can declare war to protect the rights of Christians because this is a fundamental human right. Therefore, Muslims always tried to protect religious tolerance even in history. We must on the other hand accept the fact that there were undoubtedly isolated cases of misuse by both some Muslim rulers in the past and present on the one hand; and by individual Muslims on the other hand.

⁸ Haim Gerber. *State, Society and Law in Islam: Ottoman Law in Comparative Perspective* (Albany: State University of New York Press, 1994), 55-57.

Tolerance from a Jaina Perspective

Tomoyuki Uno
Chikushi Jogakuen University

As is well-known, Jaina monks and nuns make all possible efforts to avoid the violence to any creatures. They are all vegetarians. They often fast. They sweep their paths with brooms, and even cover their mouths with masks. The purpose of these conducts is simply to minimize violence. Their daily practice is based on their central doctrine 'Non-violence' (*ahimsā*).

The Jainas have extended the thought of non-violence not only to their practice but to their ontology and epistemology. The notion of *ahimsā* teaches us to examine and respect the opinions of others as they are some of the angles of vision or pathways to reality that is many-sided. According to Jaina philosophy, the reality is many-sided, and should be judged from many standpoints. In their system, each truth is a partial one and no one statement can ever account for the totality of reality. This is called by them *anekāntavāda* ('theory of many-sidedness').

The theory of many-sidedness signifies that every judgement that we pass in daily life is true only in reference to the standpoint occupied. For example, the Vedāntins assert that the soul is absolutely permanent, but the Buddhists set forth its absolute impermanence. By avoiding the two extreme views, the Jainas regard the soul as both permanent and impermanent in a certain way. A respect for the viewpoint of others and a willingness to accept its contribution is made possible through the Jaina theory of many-sidedness, that in a certain way and in a certain context, seemingly opposed or contradictory positions have value.

It is to be noted that they never mean they hold no view of their own and have no sense of propriety. If so, they would be groundless, without identity, and presumably accepting of even violent actions. They never convert to the Vedāntins, Buddhists and so forth. The Jaina tolerance allows for and respects myriad positions yet holds to their own cosmological and ethical view.

THE ESSENCE OF SHINTO AND JAPANESE CULTURE: TOWARDS PEACEFUL COEXISTENCE IN THE WORLD

Katsuyoshi WATANABE, Prof. Dr. Rev.
Nagasaki Wesleyan University, Isahaya, Japan

I. Shinto is practiced in various aspects of Japanese life—from ceremonies at each family and local community and those at different religious orders to those at the Imperial Household practiced for the nation. Thus, from the standpoint of a Shinto researcher, I would like to talk about the essence of Shinto, or the basics of Shinto, which is common to all these different manifestations of Shinto practices.

Firstly, I shall start with the term 'Shinto'. Until Buddhism was officially introduced to Japan by Seimei-ō (King Seong-myeong) of Kudara (Paekche) in the 6th century (in 538 or 552 CE) during the reign of Emperor Kin'mei, the term of 'Shinto' was not used in Japan. After the introduction of Buddhism, for the purpose of differentiating from this new religion, the traditional way of Japanese people and their belief in heaven and earth deities were expressed with the term 'Shinto' for the first time in the chronicle *Nihon-shoki* (720 CE), in the chapters on Emperor Yōmei and Emperor Kōtoku. This is the first appearance of the term 'Shinto' in the literature.

On this Kyushu Island, there is Usa Jingu Shrine in Usa City, Oita Prefecture, which is the head shrine of many Hachiman shrines located all over Japan. The deity enshrined there has the name of Hachiman Dai-bosatsu (Hachiman Great Bodhisattva), where Hachiman is a Shinto deity and Dai-bosatsu (Great Bodhisattva) is a Buddhist deity, and here Shinto and Buddhist deities merge into one deity. This is a manifestation of the syncretistic fusion of Shinto and Buddhism. Also, Ōsake Shrine in Uzumasa, Kyoto enshrines Shi Huangdi of the Qin dynasty of China. There are other shrines such as Kudara (Paekche) Shrine (in Hirakata, Osaka) and Sueyama Shrine (in Arita, Saga Prefecture), where potters from Korea who brought over pottery are enshrined, and there are many similar cases in the country.

In treating the deceased in wars and battles that were unavoidable, the war dead's souls were considered blameless and were pacified equally in memorial services without regard to which side the dead belonged to throughout the ages of civil wars since the reign of Emperor Tenji (mid-7th century). This has been the basic way in Japan, called 'on-shin byōdō no chinkon' (pacifying the souls of dead allies and enemies equally). At Usa Jingu Shrine mentioned above, the souls of the Hayato soldiers who fought against the central Yamato army are enshrined and pacified cordially at Hyakutai

Jinja Shrine (One Hundred Bodies Shrine); and for the purpose of praying for the revival of the Hayato people, the ceremony of *hojo-e* (releasing caught fish, birds, animals) were started, which are still practiced today. In the Mongol Invasion to Japan in 1274 and 1281, the regent at the time Tokimune Hōjō built Engaku-ji Temple in Kamakura and cordially pacified both the Japanese and Mongolian war dead.

Also, although this is becoming rare in cities, many houses in the rural areas have both Shinto and Buddhist altars. This is Japanese Shinto, or traditional Japanese way of faith, where both Shinto and Buddhism have taken root.

II. Shinto has no concept of absolute deity or supreme deity, nor any founder. It has no doctrine or scriptures. It can be said that Shinto is Japanese people's indigenous belief and culture and that it is not individuals' belief but rather the community's belief and ceremonial practices handed down for a very long time. For Japanese people, Shinto is part of everyday life and is not felt to be a distinct religion, which is a major characteristic of Shinto.

As it were, Shinto was born naturally on the Japanese archipelago sometime in the past, and it was the way of thinking, way of life common to Japanese people. Usually, people do not think consciously about Shinto, saying, 'This is Shinto.' It is, one can dare say, a way of the nature or an eternal way of heaven and earth. Therefore, once something is said about Shinto, it misses out a lot of other aspects of it.

III. Trees more than a few hundred years old are not regarded as simple trees but as sacred trees and are treasured, with *shimenawa* ropes around them (*shimenawa* being a stylized straw rope that separates sacred Shinto precincts from the unclean outer world). In the national sports of *sumo* wrestling, *yokozuna* champions wear *shimenawa* ropes and are allowed to exhibit their ceremonial entry into the *sumo* ring. What do these practices mean?

Simply put, Shinto is a way of respecting life and revering life. It is a way of revering and admiring great life, taking such great life to be manifestation of deities and sacred medium where deities stay, with *shimenawa* ropes showing this sacredness and reverence. In this way, Shinto sees divine life in all aspects of nature and reveres life as manifestation of the divine, appreciating the opportunity to be with the divine and praying for the continuation of life. People in ancient times clearly perceived deities' working on earth, sea, mountains, rivers, ravines, waterfalls, rocks, trees, groves of village shrines, etc. These places and things were regarded as sacred places where deities stop or stay and where rituals and ceremonies were conducted for a long time.

This is called *yaoyorozu-no kami-no shinko* (belief in multitudinous deities).

Shinto regards nature not as something confronting us but as something fraternal born from the divine the same way humans are. It is thus considered good and desirable to harmonize with nature and to live with a clear mind and perceptiveness. It is from this mentality that Japanese people cherish nature and that in the classical literature, in the description of how islands in the Japanese archipelago were born by the work of deities, each Japanese island is given a divine name. That is, nature and humans are both born by deities like brothers, and deities and humans are in a parent-child relationship in Shinto's perspective.

IV. *Kami* / deity in Shinto, as the 18th-century Japanologist Motoori Norinaga wrote in his work *Kojiki-den*, is 'that which is unusual, has superior virtues, and is to be revered is called *kami*'; whatever existence with 'superior virtues' or unusual power/ working is perceived as *kami* or a deity. A deity's existence is known by the working or influence of the deity, and the deity's name is dedicated according to the working revealed to humans or perceived by humans.

V. People inhabiting the Japanese archipelago have lived in each community surrounded by groves and woods, revered the deity that possess the area as the one residing in the village tutelary shrine, kept ceremonies in each season throughout the year by all the community members—young and old, male and female—offered sincere gratitude in reverence to the blessings by the deity, and confirmed and celebrated the happiness of being with the deity. That deepens the ties between the deity and the people, ancestors and descendants, person and person, and strengthens their solidarity with each other. New year *shōgatsu* and mid-summer *bon* are two main occasions among the annual events, and at these times family members and kinsmen come together and dine together, having food that has been offered to the deity, they strengthen their relationship with the deity. In Shinto, having food given by the deity is a sacred act.

VI. Japanese Shinto cannot exist without deities. In the classical literature of Shinto, as we go back time, we find more tendency to respect the divine will: at times of nationally grave matters, it was customary to ask for the divine will first and try to make no mistake. Including the Emperor, people tried hard to avoid expediency and opportunistic thinking at such times by purifying themselves. From ancient times, to receive divine instructions it was required to purify oneself both physically and mentally by making one's ablutions, having total abstinence, and increasing one's spiritual power conducting

mitama-shizume (the calming of the soul), then asking divine will by the tripartite *kamigakari-no shiki* (possession by the deity), with *kam'nushi* (the medium to be possessed by the deity), *kotoshi* (the musician), and *saniwa* (the interpreter of the divine will).

VII. In the oldest literature *Kojiki*, the story of the creation of the world starts in this way: When heaven and earth were created, the deities that appeared in heaven were *Ame-no-minakanushi-no-kami* (literally the 'center of heaven' deity) first, then *Takamimusuhi-no-kami*, and then *Kamimusuhi-no-kami*. These three deities appeared individually and then disappeared.

Shinto does not speak of the absolute deity. It assumes that the world preceded the deities and that the spiritual substance that existed latently appeared as deities. That is, it is not that deities existed in the beginning but that deities manifested themselves in heaven. From these three deities to *Izanagi-no-mikoto* and *Izanami-no-mikoto*, the seven generations of deities all manifested themselves, and the last two deities (*Izanagi* and *Izanami*) gave birth to the country of Japan and further deities, becoming the founders of all things there. Thus, Shinto has deities that manifest themselves and those that are given birth to, hence becoming a polytheistic religion.

Thus, the first three deities that appear in the literature—*Ame-no-minakanushi-no-kami*, *Takamimusuhi-no-kami*, and *Kamimusuhi-no-kami*—are deities with the function of creating the universe, and are also understood as the source of all the spiritual elements of the universe. That is, there has been a belief, a conviction deep down in Japanese Shinto that all the things in this world, including our life, are created by these deities of *musuhi* 'creation'. As human beings or *hito* 人 in Japanese is also written in Chinese characters 靈止, which literally means '(where) spirit stops/stays', we humans are understood to share a part of these *musuhi* creation deities from birth. It has been believed, therefore, that if we pray with all our heart, our thoughts and prayers will be connected to the divine, and further that our thoughts and spiritual elements will be attached to and infused into the prayer object. That is, our spiritual elements/souls could be put into or attached to something, meet and communicate with deities, and ask for the divine will or oracle. This is belief in the mysterious *musuhi* that has existed since ancient times, and it is behind such customs as tying pine needles or grass roots or tying thatches in circles while praying for safe trips, longevity, and the health and safety of loved ones, where the conduct of *musubu* 'to tie' symbolically expresses the Japanese people's belief in *musuhi* (later *musubi*) creation and tying one's thoughts and spiritual energy to something. It could be said that putting one's thoughts and prayers into

something is very Japanese.

This belief in the mysterious *musuhi* was a very important element at the root of Shinto faith from ancient times. Times have changed, however, and now it is only that *ubusuna* tutelary deity is enshrined and revered at Kyuchu-hasshinden (Eight-deity Shrine in the Imperial Household) and at the Chinkon pacifying ceremony, and is featured in the Tama-no-wo-musubi-no-gi 'Spirit Tying Ritual'. Or it is barely observed among ordinary people's prayers for deities' *en-musubi* matchmaking and customs of shrine visitors' tying fortune slips to tree branches in the precincts after reading them.

In modern Japan people have lost sight of the existence of the divine in the process of 'modernization' and have come to lean towards materialism. They have lost their spiritual awareness and perceptiveness from ancient times, and the practice of having direct contacts with deities and asking for their divine will is no longer observed. In increasingly complex and confused society with an excess of information, the moral decline seems unstoppable, with people becoming more and more self-centered and hedonistic.

VIII. Human beings are born from the divine and are let to live. The fundamental quality of our life is being connected to others, with the divine in the center. Nature has life, and everything (the sun, the moon, and everything) exists according to the divine way (or the law of life), is let to live, and is living together as one huge life. If I repeat myself, ancient people saw mountains, woods/ groves, earth, rivers surrounding them as the source of life and as life at the same time, and never as things. (In the Japanese language the word *mono* originally meant a spiritual entity, not a physical object.)

From ancient times, Japanese people perceived the existence of deities that possess all things living in the area, and conducted ceremonies and rituals in every season. Our homeland and hometown are not merely places or entities, but clearly living organisms and life with organization, unity and harmony. Our bodies are given to us by our ancestors, and our life is handed down to us by the blessings of heaven and earth deities and *ubusuna* tutelary deities that are in charge of the after life. I dare say that Japanese people's base of daily life has been reverence to the source of life. The *ubusuna* deity is the source of our life as *ubuko* or *ujiko* (*ubusuna* deity's children), the source of our happiness, and the center of all values. Therefore, village/ town festivals for the purpose of thanksgiving to the local *ubusuna* deity are inherently the community's religious practices, not the individuals' practices/prayers seen today. A good harvest or a good catch of fish bringing the community fortune and happiness simply made each family and individual happy, and at times of drought, for example, village/town people

gathered at the tutelary deity shrine and prayed for rain.

In the process of modernization, however, people came to lose sight of their deities and lost their reverence to them, with their local community ties severed, and family and community members helping each other less and less. People are hardly concerned about others, living as individuals, thinking only about themselves mostly. New Year's Eve has been the sacred time for family members to come together and wait in reverence for the new *toshigami* (deity of the year) that brings health and happiness, but nowadays many families spend time away from home at hot spring resorts or ski resorts or overseas, emptying their homes. It appears as if the most important time at the turn of the year thus became a mere event. In this kind of trend, such words as *kyōsei* (living together symbiotically) sounds far from reality, though people should be well aware that they cannot live alone with their ties severed—ties with their friends, neighbors and community members, ties with their parents and ancestors, deities and nature, and reverence to them.

Human beings or *hito* 人 in Japanese is also written 靈止 in Chinese characters, as mentioned above, which literally means '(where) spirit stops/stays,' showing the Shinto perspective that all humans are born with precious and holy spirits, as expressed in the phrase *hito-wa kami-no ko, kami-no miya* 'a human being is the deity's child and deity's shrine.' A person's life is given by the divine, and therefore a human being is inherently a sacred being. Thus, it goes without saying that we human beings must respect, cooperate and support each other regardless of our national, ethnic or religious backgrounds.

IX. If reference is made to *Kojiki* and *Nihon-shoki*, it will be found that in descriptions of national crises at numerous places there were *kamigakari* possessions by deities by request or without request, sacred oracles were given then, and Emperors made great efforts to avoid making mistakes in leading the country. In this way, people perceived the existence of deities in the world and lived with joy and reverence for them. This was the way not only in Japanese Shinto but also in many nations all over the world.

In speaking of Shinto, one cannot go without talking about the right deity-human relationship in awareness of the existence of deities. This is because the right deity-human relationship is the essence of Shinto. The most important part of Shinto practices is to heighten oneself by techniques such as *mitama-shizume-no-nori* and *kamugakari-no-waza* and experience, understand and convey the divine world and messages, but this vital part of directly contacting with deities and receiving oracles has been completely lost in today's Shinto. It is regrettable that this Shinto without its essential practice is

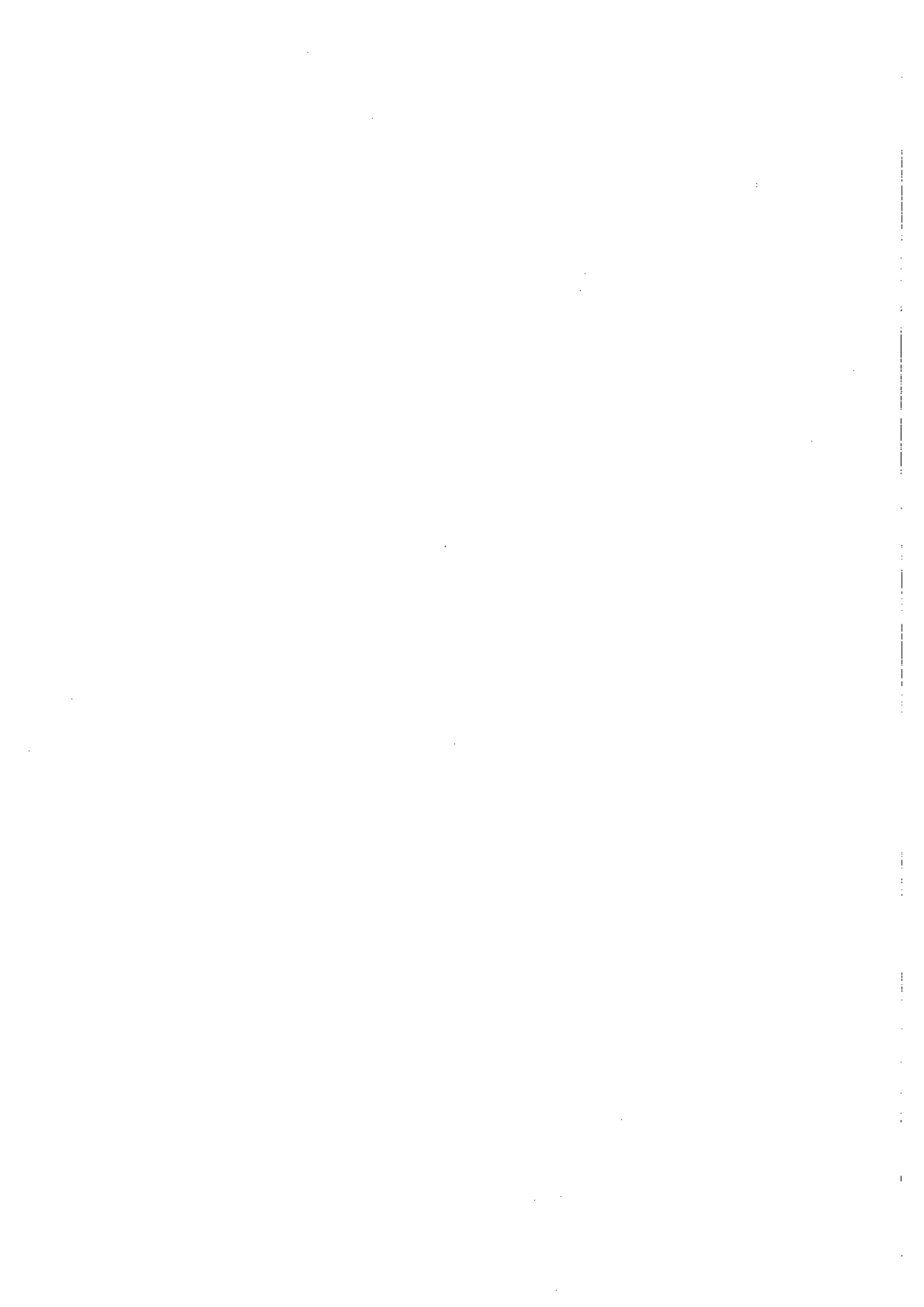
introduced to other countries. One might simply call it religious secularization, but it does not help people to truly understand Shinto and Japanese culture, which is very unfortunate.

X. It is very sad that Japanese people appear to have lost the sense of reverence and gratitude to the source of life, the divine (deities in Shinto, Buddhas and Bodhisattvas in Buddhism, and ancestral spirits), and lost their spiritual standards against which to measure themselves in reflecting on themselves.

One of the respected figures in Japanese history is Ninomiya Sontoku (Kinjiro). He did a tremendous work of reviving and developing over 600 very poor villages and fiefdoms in the late Edo era. The central principles of his teaching were industriousness, knowing one's socio-economic capabilities, and conceding. The last of the three, conceding to each other, which is valued in Shinto as reflecting on oneself from the perspectives of others and the divine, will be the most important principle to live by in our efforts to live together in friendly and peaceful relationships with each other in the world.

As countries in the world are located at different longitudinal-latitudinal points, so they have different history, language, customs, religious traditions, and cultural backgrounds. When we understand, accept and respect each other through learning about these differences, and harmonize with each other, it will be the sound basis of our peaceful coexistence, and I firmly believe in this.

In summary, I would like to conclude by saying that Ninomiya's principle of conceding to each other and the principle of harmonizing with each other that Japanese Shinto stresses will be the important principles that show us to a brighter future where people can respect each other and live together peacefully.



SPONSORS & SUPPORTERS:

Chikushi Jogakuen University

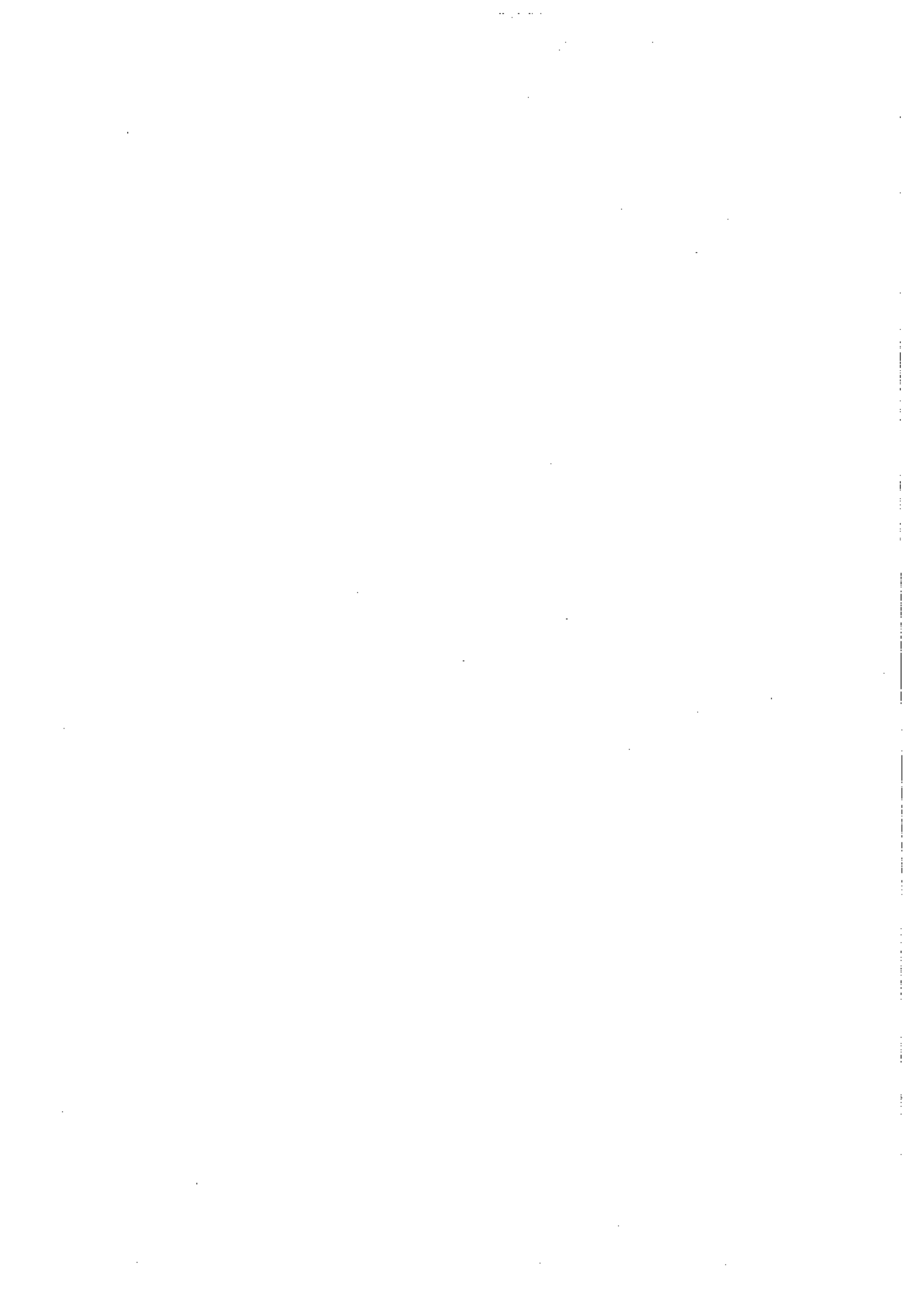
Seinan Gakuin University

Turkey-Japan Cultural Dialogue Society

Fukuoka City

(Through Fukuoka Convention Bureau)

Hilton Fukuoka Sea Hawk Hotel





日本トルコ文化交流会
TURKEY JAPAN CULTURAL DIALOG SOCIETY

nittoKAI, which stands for Turkey-Japan Cultural Dialogue Society, is an independent non-profit organization established in 2006 which is financed by the donations of its members and other supporters.

***NITTOKAI 'S PRINCIPAL OBJECTIVE IS TO
PROMOTE CULTURAL EXCHANGE, MUTUAL
RESPECT AND COOPERATION BETWEEN JAPAN
AND TURKEY BY BUILDING STRONG BRIDGES
BETWEEN THEM.***

nittoKAI has held a number of lectures and invited distinguished speakers on various subjects to identify and propose solutions to common social problems. Some examples are

- "What Deeded for Democratization of Middle East: From Turkey's Position"
- "Some Aspects of Japanese Family based on an international Survey" by Professor Watanabe Hideki, Keio University;
- "Friendship beyond the sea" by Fukumoto Izuru, Admiral in Japanese Navy;
- "The ties of friendship between Turkey and Japan" by Yuriko Koike, a member of the House of Representatives.

In addition, nittoKAI holds annual friendship dinners in a large scale which enables invitees to come together and exchange opinions while enjoying foods from the cuisines of each other's countries. Other activities are also based on getting to know about each other and cultural exchange which include but are not limited to trips to Turkey, picnics, and the so on.

In particular for the Great East Japan Earthquake in the March of 2011, nittoKAI organized activities to reach out to the victims. These include:

- Organising fundraisers:
- Collecting donations:
- Distributing aid packages:
- Serving warm Turkish food.

Moreover, nittoKAI worked together with relief organisations from Turkey to help the victims. nittoKAI found sponsors from mainly Turkey and organised a trip to Turkey for 65 students from the earthquake area which aimed at clearing the negative mood caused by the disasters.

Last but not least, nittoKAI also collected donations to help victims in the earthquake of Van in Eastern Turkey, and the typhoon that hit Wakayama of Japan and is going to continue building and maintaining bridges between the two nations.

NITTOKAI

Turkey Japan Cultural Dialog Society

160-0023, Nishi-Shinjuku Shinjuku-ku 1-19-8 Shin-Tokyo Bldg. 8F, Tokyo

Tel: +81-3-5909-4025 Fax: +81-3-5909-4024

URL: www.nittokai.org

E-Mail: info@nittokai.org