In last three years, performance-based rewards of Higher Education Institutions (salary increase) has led to an increase in researches in Turkey. Therefore, each academician strives to go beyond a certain number of researches and to present these works in symposiums, congresses, workshops, and publish them on journals and books. The present book offers a bunch of research conducted in recent years in Turkey. To illustrate the diversity of educational research in Turkey, a selection of subjects has been made such as mysticism, theology, business administration and history. We hope readers of the book shall sense and have scent for the academic atmosphere in Turkey.

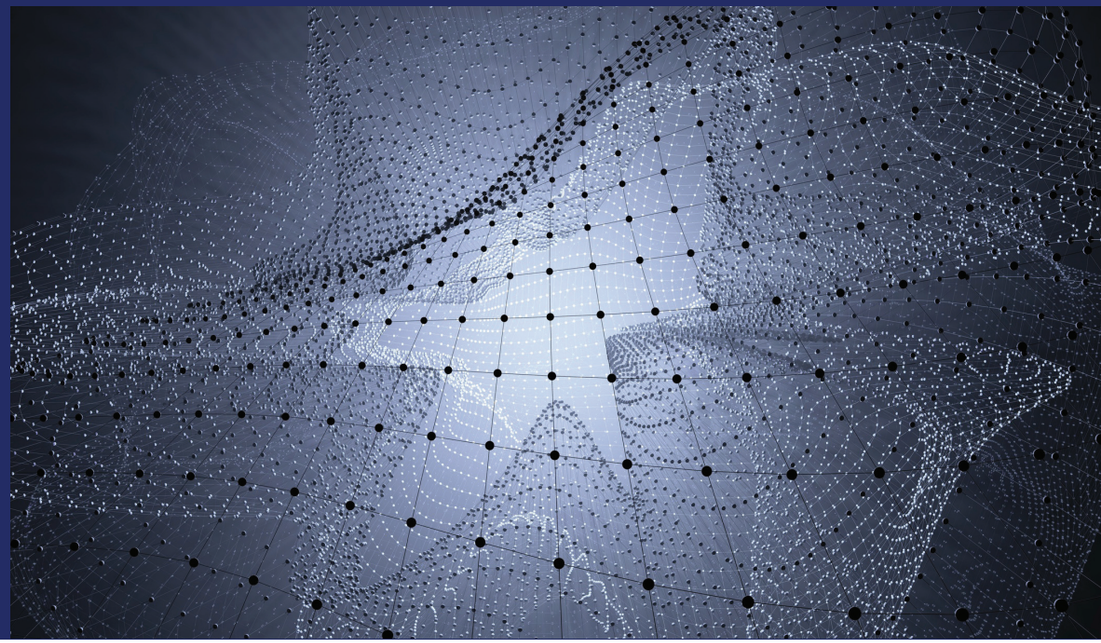


Devoted himself to scientific research and working as senior executive vice president in a large educational institution, Cukurova University, Prof. Dr. Şinasi Akdemir have helped in training important and numerous scientists and wanted to set an example by bringing together several examples of research taking place in Turkey in recent times.

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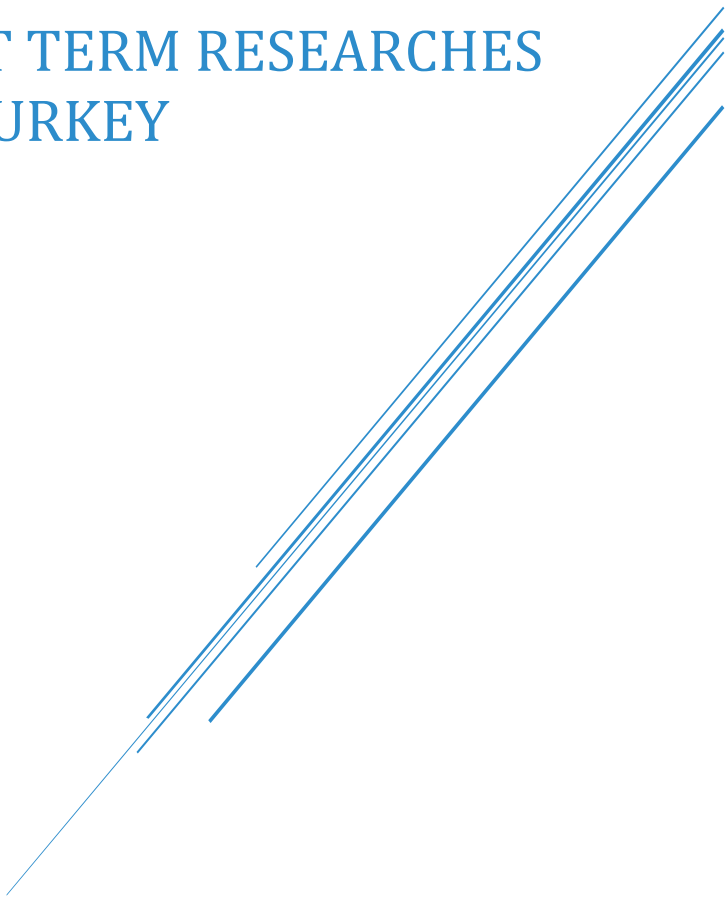
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Preface

It is worth noting the last three years of academic research in Turkey. In this quantitative increase, the academic incentive system developed by the higher education institution is an important factor. The academicians, who increased their salary as they produced, began to do more research and produce more articles or papers. Therefore, in recent years, there has been a significant increase in scientific publications such as books and journals, and in academic organizations such as symposiums, panels and conferences. This book is a compilation of some recent scientific research. Devoted himself to scientific research and working as senior executive vice president in a large educational institution, Cukurova University, Prof. Dr. Şinasi Akdemir have helped training important and numerous scientists and wanted to set an example by bringing together several examples of research taking place in Turkey in recent times. Therefore, the book included a wide range of different articles from media research to health, from religious studies to economics. Through the fourteen papers included in the book by the Editor, it was intended to support young researchers' works to be published and to show the diversity of research topics in Turkey. For this purpose, he paid attention to the scientific criteria of the works from the authors. After reviewing each article, he sent it to two referees and examined them. Only the referee's approval was included in the book. This arbitration process was run as a very instructive process for the authors, because the reports of the referees were shared with the authors and they were asked to make the necessary corrections. The authors were also told in detail how they could revise their research so that the texts needed for major corrections could also be published in future publications.

Finally, the first part of this work includes papers on the media, art and economy in Turkey while the second section covers more general issues. This book can be considered as a miniature assembly for further research in Turkey in general. We wish to produce a volume for each research area...

Prof. Dr. Şinasi Akdemir

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Turkish Agricultural Economics Association
RAFAC (Mediterranean Nations Agricultural Research Group)
Interuniversities Committee of Turkey
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Agricultural Finance Corporation

Key Qualifications:

Specialisms

- Agricultural production economics
- Agricultural development economics
- Agricultural finance

Research interests

- Farm Management
- Agricultural economics
- Agricultural finance in Turkey

Has published more than 100 articles on these subjects, written in both Turkish and other languages.

Projects

"Feasibility of Area Based Index Insurance for Selected Regions of Turkey"(Leader, with Binici, T., at all) Agricultural Economics Research Institute, 2001, Ankara.

"Livestock Supply and Feed Demand in Turkey: An Evaluation of the Current Situation and Alternative Policy Scenarios" (Researcher, with Yurdakul, O., at all) Agricultural Economics Research Institute, 1999, Ankara.

"Economic Analysis of Farms and Determination of Their Credit Needs in The GAP Region" (Researcher, with Yurdakul, O., at all) Southeastern Anatolia Project Regional Development Administration, 1996, Ankara.

"Evaluation and Monitoring Input-Output Relations in Outstanding Crops in the Cukurova Region"(Leader, with Sengul, H., at all) The Scientific and technical Research Council of Turkey, 1994, Adana.

Undergraduate courses taught

- Agricultural Production Economics
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- Agricultural Economics
- Agricultural Finance
- Agricultural Development

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Causality between Profitability and Export Performance: Evidence from Manufacturing Sectors in Turkey

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INTRODUCTION

A substantial number of empirical studies have emerged while investigating the relationship between export and economic performance. In recent years, export has become a fore related to economic growth and productivity literature (see Beckerman 1962; Balassa 1988; Krugman 1987; Rodrik 1988; Romer 1991; Grossman and Helpman 1991 and 1993). On the other hand; with the advent of large micro level data sets, the role of export has become crucial for firm level performances and firm level activities. One of the most studied topics in this field is the productivity gap between internationally competing and domestically competing firms.

Exporting firms display higher productivity than non-exporting firms due to the presence of firms/sectors incurring scale efficiencies. A firm starts to export if the expected profit from international markets is higher or at least equal to the expected profit of firms serving the domestic market (see Melitz, 2003; Egger and Kreickemeier, 2012; van den Berg 2014). As a consequence, the expected profit of exporting firms should be higher or at least equal to that of non- exporting ones. However, internationally competing firms/sectors cope with higher cost levels than domestically competing ones (Melitz, 2003; Wagner, 2012b; van den Berg 2014). Internationally competing firms also need high skilled labor, which again requires higher wages when compared to domestically competing firms. Furthermore, these firms face additionally some fixed costs such as modifying products according to local regulations and market research (Egger and Kreickemeier, 2012). On the one hand, higher productivity is associated with incurring scale efficiencies; and on the other hand, higher costs are associated with internationally competing markets, making the profitability of firms vague. Accordingly, a new line of empirical studies pays attention to the profitability level of internationally competing firms instead of the productivity level (Wagner, 2014). Srithanpong (2014) has classified firms into four groups (two way traders, importers, exporters and firms with no trade) for Thailand manufacturing firms from 1998 to 2003. Srithanpong (2014) found out that two-way traders and importers have roughly the same profit performance. Firms with

no trade have the lowest profit performance. The result of the study shows that being an exporter is correlated with an increase in profitability. Vu, Holmes Tran (2014) could not find any relation between export and firm profit growth for the data set from 2005 to 2009 in Vietnam by using OLS, while they could find a positive relation by using the Quantile approach. Nevertheless, they found a negative correlation between export participation and profitability growth of firms. Topal, Tunahan and Esen (2014) studied with top 1000 exporters in Turkey for the year 2012. They found that the ownership of firms affects the profitability ratio of them. They also detected that low export intensity leads to high profitability. Esmeray and Esmeray (2016) investigated the relationship between export performance and profitability during the period from 1993 to 2014 with the 500 largest firms. They determined a two-way positive relation between export performance and profitability.

In this paper, we use the Pairwise Granger causality procedure to test the causality link between export intensity and profitability. We use the data from 2003-2016 for manufacturing sectors in Turkey. We use export intensity (EXP) as a measure of export performance and return on asset (ROA) used as a measure of profitability. In conclusion, the empirical findings indicate that the causality link between ROA and EXP is a two-way one at a 10% significance level.

The rest of the paper is planned as follows. In section 2, the data used and the definition of the variables are described. The methodology used is described in section 3. In this section, empirical results of the analyses are discussed as well. Lastly, section 4 provides concluding remarks.

Data

For the empirical analysis, data have been merged from the Central Bank of the Republic of Turkey for the period between the years 2003 and 2016. We studied with 15 manufacturing sectors as seen in Table 1. The export share and export intensity have been used to perform export performance. The return on asset was used for profitability. The export intensity was calculated as the ratio of export sales to net sales in each sector.

Table 1: NACE Rev. 1 Manufacturing Sectors Name	Division
Manufacture of food products, beverages and tobacco	DA
Manufacture of textiles	DB-17
Manufacture of wearing apparel: dressing and dyeing of fur	DB-18
Manufacture of leather and leather products	DC
Manufacture of wood and wood products	DD
Manufacture of pulp, paper and paper products; publishing and printing	DE
Manufacture of coke, refined petroleum products and nuclear fuel	DF
Manufacture of chemicals, chemical products and man-made fibers	DG
Manufacture of rubber and plastic products	DH
Manufacture of other non-metallic mineral products	DI
Manufacture of basic metals and fabricated metal products	DJ
Manufacture of electrical and optical equipment	DL
Manufacture of machinery and equipment n.e.c	DK
Manufacture of transport equipment	DM
Manufacturing n.e.c.	DN

Methodology and Empirical Results

To investigate the Granger causality link between EXPY and ROA, cross sectional dependence and homogeneity tests have firstly been computed to determine the stationary of the series. When compared to the Peseran (2004) CD test and the Breusch and Pagan (1980) LM test, the bias-adjusted LM test successfully controls the size maintaining satisfactory power in the panel with exogenous regressors and normal errors. Therefore, we apply the Peseran, Ulah and Yamagata (2008) bias-adjusted LM test to investigate cross sectional dependence. In this test, the null hypothesis claims that there is no cross-sectional dependence among the panel units, while the alternative hypothesis asserts that there is no cross sectional dependence among the panel units. The LM test statistics is defined as:

$$LM_{adj} = \sqrt{\frac{2}{N(N-1)}} \sum_{i=1}^{N-1} \sum_{j=i+1}^{N} \frac{(T-k)\hat{\rho}_{ij} - \mu_{Tij}}{\nu_{Tij}} \square\ N(0,1) \quad (1)$$

μ_{Tij} and ν_{Tij} are mean and variance respectively. In addition to cross-sectional dependence, the homogeneity test is another crucial pre-analysis. The Delta test, developed by Peseran and Yamagata (2008), is used for determining the homogeneous and heterogeneous structure of the coefficients of the panel units in the equation. For small samples, the delta tilde statistics have better size properties than the tests based on delta statistics. Following Peseran and Yamagata (2008), the delta tilde statistics has been used to test homogeneity for small samples, which is defined as follows:

Test statistics of Delta tilde: $\tilde{\Delta}_{adj} = \sqrt{N}\left(\frac{N^{-1}\tilde{S} - k}{v(T,k)}\right)$

(2)

In this test, the null hypothesis claims that slope coefficients have homogeneity, while the alternative hypothesis asserts that slope coefficients have heterogeneity.

Table 2: Single CD test and Delta test

CD (LM_{adj})		Delta Test ($\tilde{\Delta}_{adj}$)	
Variable	Stats	Prob.	Stats	Prob.
ROA	0.14	0.444	0.272	0.39
EXP	4.72	0	1.885	0.03

The null hypothesis of the CD test claims that there is no cross-sectional dependence among the panel units. Due to the results represented in Table 2, the null cannot be rejected at 5% significance level for ROA, while it is rejected at 5% significance level for EXP. On the other hand; according to the delta homogeneity test statistic (delta tilde), the null of slope homogeneity cannot be rejected at 5% significance level for ROA while it is rejected for EXP. As to the Delta test, the slope homogeneity of ROA is rejected at 5% level on the contrary of EXP.

Table 3: The results of Delta and CD test for the model ROA=c+EXP

Test	Statistic	Probability

Delta Tilde ($\tilde{\Delta}_{adj}$)	0.424	0.336
LM_{adj}	-1.147	0.874

Homogeneity and cross sectional dependence test results are illustrated in Table 3. ROA is a dependent variable while EXP is an independent variable in the model. According to results represented in Table 3, the null there stands for no cross-sectional dependence among the panel units, not rejectable at 5% significance level. As a result, due to LM_{adj} test statistics, there is no cross sectional dependence among the sectors in our panel. On the other hand; according to the delta homogeneity test (delta tilde) statistic, the null standing for slope coefficients has homogeneity and cannot be rejected at 5% significance level.

The Panel unit root tests are similar, but they do not have the same sensitivity considering homogeneity and cross section dependence. The Levin, Lin and Chu (2002) test is free of autocorrelations and deterministic components. As a result, this test is convenient under slope homogeneity and no-cross sectional dependence. Thus, this test is not favorable for ROA, but proper for EXP. Levin, Lin and Chu (2002) estimate the pooled equation as follows:

$$\Delta\bar{y}_{it} = \alpha\bar{y}_{it-1} + \eta_{it} \tag{3}$$

The null hypothesis claims that there is a unit root, while the alternative asserts that there is no unit root. Under the null, a modified t-statistic for the resulting $\hat{\alpha}$ is asymptotically normal distributed. The null and alternative hypotheses for the test could be written as:

$$H_0 : \alpha = 0$$

$$H_1 : \alpha < 0 \tag{4}$$

An alternative approach to the panel unit root tests is the use of Fisher's test statistics. Maddalla and Wu (1999) compute the p-values from the individual unit root tests. In addition, Choi (2002) demonstrates that:

$$Z = \frac{1}{\sqrt{N}}\sum_{i=1}^{N}\Phi^{-1}(\pi_i) \sim N(0,1) \tag{5}$$

Φ^{-1} is the inverse of the standard normal cumulative distribution function. Under the null hypothesis, there is a unit root; while under the alternative, some cross sections exist without unit root. The null and alternative hypotheses for the test could be written as:

$$H_0 : \alpha = 0$$

$$H_1 : \begin{cases} \alpha_i = 0 & for \;\; i = 1, 2, ..., N_1 \\ \alpha_i < 0 & for \;\; i = N+1, N+2, ..., N \end{cases} \tag{6}$$

Table 4: Unit Root Tests		None	Constant	Constant and trend
Levin, Lin & Chu	Statistic	-3.143	-3.383	-3.443
(EXP)	Prob.	0.000	0.000	0.000
ADF - Choi Z-stat	Statistic	-2.015	-2.162	-1.317
(ROA)	Prob.	0.021	0.015	0.093

The Granger causality test procedure necessitates the stationary of variables. According to Table 4; when Levin, Lin & Chu test statistics is evaluated, EXPY is stationary at 1% significance level for the three models (none, constant, constant and trend). According to ADF-Choi Z-stat; on the other hand, ROA is stationary at 5% level for the none model and the constant model and it is stationary at 10% level for the constant and the trend model as well. The results show that the level values of EXP and ROA are stationary.

The Granger (1969) causality investigates whether x_t has predictive power for y_t. It also searches how much of the current y_t could be explained by the past values of y_t and how much the past information in x_t contributes to the future information in y_t. The pair-wise Granger causality test depends on following VAR equations:

$$y_t = \alpha_0 + \alpha_1 y_{t-1} + ... + \alpha_p y_{t-p} + \beta_1 x_{t-1} + ... + \beta_p x_{t-p} + \varepsilon_t \tag{7}$$

$$x_t = \theta_0 + \theta_1 x_{t-1} + ... + \theta_p x_{t-p} + \varphi_1 y_{t-1} + ... + \varphi_p y_{t-p} + \nu_t \tag{8}$$

The null shows that x does not Granger-cause y in the first regression. The null in the second regression shows that y does not Granger-cause x.

Testing:

$$H_0 : \beta_1 = \beta_2 = ... = \beta_p = 0 \text{ against} \quad (9)$$

$$H_1 : Not\ H_0$$

For the second equation, the null is as follows:

$$H_0 : \varphi_1 = \varphi_2 = ... = \varphi_p = 0 \text{ against} \quad (10)$$

$$H_1 : Not\ H_0$$

Table 5: Pairwise Granger Causality Tests

Null Hypothesis:	F-Statistic	Prob.
EXP does not Granger Cause ROA	2.90429	0.0574
ROA does not Granger Cause EXP	3.96507	0.0207

We represent the results obtained from the Pairwise Granger-causality test in Table 5. According to the table, we reject the null of EXP, which is not the Granger cause of ROA at 10% significance level. As a result, EXP is the Granger cause of ROA. On the other hand, the null of ROA is also rejected, which is not the Granger cause of EXP at 5% significance level. Hence, the conclusion is that ROA is the Granger-cause of EXP.

Conclusion

Firms should tend to direct their sales towards the area where profitability is high. However, the theoretical framework does not have a consensus about the relationship between export intensity and profitability due to extra costs for making export. In this paper, the causality link has been checked between the export intensity and profitability within the data during the years from 2003 to 2016 for 15 manufacturing industries in Turkey. The Pairwise Granger causality procedure has been exploited. Even if the empirical literature imposes that internationally competing firms have high productivity level with high export intensity, the higher cost levels make the profitability of firms vague. Ultimately; on the other hand, the empirical findings indicate that the causality link between sector profits and export intensity is a two-way one, being in accordance with the related literature in Turkey. These findings have revealed that the direction of the relationship and the identification of the determinants of export

intensity and profitability are crucial as well. Therefore, this paper should be improved to obtain these further results in the future.

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An Analysis on Turkish Independent Cinema: *Three Monkeys*

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Abstract

Independent low budget films exist and differ from mainstream films all over the world, furthermore, independent film directors are not so enthusiastic about attracting so many spectators. There have been Turkish independent films, which have been made since 1960s to present day, in Turkey, film directors who have a tendency to make films quite apart from mainstream films defy the narration of classical films by using different styles and reflecting problems of individuals in an uncanny world. In this study, *Three Monkeys* is analyzed as a definitely non-commercial film, which was made by one of those film directors Nuri Bilge Ceylan. He was rewarded at the Cannes Film Festival in 2008 as the best director for the film. His credibility would continue with the films *Winter Sleep* and *Once Upon a Time in Anatolia* in 2011 and 2014. Ceylan challenges conventional discourses and style of mainstream films. Themes of the film and the director's style of reflecting them lead spectators to focus on serious social problems. The film *Three Monkeys* is studied by means of thematic and auteur film criticism, both of which strengthen the focus on the main ideas, which also make a film director's style visible behind a film.

Key Words: Analysis, film, independent, mainstream, theme, Turkish

Introduction

Film academics who discuss theories of media, culture, and identity have a tendency to praise independent low-budget films, as these types of films tend to often represent individuals that are misinterpreted or ignored by dominant popular texts. But it is undeniable that Turkish independent films are mentioned through non-academic writing and by studies managed by industry practitioners of cinema or popular movie magazine critics. Studying on Turkish independent films is necessary because they have historical, political and cultural contexts to explain social problems of the society. Furthermore, Ceylan's characters do not have certain nationalities, in other words, they have problems which might belong to any person in any country. And he discusses conflicts related to being an individual in a society changing beyond his/her control. At this point, thematic criticism of *Three Monkeys* involves analyzing the film itself as expressing a significant man and/or his relation to the universe. In this study thematic

criticism, as a theory, is used to analyze the themes in Nuri Bilge Ceylan's *Three Monkeys* film. The auteur theory is also explained since it has similarities to thematic analysis and it has also a great influence on Turkish film directors.

As it is highly accepted, independent films which are considered as alternative outside media organizations challenge society's dominant structures including mainstream cinema. The important point is that an independent film director is not a politician, who merely manages the society by means of laws, or a philosopher, but definitely, s/he is an artist. Since independent films have been becoming increasingly demanding, austere and unique, academic film criticism reveals striking comments and explanations about them. Murphy shortly explains that "…independent films always manage to distinguish themselves from a classical mainstream film in terms of story concept, structure, character, dialogue, visual storytelling, representation, and overall narrational strategy in some very significant way" (as cited in Tzioumakis, 2011: 333). Films differing from the classical narration cinema are called under different names in different countries. King, by taking different aesthetic and political modes of film-making into consideration, notes different names: "the experimental "avant-garde", the more accessible "art" or "quality" cinema, the politically engaged, the low-budget exploitation film and the more generally offbeat and eccentric"(as cited in Tzioumakis, 325).

Ceylan's cinema has created, constituted a different mode of cinema and film practice quite different from Turkish mainstream cinema. In this study, his film *Three Monkeys* is studied by thematic and auteur critics, which try to find and discuss fundamental human experiences and problems such as suffering, alienation, isolation, freedom, and betrayal in a film. There is an indirect meaning in Ceylan's films, they are not self-evident, and they are open to dispute. Main themes of the film are very tragic, hopeless and pessimistic and very familiar that we see in mainstream films of Turkey's Yeşilçam Cinema, but director's style to reflect those themes carry the film quite an alternative way.

A thematic analysis of the film would be very useful if we accept a director's film is related to both outside power such as producer's, and people's interests, and his style and vision of the world. Each scene of his films can be regarded as having one main meaning, but results and connections can have multiple meanings as Bordwell emphasized, "the artwork or text is taken to be a container into which the artist has stuffed meanings for the perceiver to pull out" (Bordwell 1989: 2).

Turkish film directors who make films outside of mainstream cinema including Ceylan have mostly affected by Auteurism doctrine, and this also proves that Turkish cinema has always been closer to European cinema. It should also be noted that one of the most basic instances of

thematic criticism is auteurism that attributes purpose of film, themes, and meanings to the director. According to Auteurism doctrine;

"Artist's creativity must be behind his/her work by maintaining the criteria and classifications of traditional aesthetics; the belief in the artist as a controlling creative identity behind a work, the idea of the consistency of themes, and the notion of the coherence of an entire body of work over a lifetime of artistic production (Elsaesser Thomas & Buckland Warren, 2002: 127).

Many critics find some similarities, between Ceylan's films and French auteurs' films though he strongly rejects that judgment. Of course, the issue would always is open to dispute but it would be fair to say, aims of those directors have been really related to creating a new cinema with a new style. Since Ceylan is also a photographer, his film style is highly influenced by that practice. His observations are beyond any panoramic view as we have seen in films of Neorealists before. He depicts the world and social lives by observing individuals who experience certain events, in a very detailed way, and with extraordinary, striking frames. He believes that casual life is very rich, and he observes it with considerable subtlety. Ceylan likes plain details as many accomplished literary writers have done before like Austen and Chekhov. Short films he made was awarded in national and international film festivals too, those films are mainly about small villages, and have instances of everyday routines of ordinary people who experience the unbearable silence of villages. Images in long shot scenes are very peaceful and still as they are reflecting striking conflicts between individuals living in nature that is indifferent to them. His short films, which are *Koza (Cocoon), Kasaba-The Village* (1997), *Mayıs Sıkıntısı-Clouds of May* (1999), take place in rural areas, and characters are revealed as part of the natural environment with their psychological existence. Estrangements of his characters and strong desire of escaping from their boring lives in order to save their very existence are reflected in their everyday routines.

Ceylan's static shots and scenes full of long conversations, and sound plays like "shift in synch" reveal a progressing style in his long films. After *Three Monkeys* film his characters move to small villages from big cities as in -*Once Upon a Time in Anatolia -Bir Zamanlar Anadolu'da* (2011), and *Winter Sleep-Kış Uykusu* (2014). In his films he permits the audience to speculate on strong emotions of characters whose faces are obscured by both sympathy, anxiety of their director, and who emphasizes clashes between the society and nature by means of beautifully designed, striking scenes. It is obvious that Ceylan has already been famous on the international art-film circuit. His films are characterized by their extremely minimal camera movement, and very well planned frames. When he is filming with a careful, stunning glance at individuals to reflect the reality of social life in Turkey, he addresses

successfully any individual from any country, and he tries to free spectators with an abstract narration and a distinguished style. In most of the cases, he succeeds to calm new generation cinephiles with intimations of Antonioni, Tarkovsky, and Ozu. His films look as if they are documentaries, this stems from the narrational style of realism, which is unique to him. Ceylan notes some points about scenarios of his films too: "When we use word auteur for a film director we could say that every level of film-making may not belong to the director. If we take some directors who are undeniably could be regarded as auteurs such as Tarkovsky, Antonioni, Tsai Ming-Liang, Angelopoulos have written scenarios with other's help" (as cited in Karol, 2014). Scenarios are completed during the shooting process.

Ceylan believes the most important thing is to comprehend any individual, so he never denies he has been highly influenced by Fredrich Nietzche, he notes that "I always believe that there is a dimension of life, which exists outside of sensibility" (as cited in Karol, 2014)). There are details in his films, which could be qualified as metaphysically and spiritually, which might emerge within reality itself. By means of senses and feelings which are strong parts of our existence, he establishes his unique reality. Feelings and metaphysical sides are always foggy areas of his characters, and of the environment surrounding their social lives. Ceylan works hard on his line spaces by designing them convincing, persuasive, credible by trying to reflect his vision of the social world, by presenting characters' weaknesses. He also directs his actors for imposing his style, and identity as an auteur and that attitude emphasizes certain basic assumptions explained by Andrew Sarris before; "… as a film, though produced collectively, is most likely to be valuable when it is essentially the product of its director (meaningful coherence is more likely when the director dominates the proceedings)" (As cited in Coughie, 2001: 9).

The film itself hardly belongs to any certain genre because as a highly distinctive director Nuri Bilge Ceylan's power stems from the ability to bring different, untrodden approaches to conventional subjects. His power is nurtured by the ability to turn different approaches into matters of individuals in a society. His editing is so elegant that in order to strengthen the meaning of the scenes, he designs scenes more persuasive rather than natural. In *Three Monkeys*, vivid of the pictorial narrative of flirting of man-Servet- and woman –Hacer- characters are suddenly emphasized by the unexpected melody of cellphone ring. Director wants the spectators to foresee a devastating love affair though he doesn't like using music that strengthens or distracts the meaning. He believes the impact of the musical motif is likely to reduce that of imagery. He has an aim for using the melody of cellphone ring that is, it enlivens the picture, but when it stops ringing, the scene evokes the more material aspects of reality.

There are beautifully composed cityscapes as well as facial studies that speak more eloquently about characters' conflicting emotions. In the film, Ceylan uses not too many close shots but he manages to give the tension between the characters. By bringing together and engaging with dark sides of human spirits and pessimistic, minimalist humorous elements, Ceylan succeeds to chase after his themes. He says that "If you present something in terms of the opposite of them, each could reveal itself better – humor reflects the tragedy more visible" (as cited in Karol, 2014). And he tries to show bad deeds of individuals in order to make the characters more alive and convincing. His scenes are very detailed, steady calm, and painted like an artwork though environment and space are not at first rank. It is undeniable that if a film director is shooting not many scenes, the cut off should not startle the spectators instead of connections between scenes must be soft and cunningly designed. His camera uses all extraordinary angles of which camera is very low and bended, which presents that characters are not at the very middle of the scenes.

Though Nuri Bilge Ceylan's film *Three Monkeys,* because of its artistic elements, has been evaluated within genres such as film noir and thriller, Ceylan's films are full of hinting hope as well as pessimism, cruel individuals, weaker victims and their tragic ends as it is seen in plot of the film below[1]. He tries to mirror our delusions, conflicts, and dark sides of our spirits. As an auteur Ceylan, by making this film he carries an unusual classical narrative on a very original narration. He succeeds spectators focus on characters equally, and penetrate into their hidden world. Acts and experiences of each character support themes of the film. None of them can be wholly considered as a controlling force or an undecisive authority. But whereas every character is inclined to act against human values they could also have very unique psychological situations, and act in their own way. Could that be considered as one of the

[1] The film *Three Monkeys* opens as a rich businessman, Servet (Ercan Kesal), running a campaign for the upcoming election, is driving in his car alone and tired, maybe drunk, and he hits and kills a pedestrian, then he sneaks away. His driver Eyüp (Yavuz Bingöl) lives in a slum at neighborhood suburb in Istanbul, with his wife Hacer (Hatice Aslan), and teenage son Ismail (Ahmet Rifat Sungar). He is wakened up in the middle of the night by phone from his boss Servet, who explains the accident to his driver, and he suggests Eyüp take over the penalty and stay in prison for a brief period of time in exchange for a lump sum payment upon his release, furthermore he would pay his salary to his family. Eyüp gets an agreement. When unspecified time passes Eyüp's son Ismail fails to enter college again. His mother, Hacer, who works in the catering division of a factory, worries her son is getting involved in bad companions outside. So she urges him to find a job and work. Ismail suggests driving children between home and school but of course, they don't have any financial source for buying a car. So Ismail asks his mother to request some money from Servet without consulting Eyüp. Hacer meets with Servet, in his office after he has failed in the election. That is the beginning of a love affair. Sometime later Ismail decides to visit his father at the prison but when he is on the way he feels sick and when he had back home he witnesses her mother's love affair. After serving nine months in prison, Eyüp is released and he understands his wife is cheating on him. That night Hacer and Eyüp are invited to the police station and informed that Servet has been murdered. Eyüp becomes sure about her wife's love affair and learns her lover is his boss. Ismail confesses to his mother that he murdered Servet. Afterward, Eyüp asks a very poor boy Bayram, who works and sleeps in a tea house, to take over the crime committed by his son.

human lacks or just power of our souls? Many questions like that are open to being discussed by spectators.

Thematic Analysis of the Film

The themes need to be identified, analyzed, and reported by giving an explicit and a real reflection of the content of the film without reducing it to a set of abstract meaning. According to Boyatzis, the thematic analysis gives so many opportunities to analyze a film, because, to understand a film requires an overall look. It also gives us different perspectives for thinking about a text, and a film: "Thematic analysis is a way of seeing. Often, what one sees through thematic analysis does not appear to others, even if they are observing the same information, events, or situations…Observations precede understanding. Recognizing an important moment (seeing) proceeds to encode it (seeing it as something), which in turn proceeds information. Thematic analysis moves through these phases of inquiry" (Boyatzis, 1998: 147). Ceylan's film needs different and disputable ideas to be understood, though themes of the film could be regarded that they are easy to make comments about, and comprehend, even the smallest parts of the film support, develop and strengthen main themes.

It is undeniable that auteur and thematic critics cannot be considered as only methods of any film. Film critics have discussed how to make a good analyze from different points of views. Especially semanticists claim that meanings are embedded in messages, so a good critic must study on finding hidden meanings of these messages, that idea has affected many writers and theoreticians: "…contemporary film theory insists that to fully explicate filmic ideology and the ways that film advances specific political positions, one must also attend to cinematic form and narrative, to the ways that the cinema apparatus transcodes social discourses and reproduces ideological effects. Film ideology is transmitted through images, scenes, generic codes, and the narrative as a whole" (Kellner 2016: 5). Though pragmatists claim that meanings must be generated by the receiver of messages, thematic critic considers films obliquely in an attempt to determine what they are saying indirectly, as Elsaesser and Buckland have noted: "But because indirect meanings are not self-evident, they are open to dispute" (119). So if an auteur/film director creates meanings which support what s/he wants to reflect and emphasize then s/he could be considered as a very successful auteur, but it must also be noted that he would need willing spectators to understand his designed thoughts.

According to Elsaesser and Buckland, there are basic elements to a thematic analysis of a film that can be summarized like this: " identification of a general theme in a particular film; the rules that govern the relationship between the general and the particular; The nature of general categories"(118). Thematic criticism takes different and unusual nuances of a film into

consideration and establishes them on general basic categories. At this point, it is not quite different from the symbolic analysis of any film by emphasizing and revealing general human values which present problems. Bordwell emphasizes that "the meaning of a film (for thematic critics) will often revolve around individual problems (suffering identity, alienation, the ambiguity of perception, the mystery of behavior) or values (freedom, religious doctrines, enlightenment, creativity, the imagination" (121).

Generally, *Three Monkeys* tells about a family (The Ozturks), whose weaknesses and needs lead them to big lies, and tear apart their unity. They would cover up the truths and try to keep their unity together against all tragic events. For thematic analysis of the film, as a method "it is necessary to determine what kind of human values film itself is indirectly communicating" (122). *Three Monkeys,* by emphasizing how ignored lies lead individuals catastrophy, focuses on the moral transformation of family members. But the depth of the film has an indirect message that is the corruption of the individuals and their social world. All these elements penetrate into the overall theme, and characters' alienation to each other and devastating selfish behaviors are revealed objectively. The second step of the thematic analysis is to identify themes to keep common themes found in all forms of human communication (122). Differences between classes, suppression of stronger people against the weaker - no matter which class they belong to- woman's love affair with, and admiration for a richer man, who is boss of her husband, revenge murder of son, and the struggle of father to persuade a poorer, weaker young man to take over the son's murder can be summarized as supporting themes of the film. These incidents support main and subordinating themes in the film. Each scene is designed to sign its meaning, which has connections with the meanings of other scenes. The moral corruption of family and of social groups in a society can be summarized as the main themes of the film. All members of family pretend as if they don't know anything about the occurrences, so inevitably that kind of insensitivity brings devastation to the family. And the corruption of family takes place as one of the biggest universal fears through the film.

If the meaning of the scenes are explained as echoing of Ceylan's views that would make us evaluate characters and interrogate the deepness of our souls. In fact, many themes in Ceylan's films address general human values and losses of them. Cheating is alone regarded as the main storyline and the main theme in the film, but the results of that and the way of characters' reactions are discussed with the connection of other themes in the film. At this point It is very important to identify themes in the film, there are other steps for that: "determining what each scene contributes to the film's overall meaning, focusing on the themes that cohering across the film,

identifying the basic themes in the film and establishing how they relate to one another, outlining the director's attitude toward the themes in his films (122)

Corruption of family cannot be connected with the woman's betrayal only. Her love affair with her husband's boss is one of the starters of family tragedy but it is not all of them. Maybe that's why Ceylan does not let us look through the keyhole when Ismail-son witnesses her mother's secret love affair. Even Ismail could have an effect on a very slightest basis though he is involved in a very devastating criminal action, and he isn't allowed to enter the center of the film. Nothing is directly told through the film, that is very characteristics of Ceylan's films. Characters try to renew themselves to survive as a part of social life as well as they are a part of nature, and nature itself, which has been disappearing in our daily lives as a result of human pride, which always tries to find a way to devastate order, and to lead our feelings. So characters are always presented by both natural and social sides. In spite of all kinds of violence in their lives, and devastating frustrations they could survive by not ignoring that striking fact; they are never innocent, and never guilty at all. Ceylan's scenes that describe characters in a very indifferent environment remind us, that realism and naturalism can work together as it is explained by Gerhardies's definition of naturalism; it is "to resurrect the complete illusion of real life, using the things characteristics of real life" (as cited in Hallam & Marshment, 2000: 4). Critical film directors such as Nuri Bilge Ceylan, Costa Gavras, Oliver Stone and Ken Loach deal with the unpleasant and taboo aspects of life and society in order to explain whole reality or truth like naturalists. At the very beginning of the film one can easily observe melodramatic elements. But Ceylan is really successful at mixing naturalistic style with that of melodramatic aspects. "In contrast with realism's concern with observation and depiction of character psychology, situations and events, melodrama is characterised as primarily concerned with situation and plot. It employs a more or less fixed complement of stock characters or emblematic types, the most important of whom are suffering hero or heroine, a persecuting villain and a benevolent comic" (6). Protagonists in a melodrama pit their skills against an unpredictable, cruel world, and they have no effect on any event related to their future. In melodramatic texts adversaries are represented as evil men, women, a different social group, a hostile ideology, an accident, a malign evil force. All those adversary individuals/protagonists are presented one by one in the film. All elements of bad deeds then shifts from melodrama to naturalism in its director's artistic style when he is presenting callous exploiters, willing victims, and their paranoid delusions. It is understood that all classes, all individuals are responsible for the tragic events, and one can not mention there are wholly external foes in the film so incidents and characteristics of individuals suppress melodramatic

elements and prevent all other dramatic forms from melting away in the film. As an auteur Ceylan's way of describing of his characters have been interwoven with his themes that is the themes which also include his worries.

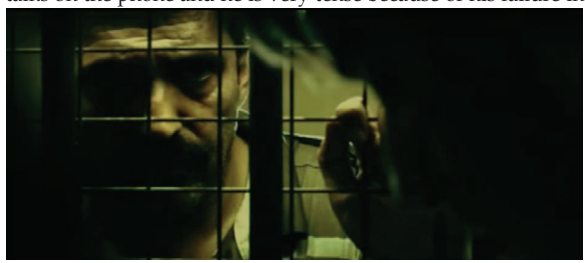
There is no justice, honesty, love, goodness, and both of the social classes are responsible for such corruption and hopelessness, and there is jealousy, domination, devastating proud, violence, and cheating. There is no hope for the younger generation either because son murders the boss to take revenge, and the driver suggests a poorer boy to undertake his son's crime. People who suffer from agony instead of finding the source of it they try to find a target who is weaker than them, and to domain them. Ceylan talks about a general paranoid delusion of family members and tries to carry this to a panorama of life on the universal basis, as he is searching for the reality in a society more than searching for an answer about how to be a good auteur. Whereas Ceylan reflects devastation of losing human values, each scene of his film contributes to the film's overall meaning, furthermore important pace of thematic analysis requires to find what themes the characters are manifesting by means of their actions. There is one certain point that Bunuel, Chabrol, Haneke observe and reflect middle class critically and Ceylan makes this criticism for lower classes too. He also believes that there is another dimension of our problems which individuals never be able to reach, guess, and control. This sort of obscurity always stands against his characters. Ceylan never permits us to touch the lives of characters so that we could only watch and criticize them through power relations.

At the very beginning of the film there is a traffic accident scene, which triggers unexpected events, and which hints at possibility of noir genre, and thriller and It is definite and certain that Ceylan gives many opportunities to spectators to criticize themselves, and face off dark sides of their spirits; "what would you do if you were at the same scene or involved in such an awful traffic accident?" Though anyone might ignore any possible answer such a question, Ceylan leaves us alone with an irritating suggestion of Servet- the boss- when he asks Eyup - his driver- to take over the crime. That is the scene that supports essence and the main theme of the film. Because that awful suggestion and lie - the first sin of the characters foreshadow the upcoming tragic events.

Very late at night when Hacer lies on the sofa by listening announcement of election results on television, she waits for her son Ismail reaching home. She becomes very upset and anxious about her only son's future, and some night, as she recognizes bruises, blood on his face when he is back home, she understands Ismail is hanging around with bad friends and getting

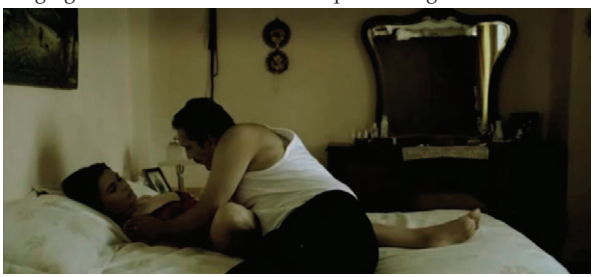
involved in gang fights. There is another important situation that supports the main theme of the film: unemployed, ambitious and demanding young one, who leads Hacer to meet Servet to want some money – piece of sum payment- to buy a shuttle car for him after his failure of university entrance exam. Her movement would become the beginning of a love affair. Hacer and Ismail decide they would never tell anything about their decision to Eyüp. When Ismail goes to prison to visit his father he keeps borrowing money as a secret which will trigger tragic events later on. Ceylan's style is so striking that Eyüp's face behind the wire fences because the frame shows the father's authority with him is also imprisoned.

When Hacer visits Servet, he talks on the phone and he is very tense because of his failure in the election. After the phone call, he makes, annoying silence penetrates into the air in Servet's office. Deep silence in his office is suddenly broken by a song from her handbag. What we hear in this screen is foreshadowing unruly and devastating desire, the maudlin song used as a cellphone ringtone. And there comes scenes revealing Servet pursuing her. It is witnessed the shift in synch in the scene after he got her into his car, the speech we hear in the car has already been made by him in the preceding scene in his office. We remember that Pudovkin gave importance to the potentiality of editing development and remarked: "It is not generally recognized that principal elements in the sound film are the asynchronous and not the synchronous" (Kracauer, 2016: 8). And what Ceylan does with his actors is almost mysterious. Their dialogue is entirely ordinary, but it is full of hints of their secret thoughts. Hacer thinks that she falls in love with Servet. It is obvious that she falls in love with the class itself. That affair, which is caused by power and power relations would be another chain of tragic events. Again we will clearly see that different social classes have different realities, and that is a universal truth because we are human beings at the bottom line, and it is not important where you were born and where you are living. Ceylan tries to present that every individual is aware of some kind of power which is leading them because they have already accepted it. According to Foucault, power is entangled in representation, therefore, is not a negative force, it is productive: "We must cease once and for all to describe the effects of power in negative terms: it "excludes", it "represses", it "censors", it "abstracts", it "masks", it "conceals". In fact, power produces; it produces reality; it produces domains of objects and rituals of truth" (Storey, 1993: 92). Throughout



the film power relations are always felt, it domains individual and society. There is no explicit comment why she has fallen in love, but it is undeniable that she is yearning for a better life and later on she would beg her lover not to leave her. She is the most hopeless one of all characters and has no intention to play self-regard. Her unfaithfulness is used for intimidating power relationships indirectly. For Foucault "power is not the property of, say, a ruling class; power is a strategic terrain, the site of an unequal relationship between the powerful and powerless: where there is power, there is resistance. Moreover, power should not be thought of as a negative force, something which denies, represses, negates; power is productive" (Foucault, 1984: 92). Servet - boss of the driver- makes him undertake his accidental crime, furthermore, in order to distract himself from failure in election, he seduces his driver's wife even her husband is in the prison instead of him. The characters of *Three Monkeys* are more dimensional and contradictory and flawed and driven by fears and anxiety at the same time they are beautiful, pathetic, lovable individuals. Because the film is about life and real characters. Though themes in the film are very classical such as poverty, love, betrayal we feel that we can never accuse only one person. Ismail also recognizes that he is responsible for her mother's unfaithfulness. Crashes of love and violence are frequently experienced, Ceylan believes that one can unexpectedly fall in love, get involved in a love affair, or in violent actions. He says "violence exists in every human being's soul. Violence could also emerge by means of suitable conditions. I believe that even anyone can murder someone in some certain cases" (as cited in Karol, 2014). But he never shows explicitly any intimacy or violence in his frames, they are hidden behind the scenes: the son witnesses his mother's betrayal through the keyhole, we can only see him, and hear voices, and we cannot understand his murder of his mother's seducer till the moment we learn from Hacer, who he has confessed. Ceylan doesn't use so much action and violence because he wants to shed light on things –lacks the characters especially- that could be overshadowed otherwise. Ismail visits his father again in prison. When he is back home, a ghost of a little boy appears before him. Then we come to think that there are dark points in the family's past that they have ignored, and hidden, and tried not to face off. That ghost is the younger brother of Ismail and he only appears during critical moments. Deadly secrets, domestic problems, ignoring realities, lies of wife/mother, and other family members and oppression of younger son's death, money problems, must be noted as the other themes in the film. When Eyüp is released from prison, and he recognizes that Ismail has a car, he becomes very angry with the reality they take some part of the money from Servet. He can't stand the idea that he has accepted to be sent to the prison in vain. Afterward, Eyüp and Ismail go to the cemetery to pray next to younger son's grave. It is open to discussion whether they live with a pang of regret about his death or not.

The little boy's ghost has not been chosen randomly by the director, because insanity and being logical are separable parts of our lives, which is underlined by the appearance of the ghost. She sees her love affair as an escape from her unhappy, hopeless life. Hacer doesn't understand she is very delusional about that love affair, and the reality that she never is able to make a better start for her life. In her leopard print junk shirt while she is looking at the Bosphorus she looks devastated and hopeless, pitifully ridiculous. She smiles at herself bitterly as if she understands that we observe and witness her. Typically she spies on Servet even at the moments he is with his family and that is the moment he becomes really angry with Hacer. Though Servet has already regretted the agreement with Eyüp that he made months ago, he never blames himself instead he blames Eyüp's family again by ignoring the reality which revenges the individuals who are involving in the chain of lies. While she is taking a shower in their apartment when her telephone's ringtone is heard with that known molding pop song, which is reminiscent of her love affair we all make a good guess about who is calling. Her bag hanging on the hook and then telephone ring foreshadows what will happen, this is the



moment, the suspense is extremely annoying. As we have guessed, Eyüp answers the phone. After his hearing a man's voice on her phone, we couldn't foresee what will happen next till we see her lying on the bed in her red babydoll, that causes Eyüp to become suspicious that her wife has been dating a man more sophisticated than him. This shot can be regarded as a reminiscent of "la femme fatale figure" in classical film noir genre, but in her red babydoll when she tries to perform her erotic power she turns into a very ironical form of la femme fatale. The director's style doesn't let the film go into any genre, so she turns into another character who is not innocent and who suffers from distorted phenomena of outside life. Though she defies the system in her own way, she becomes the most vulnerable one. Furthermore, her sexuality could not act as a resistance to power because it is so bound up in the ways in which power operated in modern societies. Servet is from upper class that she can never have a chance to participate in, and her temptation, desire are related to power relations. "Where there is desire, the power relation is already present: an illusion, then, to denounce this relation for a repression exerted after the event, but vanity as well, to go questing after a desire that is beyond the reach of power" (Foucault 81,82). Socially structured relationships penetrate into the nature

of individuals so "sexuality is not, in relation to power, an exterior domain to which power is applied, that on the contrary it is a result and an instrument of power's design, is all very well" (152). Small details in Ceylan's frames such as sneaky smiles, red babydoll, annoying telephone rings are clues for both his escape from classical narration and winking at it.

One of the themes is mostly related to criticism of the individuals. All social relationships are based on trying to take advantages of others'mistakes, and their lack of power. It is presented that there is an essence of life that cannot be changed and can not be held totally. This mysterious situation always stands against Ceylan's characters. All those mysterious situations like the appearance of younger son's ghost or sudden disease of Ismail, which makes him go back to the apartment and causes him to find out that her mother has a love affair with Servet, cannot be regarded merely as gimmicks of popular thriller films. Though events are presented in unpretentious, ordinary line spaces such as a small simple apartment, attic, police station, train station, prison, inside the automobiles, catering factory, graveyard, bus-stop, narrow roads, tea house, which extraordinarily contribute to the plot of the film, those chosen locations are freed from characters's actions and events, and they are so gorgeous and powerful, they look like they never been touched by lies and cruelty. One could come to a conclusion that lies and selfishness lead the family to a tragedy. But Eyüp's sacrifice for his family, struggles of Hacer to save his son from bad companions can justify their lies and cheatings. There is a part of our lives that cannot be reached and cannot be totally controlled, so naturally ignoring it and go on living would be a strong option for us, as we've seen in the scene in which Eyüp visits for taking the rest of money from Servet. In the previous scene Eyüp talks to Bayram, who is a very poor boy, and doesn't have a proper place to stay, even his relatives do not want him, so he stays at a tea house where he works during the daytime. Before Eyüp's last words finish, Ceylan cuts off the scene and passes the next one. That shift in synch again is striking and emphasizes foreshadows the important scene through the end of the film, which supports the overall theme that people are so selfish that they use weaker ones to save themselves, and Eyüp and Servet are equally guilty about their choices to solve their problems. Servet is so regretful about the mistake he is involved in. Tension is given by means of close shots of two men and a small dialog:

Eyüp: Thanks. You have subtracted the Money they borrowed right?

Servet: They don't owe me anything, Eyüp. We are all square. After all, you have done for me… I'm not going to quibble over some change.

After that small conversation, Eyüp cannot ask Servet the question which he has intended to, but spectators are almost sure about the question and this time they yearn for making Eyüp

keep silence like any character in the film. Inevitably that the film makes us think, and interrogate the darkest sides of our spirits. And it is so irritating and annoying to see that two men are just talking about the buck of cash by leaving lies, betrayals, hopelessness on the playground. In the following scene, Hacer walks to the castle to meet Servet, sometimes she stops and looks around suspiciously, she wants to be sure about not being followed. She looks as if she knows her hopeless situation, and maybe she guesses that she is going to be scolded by Servet because of chasing after him like a puppy dog. The scene was shot at a slow pace with a very effective visuality. Ceylan takes close-up shots of Hacer when she is on the way. And after cutting off, he shows us within a single scene Servet and Hacer argue on a cliff near the sea with a very long shot. And we keep on hearing their conversation by far away glances of an unknown observer– Hacer begs Servet not to leave her, from an aloof distance we can not guess who is spying on them. We also see that he slaps her on the face, and threatens her not to follow him anymore. And he curses all members of the family. Their dialogue shifts between live delivery and voiceover within a single scene make us see how she suffers from unrequited love. Servet also understands the hidden can be more devastating than what's revealed, and in order to have a sign of relief, he blames the whole family. The catastrophic end of man is hidden at the distant glances as in setting that single scene. Last words Ceylan brings the audience with the woman character Hacer are to allow them to struggle with their own values and beliefs while she is struggling with her split personality. Male characters are more cruel and more cliché than women, in other words in his films women characters are not templated, and they do not have borders like men.

At the apartment, we observe that Hacer and Eyüp are indifferent to each other. The policemen come to tell them Servet has just been murdered. When Eyüp is being interrogated at the police station, he learns the affair between his wife and Servet. When he is back home he hears Ismail is confessing he has murdered Servet. Then he becomes very upset. He goes to bed to take a rest and his younger son's ghost appears again which reveals Eyüp's worries about losing his older son, Ismail.



Eyüp looks at the family photos, at the same time thunderstorms are heard which foreshadows tragic future events. When Hacer intends to commit suicide, he is indecisive whether he is

going to try to stop her or not, he chooses not to stay silent, and he prevents her from jumping from the attic. The woman character is the first character, who faces off the wrongdoings, and she is ready to take all the guilt, unlike any woman. When her husband learns her love affair, she never tries to pretend as if she is totally innocent, and that makes her husband cause to feel that she is not guilty at all. They do not want another ghost, who haunts the story in a couple of enigmatic images. Now they have decided to struggle desperately for the unity of the family. Hacer is like any other woman between passion and sacrifice. Her mind, her soul, and her existence shifts from those two. When she goes down on his knees to beg Servet not to dump her, we understand that she is so hopeless in her future unhappy life. She is far away from "la femme fatale" at the moment she is saying to him "you are my destiny" which is the most cliché words of love. According to Stuart Hill, failures of working-class men have an impact on the lives of the women, he notes that; "… working-class women shared in the deprivation and struggles of their menfolk" (Hill, Held, Hubert & Thompson, 2006: 139). That means woman character here is also condemned to lose. Foucault argues that women's social situation and sexuality are not separable from each other: "Sexuality could not act as a resistance to power because it was so bound up in the ways in which power operated in modern society" (369). Sexuality can be used as a challenge against the rules but the success of the challenge would depend on the power relations.

Social and economic changes have been very effectual since the 1950s up to now in Turkey. Those were the years different social classes emerged and the fast pace of urbanization started which would bring some important problems. During the modernization process differences between social classes have been always under discussion in many areas, in many countries including Turkey. Situations related to women rights and freedom are a small part of those problems. Wilhelm Reich, in the 1930s, and 40s argued about sexuality in modern societies. "If the body could be freed from the constraints of enforced labor, if its basic all healthy instincts could have free play, then the ills of society would fade away. "Sexual liberation" therefore, offered the possibility of challenging the oppressive social order, and was a key element in the struggle for social change" (369). But in the film it is presented that sexuality does not have such a function, because her love affair cannot be explained by terms of sexual liberation, and though it challenges the social order, it is doomed to lose, and not a key element in the struggle for changing the society, on the contrary, metaphorically it represents the admiration of power. Eyüp, just after dawn, leaves home, he goes into a mosque and prays to find a way and heal the situation. Later he stops in front of a police station indecisively. That is the moment he faces their tragedy, we sense that he is trying to find a solution for his son before he is sent to

the prison. And there comes a shocking scene with a sudden and unexpected low voice which



reveals the remedy. He tries to persuade the young man–Bayram-, who has been introduced in one of the previous scenes in which Eyüp understood that he is really poor, who has no one to support, and who is weaker than him at all- to take over Ismail's crime, by saying in the future he might have a tea shop of his own. The scene ends with the stifling silence of Bayram without letting us learn his answer. Ceylan puts before our very eyes that anyone of any class is responsible for the corruption, and this makes us feel very hopeless, responsible for the bad deeds in a society. This scene supports the main themes of the film, which selfishness, lies, cruelty, poverty, power, unfaithfulness, dishonesty could lead us to corruption and unhappiness. And all social classes are responsible for such a corruption. Later Eyüp comes back home and he looks at his sleeping wife, and son, and goes to the roof. The twilight sky is very gloomy and dark as we are hearing thunderstorms.

Nature is primitive compared to complex human relations. But sometimes it needs to be scared of though the complexity, devastation of human relations are richer. Eyüp sits on the attic of his apartment, which lay amid the darkened sky of a chaotic world and in an engirdled, untrodden and secluded region which is so close to the clouds that will bring storm and rain soon, and he waits for what will come next. Ruling darkness and silence is cut with the sudden sound by the train. Like contemplative and cerebral Eyüp we face off a very darkened and grey sky where the clouds have bruises and are darkened by the brutality of the crumbled characters. Whether we as human beings really have innate behaviors or we are just over sublimated beings endorse stultifying questions rigorously. In the film there are not any ideal characters, they torture each other, they are arrogant, angry and very complex, selfish individuals. Ceylan knows that if he portrays on ideal he would betray the reality. Ceylan says

"If someone doesn't know about evil h/she can not be a really good one. When I am writing any scenario I always evaluate each an every opportunity to awaken evil things, bad deeds and weaknesses of my characters. Good and evil exist in each of every character and there must be a fair balance between these two. Maybe this is the reason to make a character trustable, believable" (as cited in Küçüktepe, 2006: 3).

All those scenes have meanings to explain and make us ponder the general theme. Other themes revealed from the scenes of the film accompany and strengthen the main theme. The film moves from lies to somber pessimism, and it is related to the violence, conflicts, instability, difficulties, isolations of a society in suburbs or city centers. Individuals have no faith or conviction for the better. We are used to seeing that isolation and alienation in Ceylan's films, in which an outsider always comes into a family, a man's life, and this changes everything.

Conclusion

The film, which can be regarded as noir style, psychological thriller, passes through art movie style. Only since *Three Monkeys* talks about the dark side of human nature on the screen successfully it cannot be considered as a film noir totally. It criticizes lost of moral values and justice and at last social conflicts. The weakness of the father figure, and the mother's desperate and crazy love affair, and the son's furious revenge carries the film from noir to tragedy. But the film cannot be considered merely as a tragedy either. Because we cannot see an open moral message in the film, and there is no didactic approach. People who suffer spiritually instead of sorting out the essence of their agony, they find a suitable target (weaker person) and then assault, attack him. Ismail, their son can be regarded as an innocent young victim of morally corrupted older generation. Indirect meaning emphasizes awful corruption in any society. Each corrupted character in the film stands for a social class in modern countries. The characters are isolated from their very environment though they are the main parts of the society and they also reflect it. Ceylan's power as an auteur stems from creating meaning in a very unusual style, by presenting the oppositions of moral values so that importance of these moral values is to be emphasized. The driver tries hard to heal the results of the lies, betrayal, and failures by ignoring how moral collapses kill the human spirit. Like spectators he understands, and he is persuaded that his solution would only bring the worst.

Ceylan is interested in how characters are far away from each other, and how they try to bring solutions to the harsh realities of life by humiliating each other. All characters try to connect with other human beings to break their isolation and free themselves from their alienation. At this point, mother and her son struggle to end up their alienation, but they cannot be successful at it. Ceylan's second main theme is the isolated individuals struggling against the violence and evil of the contemporary world, but at the same time, they nurture what they struggle

against. He does not communicate political positions or definitive moral stances, but rather constructs ambiguities and creates ambivalence and uncertainty, and he also presents good deeds of characters such as a pang of regret, repellence, love, sacrificing, and compromise against the dark sides of our souls in order to create conflicts and questioning our essence to show how to reach to the better lives. He also tries to tell us that all these feelings and struggles of our existence will stand against mistakes, faults, and revenge.

Three Monkeys, which earned Ceylan an award for directing at Cannes in 2008, is different from his other films with its highly pessimistic mood. Though he still uses long-takes and exquisite companions Ceylan improves his awesome and exaggerated sensibility on a striking tragedy of a family. Themes of class antagonism and sexual cruelty are averted even though the scenes of violence and sexuality remained indirectly untouched and also emphasized. He supports the idea of tragic which is always and exclusively related to the reality of individuals. His sophisticated techniques in the scenes are never before experienced to strengthen the dramatical structure. His style that can work with the boundaries of credibility of the scene remains more important than the style itself and is highly influential on his themes. Ceylan indirectly communicates human values such as honesty, love, the sacrifice by shifting them to dishonesty, class conflicts, hatred, poverty, cruelty and unrequited love in terms of creating dramatic coherence and structure in an unusual way.

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Regional Convergence in Turkey: Evidence from Spatial Dynamic Panel Models

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INTRODUCTION

An absolute convergence is the most debatable topic in the regional economics literature. Barro and Sala-i Martin (2012) assume that the rate of the technological process and the level of initial income are the same for all countries or regions and the poor economies tend to grow faster than prosperous economies. It's called “absolute convergence” or “ β convergence". However, initial income levels determine the steady-state levels of income and the rate of the technological process could directly affect the growth rate itself (Barro and Sala-i-Martin, 1991; Mankiw et al., 1992; Barro and Sala-i Martin, 2012). Thus, the growth rate of an economy depends on an initial income and technological process of a country. It is the reason of “conditional convergence” (Barro and Sala-i Martin, 2012 p. 466).A vast number of empirical studies has examined the unconditional and conditional convergence. The results show that in the real life, convergence does not take place in cross-country per capita income levels as claimed in the neoclassical theory. On the other hand; Rodrik (2011) argues that unlike overall economy, manufacturing industries exhibit unconditional convergence regarding labor productivity. As a result, income differences remain a challenge not only among the countries but also regions in a country. Thus, the motivation of this study is to investigate the unconditional convergence in Turkey at NUTS-2 level considering the spatial effects. This paper differs in three ways from other studies in the literature for Turkey. Firstly; following Blundell and Bond (1998), this study investigates the unconditional convergence with the dynamic autoregressive model. Secondly, whether the model poses the spatial effect or not has been scrutinized. Having decided the presence of the spatial effect; thirdly, the model has been estimated using extended System GMM or System GMM (SAR) following Kukenova and Monteiro (2009).

The paper is organized as follows: Section 2 describes literature. Section 3 discusses data and model. Section 4 includes the methodology. Section 5 presents the empirical results. Finally, section 6 provides concluding remarks.

Literature Review

There are a great number of studies in the literature investigating the convergence between regions in Turkey. While some studies find evidence in favor of existence of convergence, while others do not. For example, Karaca (2004) investigates whether the income policies aiming to reduce the regional income differences affect the income differences based on provincial data for the period of 1975-2000 in Turkey. ß-convergence test results show that the income differences in the studied period did not occur, but increased. This result reveals that policies applied to reduce income differences should be questioned. Ersungur and Polat (2006) examine whether there exists a convergence between incomes per capita of NUTS-1 in Turkey. They provide weak evidence for the presence of convergence in Turkey. Abdioglu and Uysal (2013) examine whether convergence hypothesis based on the neoclassical growth model is valid for NUTS-2 for 26 sub-regions of Turkey over the period 2004-2008. They find there is no convergence across regions. Zeren and Yilanci investigate whether there existed income convergence in Turkey at the NUTS-2 level for the period 1991-2000. They found that there exists absolute convergence for 17 regions. Kirdar and Saracoğlu (2012) investigate whether there was a convergence in Turkey based on provincial data over the period 1975-2000. They provide evidence for the presence of absolute convergence in Turkey and the speed of convergence is 0.07%. Similar result was obtained by Yamanoglu (2008) for the 1990-2001.Karaca (2018) examined whether regional convergence existed in Turkey for 26 regions at NUTS-2 level over the period of 1960-2010. The results show that that there is no convergence between regions in Turkey during the period under consideration. Gezici and Hewings (2004) analyzed the regional convergence in Turkey for the period of 1980-97. They do not provide any evidence for convergence across provinces in Turkey. Gundem (2017) investigated the presence of income convergence between NUTS-2 level in Turkey for the periods of 1987-2001 and 2004-2011 separately utilizing both spatial econometrics methods (SAR, SEM) and classical methods. While the results of classical convergence analyses show that income convergence occurs in high speed at NUTS- 2 level during the sample periods under consideration, spatial statistical methods show that convergence occurs very slowly or diverges. Akinci (2017) investigates the convergence link for 12 sub-regions for the period 1980-2014 in Turkey. He found that divergence occurs in Turkey during the period under consideration.

Data and Model

The regional gross domestic product per capita (GDP) was collected from Turkish Statistical Institute (TURKSTAT) for testing convergence at NUTS-2 level for the period of 2004 -2014. We deflate the nominal GDP per capita by the GDP deflator for the year 2009. Following Sala-i Martin (1996), to test the convergence, the following equation (1) is used developed by Islam (1995) for the panel data:

$$\ln(y_{it} / y_{it-1}) = \delta_0 + \delta_1 \ln y_{it-1} + u_{it} \quad (1)$$

Where y_{it} is GDP for each region at NUTS-2 level, i is the region, t is the year and u_{it} is error term of the equation. Following Blundell and Bond (1998) a dynamic autoregressive model could be estimated as follows:

$$\ln(y_{it} / y_{it-1}) = \beta y_{it-1} + \theta + \eta_i + \nu_{it} \quad (2)$$

$$\Delta \ln(y_{it} / y_{it-1}) = \beta \Delta y_{it-2} + \Delta v_{it} \quad (3)$$

Where v_{it} is error term; if the spatial dependence occurs in the dependent variable, following Le Sage (2008) and Le Sage and Pace (2009) Spatial Auto Regression Model (SAR) could be written as:

$$\ln(y_{it} / y_{it-1}) = \delta_0 + \rho W(\ln(y_{it} / y_{it-1}) + \delta_1 \ln y_{t-1} + u_{it} \quad (4)$$

Finally, we estimate the SAR model using extended System GMM proposed by Kukenova and Monteiro (2009) could be expressed by:

$$\ln(y_{it} / y_{it-1}) = \beta Y_{it-1} + \rho(W_{1t} \ln(y / y_{t-1}))_i + \eta_i + \nu_{it} \quad (5)$$

$$\Delta \ln(y_{it} / y_{it-1}) = \beta \Delta y_{it-2} + \rho(W_{1t} \ln(y / y_{t-1}))_i + \Delta v_{it} \quad (6)$$

Where η_i represents individual effects and ρ is the spatial effect, W is the weight matrix.

Methodology

Following Blundell and Bond (1998) a dynamic autoregressive model with AR (1) could be given by:

$$Y_{it} = \alpha Y_{i,t-1} + X'_{it}\beta + \varepsilon_{it} \quad (7) \quad \varepsilon_{it} = \mu_i + v_{it} \quad (8)$$

The error term has two components: μ_i denotes fixed effects and v_{it} denotes idiosyncratic shocks (Roodman, 2006, 2009).

$$E(\mu_i) = E(v_{it}) = E(\mu_i v_{it}) = 0 \; i = 1,..., N \text{ and } t = 2,..., T \quad (9)$$

$$E(v_{it} v_{is}) = 0 \; i = 1,..., N \text{ and } \forall t \neq s \quad (10)$$

$$E[Y_{it} v_{it}] = 0 \; i = 1,..., N \text{ and } t = 2,..., T \quad (11)$$

$$Y_{it-1} = \alpha Y_{i,t-2} + X'_{it-1}\beta + \varepsilon_{it-1} \quad (12)$$

$$\Delta Y_{it} = \alpha \Delta Y_{i,t-1} + \Delta X'_{it}\beta + \Delta v_{it} \quad (13)$$

$$E(EN_{it-s} \Delta v_{it}) = 0 \; t = 3,..., T \text{ and } 2 \leq s \leq t-1 \quad (14)$$

$$E((W_{t-s} Y_{t-s})_i \Delta v_{it}) = 0 \; t = 3,..., T \text{ and } 2 \leq s \leq t-1 \quad (15)$$

On the other hand, heretofore GMM conditions make the GMM estimator is inconsistent and bias. Thus, Arellano and Bond (1991) assume an extra moment condition could be represented as:

$$E(Y_{it-s} \Delta v_{it}) = 0 \; t = 3,..., T \text{ and } s \geq 2 \quad (16)$$

Endogenous (EN) and exogenous (EX) variables could be written in X'_{it} as follows:

$$X'_{it}\beta = EX_{it}\delta + EN_{it}\gamma \quad (17)$$

System GMM takes into consideration the endogeneity, ignoring spatial dependence. Following Kukenova and Monteiro (2009), a spatial dynamic autoregressive model with spatial autoregressive error (SARAR(1,1), could be described as follows[2]:

$$Y_{it} = \alpha Y_{it-1} + \rho(W_{1it} Y_{it})_i + EX_{it}\beta + EN_{it}\gamma + \eta_i + \nu_{it} \quad (18)$$

According to the GMM procedure, to omit the individual effects (η_i), we rewrite the equation(19) in first difference for individual i at time t:

$$\Delta Y_{it} = \alpha \Delta Y_{it-2} + \rho \Delta(W_t Y_t)_i + \Delta EX_{it}\beta + \Delta EN_{it}\gamma + \Delta v_{it} \quad (19)$$

Following Kukenova and Monteiro (2009) the additional moment conditions for the extended GMM could be written in the following form:

[2] W is the weight matrix. In this paper, we use queen contiguity.

$$E(\Delta Y_{it-1} v_{it}) = 0 \; t = 3,..., T \quad (20)$$

$$E(\Delta EX_{it} v_{it}) = 0 \; t = 3,..., T \quad (21)$$

$$E(\Delta EN_{it-1} v_{it}) = 0 \; t = 3,..., T \quad (22) \; E(\Delta(W_{t-1} Y_{t-1})_i v_{it}) = 0 \; t = 3,..., T \quad (23)$$

Empirical Results

In the first step of analysis, we employed Ordinary Least Square (OLS) estimator to obtain diagnostic test results. Having interpreted the diagnostic test results in the second step; the System Generalized Method of Moments (System-GMM) estimator proposed by Blundell and Bond (1998) has been utilized to test unconditional convergence. Finally; in the third step, following Kukenova and Monteiro (2009), the spatial dynamic autoregressive model has been performed with spatial autoregressive error (System GMM-SAR). Firstly, the spatial dependence in the models has not been taken into account.

Table 1: OLS Estimation Results

(Dependent Variable: $\ln(y_{it} / y_{it-1})$ (2004-2014)			
Independent Variables	Coefficient	t-statistic	Probability
Intercept	0.172911	2.602010	0.009804
$\ln y_{it-1}$ -0.014063	-1.977593	0.049039	
R^2=0.0149			

Table 1 shows the OLS results. According to the Table 1; the intercept and $\ln y_{it-1}$ are significant at 5% significance level. Furthermore, $\ln y_{it-1}$ has a negative coefficient implying that unconditional convergence is valid for Turkey at NUTS-2 level. However, these estimated results are biased by virtue of the fact that OLS could not take the spatial dependence into consideration. Thus, before testing absolute convergence with System-GMM (SAR), we evaluate diagnostic tests to determine the spatial dependence.

Table 2: Diagnostic Tests of Spatial Dependence

	Value	Probability
LM test no spatial lag = 298.9574	0.000	
Robust LM test no spatial lag = 0.03780.846		
LM test no spatial error = 300.4730	0.000	
Robust LM test no spatial error = 1.55330.213		

LM test statistic results are illustrated in Table 2. LM Lag and robust LM lag statistics test the absence of spatial autocorrelation in the variables. In addition, LM error and robust LM error statistics determine the absence of spatial autocorrelation in the regression residuals. According to the LM lag and LM error test statistic, the model has spatial effects since the null hypothesis could be rejected at 1% significance level for both tests. However, we cannot reject the null hypothesis concerning robust test statistics. As a result, the model does not have the two different types of spatial effect together.

Table 3: System GMM Results

Dependent Variable: $\ln(y_{it} / y_{it-1})$ (2004-2014)	System GMM	System GMM (SAR)
Independent Variables	Coefficient (t-statistics)	Coefficient (t-statistics)
$\ln y_{it-1}$	0.064	-0.03
	(1.55)	(-2.70)***
Intercept	-0.54	0.31
	(-1.41)	(2.73)***
W*g		0.03
		(9.04)***
J-statistic	24.40	25.41
J-statistic (Probability)	0.27	0.99
AR (2) test (Probability)	0.64	0.77
Lag	3,3	1,1,1
LM test no spatial lag		18.85 (0.00)
Robust LM test no spatial lag		41.07 (0.00)
LM test no spatial error		1.11 (0.29)
Robust LM test no spatial error		23.33(0.00)

The t-statistics are calculated via robust standard errors ***, **, * denote 1%,5% and 10% significance level respectively. The probability of LM test statistics is in parenthesis.

Table 3 presents System GMM and System GMM (SAR) results. As shown in Table 3; while System GMM results do not consider the spatial effects, System GMM (SAR) takes the spatial effects into account. According to System GMM test results, the coefficient of intercept is insignificant at 10% significance level. On the other hand, the coefficient of $\ln y_{it-1}$ is positive and insignificant. The positive coefficient of $\ln y_{it-1}$ implies that the divergence occurs in Turkey at NUTS-2 level. However; according to System GMM (SAR)test results, all coefficients are significant at 1% significance level. Besides, the coefficient of $\ln y_{it-1}$ is negative, providing an evidence of the convergence. More so, the coefficient of spatial dependence is positive and

significant at 1% significance level. Thus, spatial autocorrelation is positive among the NUTS-2 level in Turkey.

Conclusion

Following Barro and Sala-i Martin (2012) β convergence assumes the rate of the technological process and the level of initial income are same for all countries or regions and it is the reason that the poor economies tend to catch up the prosperous economies. However; in real life, convergence does not occur in cross-country per capita income levels as claimed in neoclassical theory. On the other hand, it is shown that NUTS-2 level income levels have spatial effects regarding the geographical location in Turkey. Thus; to investigate the importance of the spatial effects on unconditional/absolute convergence in Turkey, panel data has been used from 2004 to 2014 taking into account the spatial effects. The empirical results show that unconditional convergence exists only if the spatial effect is considered. Turkey has income differences between regions. On the other hand, neighboring regions have close income level in Turkey; therefore, considering the spatial effect in the model helps to satisfy the assumption of income levels are same for all regions. In other words; this result indicates that non-neighboring regions of Turkey have many different initial income levels and it affects the steady-state income level.

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Definition of Turkish Bagel Consumption - A Traditional Food in Turkey - As a Popular Cultural Element[***]

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INTRODUCTION

The food and beverage industry has an important place in Turkish economy. As a matter of fact, the gross revenue, which is 1.6 trillion TL as of 2015, consists of services 69%, 7% agriculture, 5% other sectors, and 19% food and beverage industry (TUİKa, 2018). 22% of the food and beverage industry production value consists of baked goods and milled grain products and starch. A total of 410 thousand people are employed in this industry. While the share of this sector in total employment is 1.7%, its share in industrial employment is 12%. In this share, bakery products have an important place (TUİKb, 2018). Turkish Bagels in bakery products have an important place because of the reasons such as employment, the transaction volume etc.

Despite the changing food consumption pattern, consumption based on grain is still significant in Turkey. It has a wide range of cereals and products. Products such as wheat and rice in cereals are an important source of raw materials for foods prepared at home. In the take-home foods, Turkish Bagel consumption obtained from cereals has an important place. Turkish Bagel has an important place in the eating habits of the individuals at every income level in Turkey. Moreover, it is one of the most consumed foods for Turkish people.

Its affordability, availability and consumption in all environments truly make it a popular community food. On the way to work, while waiting, working, or at special occasions, etc. it is a product that could be consumed anywhere at any time. However; in recent years, the consumption and sales of Turkish Bagel have undergone major changes. Now, Turkish Bagels are sold in patisseries, markets, canteens, cafeterias and Turkish Bagel cafes. This change is not only within the country but also abroad. Today there are Turkish Bagel cafes in more than 50

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countries abroad. Only one of the Turkish Bagel cafe chains franchises in 21 countries around the world and employs more than 11,000 people (Turkish Simit sarayi, 2018).

Despite its importance, there is no comprehensive study in Turkey that explores the Turkish Bagel consumption of Turkish people. There are many studies on food consumption. Some of these are nationwide, and some are in the provincial level intended for various consumer groups and includes all groups, while others are also nationwide and at provincial level intended for various consumer groups' consumption patterns on the basis of product (meat, eggs, milk, etc.) (Albayrak et al., 2014; Akdemir, 2012; Hit and Akdemir, 1999; Tan and Akdemir, 1997).There is a few study or research conducted directly for the consumption of Turkish Bagel. However, Turkish Bagel is Turkey's quintessential street food. This study aimed to analyze Turkish Bagel consumption, a product peculiar to Turkey, is a first in this sense.

In this context, the subject of this study is to determine the socio-economic factors that affect Turkish Bagel consumption, consumption habits, Turkish Bagel consumption in Turkey, and to reveal the expectations and preferences of consumers related to Turkish Bagel cafes that have become widespread in recent years.

Material and Methodology

The primary data source of the study was the survey conducted with consumers in Adana and Ankara provinces. The study was carried out in urban areas in Adana and Ankara in 2018.A total of 643 surveys was conducted with 300 people in Ankara, and 343 people in Adana. In the study, the information such as gender, age, occupation, income, education, residence etc. and Turkish Bagel consumption and preferences that will affect Turkish Bagel consumption of people has been collected. Factors affecting consumption and consumption patterns were analyzed by factor, clustering and logistic regression analysis methods.

Research Findings and Discussion

57.5% of the surveyed consumers are female and 42.5% are male. The mean age of the women is 25,7, the male is 27,1 and the total mean age is 26,3. 23%are single and 77% are married. 52.6%reside in Adana and 47.4% in Ankara. The mean age of those living in Adana is 23.6 and 29.3% of those in Ankara. The differences are statistically significant. The distribution of the survey consumers according to age and occupation groups are given in Table 1.

Table 1. Distribution of Consumers by Age and Occupation Groups

Age Groups	%	Occupation Groups	%
<18	5,8	Officer	10,4
19-25	61,2	Worker	4,7
26- 35	18,5	Self-employed	7,8

36-45	7,4	Retired	1,1
46-55	4,7	Housewife	5,8
56- 65	2,2	Unemployed	46,0
65>	0,2	Other	24,3
Total	100,0	Total	100,0

When the surveyed consumers are examined according to their age groups, it is observed that an important part (61.2%) is in the 19-25 age range, followed by the age range of 18.5% and 26-35 years. In addition, it was found that 46% of the consumers were unemployed, 10.4% were civil servants, 4.7% were workers, 7.8% were self-employed, while 24.3% were in other occupational groups.

The levels of education of the consumers surveyed and their distribution by household income groups are examined in Table 2. 39.7% of the consumers are high school and 36.7% are university graduates.23.9% was in the lowest income group, 24.3% was in the 3rd income group and 27.6% was in the 4th income group. The high level of education is due to the fact that surveys are conducted above a certain age group in the city centre.

Table 2. Distribution of Consumers by Education and Income Groups

Levels of Education	%	Household Income Groups (TL)	%
Literate	1,0	<1600	23,9
Primary School	1,7	1601 - 2500	8,8
Secondary School	3,9	2501 - 3900	24,3
High School	39,7	3901 - 5400	27,6
College-Academy	7,7	5401 - 5900	12,3
University	36,7	5901 - 7900	1,3
Postgraduate Education	9,3	7901>	1,8
Total	100,0	Total	100,0

The distribution of the occupational group and education levels of the surveyed consumers by gender were examined in Table 3 and there was a statistically significant correlation between them.

Table 3. Distribution of the Occupational Group and Education Levels of Consumers by Gender

Gender		Occupation							
		Officer	Worker	Self-employed	Retired	Housewife	Unemployed	Other	Total
Female	%	8,6	3,2	7,3	0,5	9,7	50,5	20,0	100,0
Male	%	12,8	6,6	8,4	1,8	0,4	39,9	30,0	100,0
Total	%	10,4	4,7	7,8	1,1	5,8	46,0	24,3	100,0

Gender		Education							
		Literate	Primary School	Secondary School	High School	College-Academy	University	Postgraduate Education	Total
Female	%	1,4	2,4	3,5	44,9	8,1	30,8	8,9	100,0
Male	%	0,0	0,7	4,4	32,6	7,7	44,7	9,9	100,0
Total	%	0,8	1,7	3,9	39,7	7,9	36,7	9,3	100,0

The average Turkish Bagel consumption of the surveyed consumers in the last month was found to be 5.6.Turkish Bagel consumption tends to decrease as the age increases. As a matter of fact, Turkish Bagel consumption of those under the age of 18 in the last month was 6.3, while consumers over 65 were identified as 4.0.Men's average consumption of Turkish Bagel is about 30% more than women. A similar situation exists between single and married groups. The singles consume more Turkish Bagels than the married ones. As the level of education increases, Turkish Bagel consumption decreases. As a matter of fact, while primary school graduates consumed an average of 11 in the last month, graduate and doctoral graduates consumed 4.7 Turkish Bagels. In occupational groups, officers and workers consume 7,5Turkish Bagels more than the other groups per month.

The frequency of Turkish Bagel consumption tends to decrease as the age increases. Men compared to women, married to singles, those with low education levels to higher education levels, civil servants and workers to other occupational groups, low income people to high income people consume more Turkish Bagels.

Consumers usually prefer Turkish Bagel for breakfast (50%). However, as the age increases, the consumption of Turkish Bagels increases as a refreshment. Men prefer to eat Turkish Bagel more as a refreshment, while women prefer more at breakfast. The higher the level of education is, the higher the preference of Turkish Bagels for breakfast and the lower the preference as a refreshment occur. Civil servants and workers are professional groups who prefer Turkish Bagel more for breakfast in the morning.

While 32.5% of consumers consume Turkish Bagel at home, 18.6% consume in transportation, 12.1% at work, 12.6% at canteen, 3.6% at patisserie, 8.2% at cafes, 12.4% at various places. Young people prefer cafes, canteen and pastry while old people prefer home and workplaces. Women prefer more houses and men prefer outdoor spaces. As education levels increase, consumption decreases at home and increases in outdoor areas. Civil servants

and workers prefer their work places and other occupational groups prefer other places. As the income increases, the preference of Turkish Bagels to be consumed at home increases. This situation is due to the fact that households with good financial status prefer to consume it at home in certain days.

Consumers went to patisserie on average twice in the last month. Young people compared to old people, men to women, the people living in Adana to those living in Ankara, those with higher education level to low ones, higher income to lower income have gone to cafes more often.

Turkish Bagel prices change especially in the street peddlers during the day. High prices in the morning reach the bottom point in the evening hours. In this case, the most effective factor is the fact that street peddlers cannot sell the Turkish Bagels they buy with the hope of making more sales. Since there is a change in the taste of the Turkish Bagel held one day, sellers want to finish the Turkish Bagel on the same day and empty their counters. This is especially common in Ankara. In the morning, the price of a Turkish Bagel which costs one lira could decrease in two third in the evening. Consumers who see this price change buy more Turkish Bagels than they would consume, store them in the freezer and consume them by heating them when they need them. As a matter of fact, 75% of the consumers surveyed stated that they bought more Turkish Bagels during the hours when the price was cheaper. The elderly people compared to young ones, men to women, the people living in Ankara to those in Adana, high educated to low educated, those with low-income to high-income tend to buy more Turkish Bagels when the price of Turkish Bagel is cheaper.

The elderly people usually buy Turkish Bagels for themselves and their children while young people buy for themselves most of the time. The rate of those who say I bought for myself is 35%.This rate is higher in males, the people living in Ankara, lower education levels, civil servants, workers, and lower income groups.

50% of consumers have stated that they would not prefer another bakery product instead of Turkish Bagel, even if the price is reasonable. This rate is higher in elderly people, women, the people living in Ankara, higher education levels, civil servants, workers, and higher income groups.

The rate of those who have said that the inner part of Turkish Bagel with the surface has different taste is 54%.This rate is higher in elderly people, men, the people living in Adana, and lower education levels.

Sesame Turkish Bagel is the most preferred one for consumers. The rate of preference for this type is 59%. Sesame Turkish Bagel is followed by Ankara Turkish Bagel, stone oven Turkish Bagel, sunflower seed Turkish Bagel, molasses Turkish Bagel and whole grain Turkish Bagel. The rate of preference for Ankara Turkish Bagel is higher in the elderly, men, Ankarans, higher education levels.

Consumers take into account the variety, location (proximity to the workplace and stopovers) and taste criteria in choosing Turkish Bagels. Turkish Bagel is mostly consumed

together with tea. Ayran, cheese, and soft drinks are other products consumed with Turkish Bagels. The people living in Ankara prefer classic Turkish Bagels more than the people in Adana. Men, married ones, those with higher income and unemployed ones prefer more tea with Turkish Bagel than other groups.

Factor, clustering and logistic regression analysis methods were used to determine different types of consumers and factors affecting Turkish Bagel consumption (Kramer, 1991; Güngör and Berk, 2006; Akbay et al. 2007; Vanhonacher et al., 2010, Koç and Ceylan, 2012).

The data were analyzed using kmo and Bartlett tests (kmo test result was 0.552, Bartlett Chi-square value was 385.643 and statistical significance was found to be p=0.00). There were 8 factors explaining the difference of 71.75% between consumers: education, age, consumption frequency, income, sports habits, residence, host, and family width.

Consumers' Turkish Bagel consumption frequencies were examined in five groups respectively 2-3 times a week, 2-3 times a month, 1 times a month and never. Multiple regression analysis was performed to determine the factors affecting the frequency of consumption (Çokluk, 2010).In this study, it was determined that the model was significant and that the factors affecting the frequency of consumption were explained by 68% (-2 log Likelihood (final)= 163,417, chi-Square = 95,6, p=0,002, Nagelkereke = 0,68).According to the model established; variables such as living in Ankara, being male, being single, being young, living in a wide family, being low educated, being employed and employed, watching TV, paying attention to nutrition and income level reinforce the frequency of Turkish Bagel consumption every day.

Turkish Bagel consumers were divided into groups as homogenous as possible, but as heterogeneous as possible between groups. For this purpose, it was decided that it was appropriate to divide Turkish Bagel consumers into 3 groups in the clustering analysis. The people in the first group are mainly workers and civil servants having low incomes, with a higher consumption of Turkish Bagels and generally living alone. In the second group, bureaucrats are predominant and have high incomes, high education level, and tendency to consume daily. The third group consists of middle-class, middle-income and low-educated individuals.

Conclusions and Recommendations

Turkish Bagel is seen as an important, indispensable popular food for consumers in Turkey. In Turkey, Turkish Bagel is seen as an indispensable food for children, young people, poor people, rich people, workers, civil servants, married people and singles. Children and young people eat for joy, the poor for food, the rich for aspiration and diversity. Workers consume as their meal while the servants consume instead of breakfast. For singles; Turkish Bagels, cheese, olives and tea could be eaten in every meal. For mothers, it's an easy meal to prepare. In recent years, there has been a great change in the production and consumption of Turkish Bagels in terms of variety and concept. The spread of Turkish Bagel cafes, the expansion of Turkish Bagel into a popular product, the establishment of chain stores that sell

Turkish Bagels and opening of some of them in abroad are the most important indicators of this change. The sector is quite dynamic with this structure.

Consumers' consumption amounts, consumption frequency, Turkish Bagel supply places, variety preferences, consumption times and places vary considerably depending on their age, income levels, education, gender, residence. It will be important for the Turkish Bagel cafes existing and which are to be opened to go into product variations taking these features into consideration. As a matter of fact, during the meetings with the managers of Turkish Bagel cafes, it was stated that the same Turkish Bagel cafe chain is different from the product varieties consumed in different districts of the same province. When the consumer characteristics that determine the consumption of Turkish Bagels are grouped, the factors affecting the difference such as education, age, frequency of consumption, income level, sporting habit, residence and family width are seen as important. As a result of the analysis, it was possible to divide consumers into 3 groups. The first group consists of mainly workers and civil servants, low-income groups, with a higher proportion of Turkish Bagels and generally living alone. Second group is dominated by bureaucrats, high income groups, and high educational level and tends to consume Turkish Bagels regularly on a daily basis. The third group consists of the middle-class, middle-income and low-educated, and consumes less Turkish Bagel.

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Agricultural Land Market in Adiyaman, Mardin, Mersin and Osmaniye Provinces

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INTRODUCTION

The agricultural sector in Turkey has traditionally been and remains a very important sector in the Turkish economy, providing 39 million tourists' food need along with its 81 million population, hosting 23% of the population, employing nearly 24% of the total workforce, constituting 7.5% of 820 billion dollars in revenue, representing around 12% of the dominant share of the 152 billion dollars of exports, and targeting150 billion dollars agricultural exports and agricultural products totaled 40 billion dollars for 2023 (TURKSTATa, 2018; TOB, 2018). However, the agricultural sector has important structural problems. Foremost among these are agricultural lands' being scattered, very parceled and small. In fact; according to the 2001 agricultural census in Turkey,64% of the 3,022 million agricultural enterprises were less than 50 decares, and only 21% of these enterprises operate about the total agricultural land. The average farm size of the enterprises is 61 decares and the average number of parcels is 4,1. When this is examined according to ÇKS records, the magnitude of the problem is better understood. According to the ÇKS records, there are 30 million parcels and 40 million owners in Turkey. Considering about 3 million enterprises, it could be concluded that 13 owners' land is used by 1 person. 26% of theparcels are shares. This rate is 76% for small parcels. A shareholder receives 3 acres of land (Akdemir, 2014). There are the problems described above in the structure of land and on the other hand, developments in the population are important.

Turkey continued to increase in population (population growth rate is2.7% in 1950, 2.4% in 1960, 2.5% in 1970, 2.4% in 1980; 2.1% in 1990; 1.8% in 2000and 1.2% 2017) and many of those working in the sector were older men. Indeed, the proportion of elderly population in the villages is more than 2 times when compared to the average total population of Turkey (13% in Turkey, 26% in rural).

In spite of these developments in population, agricultural areas have been decreasing due to urbanization and structural use. As a matter of fact, the agricultural land has decreased by 12% in the last 20 years. (TURKSTATb, 2018). Increasing income, urbanization, tourism activities and migration from abroad have increased the demand for agricultural products, and agricultural production prices have remained above the general current prices due to the fact that production could not meet the increasing demand (TURKSTATc, 2018). This increases the demand for agricultural land and hence, increases agricultural land prices. On the one hand, there are producers who could not obtain sufficient income from production, are foreclosed of agricultural lands, want to invest in other sectors, have problems due to inheritance and sell agricultural land for these reasons; on the other hand, there are people who buy agricultural land in order to expand their business, start a new business and make

non-agricultural investments in the agricultural sector. When urbanization and economic developments are added to all these, the agricultural land market in Turkey is turning to a moving structure (Akdemir, 2012).

As the land attracts the attention of investors to have a huge amount of capital, the prices of land have increased more rapidly than those of agricultural products, consequently the enterprises are small, the prices are fluctuating, the yield is unstable, the input prices increase and this situation prevents the enterprises to provide sufficient income and consequently charges them. As a result, those who do not live in the village and cannot achieve sufficient income, are indebted, but want to invest in other sectors are selling their lands and leaving agriculture. But those who want to invest in new production areas in agriculture want to use agricultural land for non-purpose, live in the city and are not farmers.

The number of studies on agricultural land market, which has a significant production input and has various problems, is limited. The studies on this subject are mostly about land appraisal, the capitulation interest rate of the land, its share in capital as a production factor, and so on (Demircan and Orhan, 1992; Ergindeniz, 1998; Rehber, 2008). The studies on the land market are limited and they are at regional level (Soydemir, 2012; Bedestenci, 2000). There is not even a datum on the development of land prices in Turkey as in European countries (Erdem, 2017). This study was carried out in the provinces of Adıyaman, Mardin, Mersin and Osmaniye in order to reveal who sell land and who buy for what purpose and therefore the new types of producers that are likely to emerge with new developments in agriculture in the future.

Materials and Methods

The primary data of the study have been collected from 400 people who buy and sell the agricultural land and reside in the three districts where the land market is active and 5 villages representing each of these districts in the provinces of Adıyaman, Mardin, Mersin and Osmaniye using the questionnaire as data collection method. The questionnaires were conducted by face to face interview. Research data were analyzed by group analysis by taking into consideration the share of land sold and purchased in total land, separately for the seller and buyers, and the seller and buyer enterprises were tried to be defined with the help of clustering and factor analysis based on the socio-economic characteristics (Akdemir, 1995; Kalayci, 2008; Unver and Gamgam, 2008). (Kalayci, 2008; Unver and Gamgam, 2008).

Findings and Discussion

The socio-economic characteristics, which are thought to have an impact on the sale and purchase of land, have been investigated according to the size of the enterprises and the results that are statistically significant are given below.

It has been observed that the age of the surveyed sellers was 48.4 years, their experience in agriculture was 24.3 years, and these criteria increased according to the size of the enterprise. While the main professions are farming, some of them are engaged in merchandising, this criterion has also varied according to the size of the enterprise. The profession is shifted to other professions mainly as merchandising as the businesses become smaller while the big enterprises operate in farming. 30% of the sellers have non-agricultural income, 70% live in the district, 80% are engaged in

agriculture, 70% have tractors and 50% use loans. It was determined that 70% were indebted, 30% of them were to quit agriculture and 40% were willing to migrate to the city. The sellers explained the reasons why they sell their land as follows: to migrate, to experience problems with their land neighbors and to be indebted. As the land size of the vendors has increased; ages, experiences, non-agricultural income, tractor ownership, and the desire to abandon agriculture have increased. As the land amount of the sellers decreased, it was seen that their main occupations were mostly out of agriculture, they resided mostly outside the villages, the reasons for selling the fields were mostly due to the debts and the distance of the main roads of the land increased.

The age of the surveyed participants is 47.1 years and their experience in agriculture is 24.1 years. These criteria increase according to the size of the enterprise. While farming is the main profession of the owners of large land, it has been observed that the business has shifted to other professions mainly to be a merchant as the business grows smaller.27% of the purchasers have non-agricultural income, 60% reside in the district, 80% do not personally deal with agriculture, 66% do not have tractor, 51% do not use credit. The reasons for the buyers' buying of land are mostly to establish an agricultural enterprise or to expand the business. As the land size of the buyers increases; ages, experiences and non-agricultural income increase. It was seen that as the land amount of the buyers decreased, the main occupations were mostly out of agriculture, the reasons for making the field were mostly to establish a new business, and the land purchased was closer to the main road.

The ratio of land assets and land sold by the enterprises to total land is given in Table 1 according to the size of the enterprises.

Table 1. Grouping of Land-selling Enterprises by Their Size

The size of the enterprise (decares)	**The number of enterprises(%)**	**Land assets (da)**	**Ratio of Land Sold to Total Land (%)**
0-47	59,0	18,2	73,7
47-140	29,5	78,2	41,5
140+	11,5	335,8	20,7
Average	100,0	72,5	45,3

As the size of the enterprise grows, the share of the land sold in total land decreases. While small enterprises sold ¾ of their land in the surveyed enterprises, large enterprises sold almost half of their land. Although large enterprises sell land at a lower rate, small enterprises sell land at 4 times more. Land sales price shows statistically significant differences depending on the size of the business with respect to owner's experience, main profession, residence, personal interest in agriculture and tractor presence criteria. Factors such as lack of experience, the main profession not to be farming, residence outside the village, land distance, and the existence of a land registry problem were found to be important factors affecting land sales for small enterprises.

The producers selling land were also grouped according to the share of the land they sold (Table 2).

Table 2. Grouping of Sellers by Land Sale Rate

Ratio of Land Sold to Total Land (%)	The Number of Enterprises (%)	Land Assets (da)	Ratio of Land Sold to Total Land (%)
<25	24,5	119,7	14,9
26-99	40,5	88,0	48,2
99>	35,0	21,2	99,2
Average	100,0	72,5	45,3

Table 2 shows the following results: 35% of the sellers sold almost all their land. These enterprises are small businesses, and the effective factors in this sale are the fact that the enterprise is indebted, unable to make sufficient income, the owner is not interested in agricultural production activities and is sitting outside the village or the idea of leaving the village is dominant. As the size of the enterprise increases, the land sold decreases proportionally. This is the result of large enterprises ' desire to pay their debts, pay their non-agricultural costs or invest in outside agriculture.

Table 3. Grouping Buyers by Land Purchase Rate

Ratio Of Purchased Land To Total Land (%)	The Number of Enterprises (%)	Land Assets (da)	Ratio Of Purchased Land To Total Land (%)
<18	15,0	145,7	10,6
19-60	41,0	97,9	36,9
60>	44,0	23,9	94,3
Average	100,0	89,2	47,3

It has been determined that buyers ' buying price varies depending on such factors as the size of the enterprise, the experience, tractor presence, credit usage, land location and this is statistically significant. As the size of the enterprise of the buyers increased, the price of the land decreased; however, the experience of the owner, level of education, tractor ownership, non-agricultural income asset and the distance from the land to the enterprise increased in the criteria.

Sellers and buyers were subjected to factor analysis based on their socio-economic characteristics. For this purpose, the suitability of the data for factor analysis and whether the observations have normal distribution or not were investigated by

KMO and Bartlett tests. The KMO test value was 0.67 for the sellers and 0.69 for the buyers. Bartlett test results were calculated as 0.000 <0.05 for sellers and buyers. According to these results, it is concluded that the data are distributed normally and are suitable for factor analysis. The 26 socio-economic characteristics of the participants were analyzed by factor analysis, and according to the varimaax method, five factors were identified, which were 56% of the rate of explaining the difference between enterprises based on the transformed component table. These are the age and the experience of the owner, the price of land, the location of the land, the idea of the owner to abandon agriculture and the expectation of agriculture. In the clustering analysis, sellers were divided into 3 groups. When these enterprises are evaluated according to their characteristics in the cluster, it is determined that the factors such as the sales price of the land, the main occupation of the owner, the location of the land, the reason for selling the land, neighbor relations and future expectations are effective. The properties of these sets are as follows: 1st Cluster may be entitled as small family enterprises. Enterprises in this cluster are those who sell a significant portion of their land, do not have their own deed, are indebted and emigrated from agriculture. 2nd Cluster may be called medium-sized enterprises. The enterprises in this cluster are producers who sell about half of the land, wish to abandon agriculture, reside in the village, main professions not to be farming and have high level of education with little experience. Third cluster maybe called large-scale enterprises. The enterprises in this cluster are experienced, aged producers who have independent deeds, want to abandon agriculture and invest outside agriculture.

According to the results of the factor analysis, in order to reveal the difference between the buyers, 26 variables were reduced to 5 factors and the total variance of these 5 factors was found to be 56.5%.These factors are respectively: Age and Experience, Land Price, Location of the Land, Expectations from Agriculture and Main Profession. In the clustering analysis, the buyers were divided into 3 clusters. When compared to the characteristics of these enterprises, in clustering, the purchase price of the land, the main profession of the seller, the residence, the location of the field, the reason for receiving the field, the factors of future expectations were found to be statistically significant in this clustering. The properties of these sets are as follows:1st Cluster: they are old generation producers who are relatively old and experienced, residing in the village and in the city, farming to be their main profession, having tractors and using loans.2nd cluster: New Generation Producers, who are relatively young, educated, their main profession not farming, not working and dealing with agriculture, not having a tractor, but want to invest in agriculture.3rd cluster: Non-agricultural producers who are trained, in the middle age group, investing in the sector, working in the industry sector, having non-agricultural income, sitting in the city, seeing the future in non-agricultural sectors and wishing to invest outside of agriculture.

RESULTS

In Turkey, the population has been increasing for many years, agricultural areas decreasing due to urbanization and structural use; but, the demand for food products are increasing due to the income increase, urbanization, increasing number of tourists and overseas migration, food prices are higher than the current prices in the country

because agricultural production cannot meet this demand. This increases demand for agricultural land and thus increases land prices. On the one hand, the producers who sell land because they cannot obtain sufficient income from agricultural production cannot pay credit debts or because they want to invest in non-agricultural sectors; on the other hand, there are people who buy land in order to expand their business, establish new businesses or invest on agricultural land in an area other than agriculture. This situation is driving the land market in Turkey. However, there is not enough study on this subject.

While land sellers claim that they could not afford enough income from agriculture, cannot pay their debts, move to non-agricultural sectors and migrate to the city, buyers say that they expand their businesses, create new production areas, use agricultural lands for non-purpose, etc. Factor and clustering analysis results showed that agricultural enterprises were in a structural change in the research area, in addition to the size of the farms, other socio-economic characteristics of the operators were effective and as a result, new types of producers emerged. The handover of the land, the emergence of new business types, land purchase motives were the important research findings. A comprehensive study which will be conducted on the land market in Turkey will be important in terms of putting forward the changes in the sector on this issue and the situation faced in the future and as a result, determining the necessary precautions.

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Testing the Unemployment Hysteresis on the Youth Unemployment in EU Countries and Turkey

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INTRODUCTION

The determination of appropriate policies is important to counter the shocks to unemployment for a country. Setting a stagnation policy in a case where shocks have lasting effects on the unemployment rate may require more focus on policies towards resolving the problem of long-term unemployment. However; if shocks have only temporary effects, the application of monetary and fiscal policies aiming at total demand could be a solution.

The examination about the impact of shocks on unemployment rates has begun with the criticism of the natural rate of unemployment proposed by Phelps (1968) and Friedman (1968) in European countries due to constant and high unemployment rates since 1970s. In the following period, Blanchard and Summers (1986) developed an "insiders-outsiders" model in which economic shocks could lead to permanent effects on unemployment rates. According to this model, the outsiders (those who do not work) have no effects on the wages determined by the insiders (employees) and the companies. Blanchard and Summers (1986) define the hysteresis effect as the persistence of unemployment due to economic shocks. Pissarides (1992) suggests that in the event of an economic shock, especially long-term unemployed individuals -with loss of their skills- may lead to a permanent increase in unemployment. Meanwhile, Phelps (1994) argues in his structuralist approach that most of the shocks on unemployment rate are temporary and very little shock may permanently change the rate of natural unemployment.

Dietrich (2012) points out that the unemployment rate in youth has increased due to economic crises. According to the World Bank, youth unemployment is defined as the share of the labor force ages between 15-24 without job, but they are presently available for work and seeking employment. Youth unemployment rate is higher than adults in European Union; as recent ILO (2017) report suggests that youth unemployment rate is two and half times higher than adult rates. In European countries; while the unemployment rate of the youth and that of adults in 1992 was 19.9% and 9.6% respectively, the unemployment rate in youth peaked at 25.8% in 2013. As for Turkey, the youth unemployment rate reached the highest level in 2009 with 22.7%.

In this study, we examine the hypothesis of hysteresis in youth unemployment in EU Countries and Turkey utilizing Fourier KPSS unit root tests. The remainder of paper is organized as follows. Section two discusses literature; section three represents data and methodology. Section four shows empirica1 findings and section five concludes the outcome of the study.

Literature

There is a great deal of studies investigating the validity of the hysteresis effect in unemployment for developed countries: The hysteresis effect in unemployment was confirmed by a number of studies. For instance, Blanchard and Summers(1986)for France, Germany, UK and USA; Jaeger and Parkinson (1994) for Canada, Germany and the UK; Everaert (2001) for OECD countries; Brunello (1990) for Japan; Roed (1996) for Australia, Canada, Japan and EU countries; Gray (2004) for England, Smyth (2003)for Australia; Camarero and Tamarit (2004) for Austria, Germany, Italy, Japan, Norway, New Zealand and Switzerland; Chang et al. (2005) for Denmark, Finland, France, Ireland, Italy, Portugal, United Kingdom and Norway; Gustavsson and Österholm(2006) for Australia, Canada and USA; Liew et al. (2012) for 9 European countries; Bakas and Papapetrou (2014) for Greece; García-Cintado et al. (2015) for17 Spain region; Klinger and Weber (2016) for German; Karul (2016) for20 OECD countries. Some studies, such as those conducted by Song and Wu (1998) for 15 OECD countries; Feve et al. (2003)for Australia, Belgium, Denmark, Finland, the Netherlands, Canada, Norway and the United Kingdom; Chang et al. (2005) for Belgium and the Netherlands; Camarero et al. (2006) for 19 OECD countries; Lee et al. (2009) for19 OECD countries; Ener and Arica (2011) for15OECD countries; Liew et al. (2012) for15 OECD countries; Christopoulos and Leon-Ledesma (2007) for EU countries and Guloglu and Ispir (2011) for 9 sectors in Turkey did find no evidence to support the hysteresis effect in unemployment.

The validity of the hypothesis of hysteresis in unemployment rate has generally been examined employing unit root tests. Furuoka (2012) analyzed hypothesis of the unemployment hysteresis for the East Asia-Pacific region during 1980-2009 periods using MADF and SURADF tests. In the analysis; while the hysteresis hypothesis was found valid for Australia, China, Guam, Hong Kong, Indonesia, Japan, Malaysia, Philippines, Singapore and Thailand, it was found invalid for South Korea and New Zealand. Chou and Zhang (2012) examined the unemployment hysteresis hypothesis for G20 countries utilizing the SURADF test in 1980-2008. The results show that hypothesis of unemployment hysteresis is invalid for Belgium, Canada, Denmark, Finland, France, Germany, New Zealand, Norway and Portugal; however, it is valid for other G20 countries. Chang and Su (2014) examined the unemployment hysteresis for Taiwan with panel KPSS and panel KSS tests. Bolat et al. (2014) tested the unemployment hysteresis for European countries utilizing panel KSS. As a result, they provide evidence in favor of the hypothesis of unemployment hysteresis for Slovakia, Slovenia, Italy, Portugal and Cyprus, whereas they do not provide an evidence in favor of for the other 11 European countries.

Due to the fact that linear methods do not take conjunctural asymmetric behaviors into consideration during the examination of the hysterical effect of unemployment rates, non-linear unit root tests are used to take asymmetric fluctuations of unemployment rates into account. Among the studies that test non-linear unit root tests and the existence of unemployment hysteresis are Caner and Hansen (2001); Leon-Ledesma and McAdam (2004); Camarero and Ordóñez (2006); Ghosh and Dutt (2008); Lin et al. (2008); Lee (2010); Bolat et al. (2014); Chang and Su (2014) and Karul (2016).

Data and Methodology

To examine the unemployment hysteresis hypothesis, the unemployment rates in European Union countries and Turkey used for the period of 1991-2016. The data are derived from World Bank Indicators of World Development.

As an empirical methodology, we utilize Fourier- KPSS panel stationarity test which takes into account structural shifts and cross-section dependency proposed by Nazlioglu and Karul (2017). The Fourier KPSS unit root tests proposed by Nazlioglu and Karul (2017) are based on the assumption of null hypothesis that series is stationary. Accordingly, following the data generation process,

$$y_{it} = \alpha_i(t) + r_{it} + \lambda_i F_t + \varepsilon_{it} \quad (1)$$

$$r_{it} = r_{it-1} + u_{it} \quad (2)$$

where $r_{i0} = 0$ is initial value, r_{it} refers to the random walk process, F_t to the non-observable common factor, λ_i to the weight of each factor and $\alpha_i(t)$ to the time-dependent deterministic term. Regardless of the structure of the breaks, number and time in the series, a non-linear or any structural breaks in the deterministic term could be estimated by the Fourier approach (Becker et al., 2006). If the fixed terms contain any structural changes with unknown structures, the Fourier approach could be extended as in Equation (3).

$$\alpha_i(t) = \alpha_i + \gamma_{1i}\sin\left(\frac{2\pi kt}{T}\right) + \gamma_{2i}\cos\left(\frac{2\pi kt}{T}\right) \quad (3)$$

γ_{1i} is the width of the structural change, γ_{2i} is the displacement. k shows the Fourier frequency. Thus, the equation (3) allows to obtain constant term of which time-variant with non-zero values of γ_{1i} and γ_{2i} in order to capture the smooth transitions in the constant term. However, in general, both the constant term and the slope of the time trend could fluctuate with time. In such a case where the trend function is not linear, the extended Fourier approach could be used (Jones and Enders, 2014).

$$\alpha_i(t) = \alpha_i + b_i t + \gamma_{1i}\sin\left(\frac{2\pi kt}{T}\right) + \gamma_{2i}\cos\left(\frac{2\pi kt}{T}\right) \quad (4)$$

In Equation (4), any change in the constant term and the slope of the deterministic trend with non-zero values of γ_{1i} and γ_{2i} indicating the smooth transition of the trend function could be captured (Lee et al., 2016).

In line with the above, the KPSS-based unit statistics of Becker et al. (2016) that allow Fourier frequency are shown in Equation (5).

$$\eta_i(k) = \frac{1}{T^2} \frac{\sum_{t=1}^{T} S_{it}(k)^2}{\sigma_{\varepsilon_i}^2} \quad (5)$$

where $S_{it}(k) = \sum_{j=1}^{t} e_{ij}$ shows the process with the use of OLS residuals obtained from Equation (1). $\sigma_{\varepsilon_i}^2$, the long-form variance of the error term is shown in Equation (6).

$$\sigma_{\varepsilon_i}^2 = \lim_{T \to \infty} T^{-1} E(S_{it}^2) \quad (6)$$

Finally, the Fourier panel statistic ($FP(k)$) is calculated by the average of the individual statistics.

$$FP(k) = \frac{1}{N} \sum_{i=1}^{N} \eta_i(k) \quad (7)$$

Nazlioglu and Karul (2017) found that the asymptotic distribution of $\eta_i(k)$ does not depend on other variables in the data generation process when $T \to \infty$, it is only dependent on k, hence, they showed that it approaches to the Lindberg-Levy central limit theorem under the null hypothesis of $T \to \infty$ and $N \to \infty$, to the standard normal distribution with the average of $\xi(k)$ and the variance of $\zeta^2(k)$.

$$FZ(k) = \frac{\sqrt{N}(FP(k) - \xi(k))}{\zeta(k)} : \; N(0,1) \quad (8)$$

Nazlioglu and Karul (2017), to obtain the test statistics in Equation (8), for the using the numerical values of mean and variance generated asymptotic moments for T=1000 with 100.000 Monte Carlo iterations, for different values of k.

Empirical Findings

In the study, the stationarity of the series in the youth unemployment rates examined employing Fourier KPSS unit root test in European Union and Turkey for the period of 1991-2016. While, the stationarity of the series indicates that the natural rate hypothesis is valid for youth unemployment and having a unit root of the series indicates that the hysteresis hypothesis is valid for youth unemployment rates, that is, the future shocks are permanent.

The cross-sectional dependence between the series analyzed utilizing LM test proposed by Breusch and Pagan (1980), CD and CD_{LM} tests proposed by Pesaran (2004), and the LM_{adj} test suggested by Pesaran and Yamagata (2008). The results of cross-section dependence are given in Table 1.

Table1. Cross-Section Dependence Test Results

	Constant		Constant and Trend	
	Statistics	Probability	Statistics	Probability
LM	552.292	0.000	626.632	0.000
CD_{LM}	5.156	0.000	7.743	0.000
CD	-1.256	0.105	-1.264	0.103
LM_{adj}	2.283	0.011	2.626	0.004

LM, CD_{LM} and LM_{adj} test results show that there is no cross-section dependence between the variables at the significance 5% level. Therefore, we should employ the unit root tests that take the cross-section dependence into account.

It is a very rigid assumption that all sections on the panel have sudden breaks or there is the same number of breaks on all the panels. Breaks, on the other hand, may be instantaneous or sudden, but may have smoother transitions over time. In addition, in conventional unit root tests with structural breaks, an estimation of the number of breaks for each panel and an estimation of break dates are required. However, with Fourier KPSS, sudden, exponential, logistic and smooth breaks are modeled and there is no need to estimate the break date. However, this break test is also sensitive to the number of frequencies (k).

Figure 1 gives the approximate estimations of the youth unemployment rates by the Fourier series when the number of frequency is taken as 1. Figure 2 gives the approximate estimates of the unemployment rates by the Fourier series when the number of frequency is taken as 2. Thus, if the number of frequencies is 1 or 2, it appears that they are consistently captured in at least one of the breaks in the series.

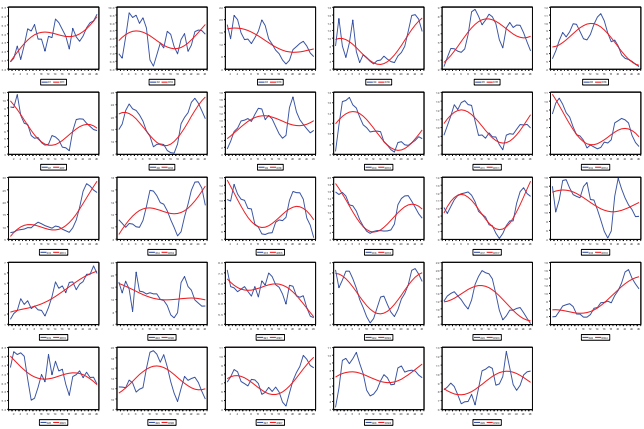


Figure 1. Estimation of Fourier Functions for k = 1

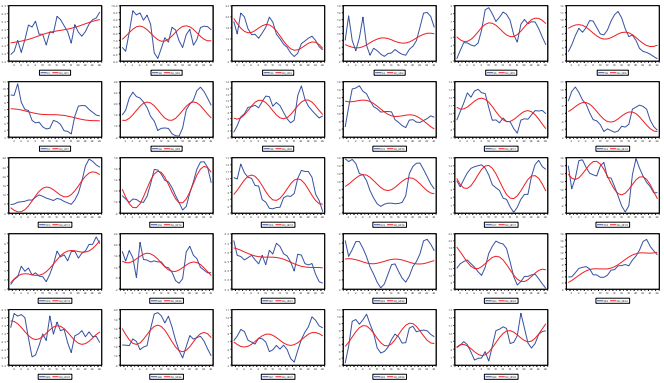


Figure 2. Estimation of Fourier Functions for k = 2

Table 2 shows the Fourier KPSS unit root test results for fixed, fixed and trend models, taking frequency numbers 1 and 2 respectively.

Table2. Panel Stability Test Results

	Constant	**Constant and Trend**

Countries	**k=1**	**k=2**	**k=1**	**k=2**
	0.354***	0.438**	0.048*	0.108*
Austria				
Belgium	0.130	0.283	0.056**	0.078
Bulgaria	0.171*	0.445**	0.053*	0.048
Cyprus	0.073	0.150	0.031	0.151**
Czech Republic	0.107	0.246	0.072***	0.151**
Germany	0.100	0.238	0.069**	0.159**
Denmark	0.275***	0.101	0.042	0.103
Spain	0.117	0.150	0.069**	0.150**
Estonia	0.056	0.195	0.045	0.147**
Finland	0.054	0.297	0.054*	0.100
France	0.075	0.212	0.067**	0.113*
England	0.170*	0.222	0.063**	0.112*
Greece	0.281***	0.437**	0.072***	0.143**
Croatia	0.103	0.227	0.061**	0.076
Hungary	0.207**	0.222	0.067**	0.104*
Ireland	0.249**	0.141	0.069**	0.141**
Italy	0.297***	0.163	0.052*	0.131*
Lithuania	0.143*	0.475**	0.048*	0.050
Luxembourg	0.238**	0.440**	0.050*	0.064
Latvia	0.195**	0.434**	0.044	0.059
Malta	0.183**	0.150	0.067**	0.140**
Netherlands	0.055	0.191	0.054*	0.123*

Poland	0.142*	0.289	0.081***	0.160**
Portugal	0.353***	0.460**	0.067**	0.128*
Romania	0.087	0.570**	0.066**	0.076
Slovak Republic	0.070	0.152	0.070**	0.151**
Slovenia	0.261**	0.397*	0.056**	0.141**
Sweden	0.059	0.487**	0.066**	0.094
Turkey	0.056	0.366*	0.056**	0.104*
FZ(k)	9.495***	6.285***	12.242***	8.588***

Note: For critical values, Becker et al. (2006, p. 389). ***, **, * indicate statistically significant levels of 1%, 5% and 10%, respectively.

In Table 2, when the number of frequency in the constant model is determined as 1, the null hypothesis that the youth unemployment series are stationary, could be rejected at 1% significance level for Austria, Denmark, Greece, Italy and Portugal, 5% for Hungary, Ireland, Luxembourg, Latvia, Malta and Slovenia and 10% for Bulgaria, England, Lithuania and Poland. The null hypothesis in which the youth unemployment series are stationary, cannot be rejected at 10% significance level for Belgium, Cyprus, Czech Republic, Germany, Spain, Estonia, Finland, France, Croatia, the Netherlands, Romania, Slovak Republic, Sweden, and Turkey. In other words, the hysteresis hypothesis is not valid in these countries. When the number of frequency in the constant model is determined as 2, the null hypothesis in which the youth unemployment series are stationary, could be rejected at 5% significance level for Austria, Bulgaria, Greece, Lithuania, Luxembourg, Latvia, Portugal, Romania and Sweden, 10% for Slovenia and Turkey. For the rest of the countries, the null hypothesis that expresses the hysterical effect is not valid, cannot be rejected.

When k=1 in the constant and trend models, the null hypothesis could be rejected at 1% significance level for Czech Republic, Greece and Poland, 5% for Belgium, Germany, Spain, France, England, Croatia, Hungary, Ireland, Malta, Portugal, Romania, Slovak Republic, Slovenia, Sweden and Turkey, %10 for Austria, Bulgaria, Finland, Italy, Lithuania, Luxembourg and the Netherlands. On the other hand, when k=2 in the constant and trend models, the null hypothesis could be rejected at a significance level of 5% for Cyprus, Czech Republic, Germany, Spain, Estonia, Greece, Ireland, Malta, Poland, for the Slovak Republic and Slovenia, 10% for France, Great Britain, Hungary, Italy, Netherlands, Portugal and Turkey. For the rest of the countries, the null hypothesis that expresses the hysterical effect is not valid, cannot be rejected.

In Figure 1 and Figure 2, when k=2 for Belgium and Croatia and k=1 for Cyprus, it is seen that the Fourier series are better at capturing breaks and according to the results in Table 1, the null hypothesis cannot be rejected at 10% significance level for these countries. Thus, for Belgium, Croatia and Cyprus, the youth unemployment rate tends to return to average in the face of any shock. In this case, the natural rate hypothesis applies to youth unemployment rates in these countries. On the other hand, the hysteresis effect of youth unemployment rate is valid for other countries because the hypothesis H_0 at 1% significance level is rejected according to panel statistics (FZ (k)) in our sample.

Conclusion

In this study, the hysteresis in unemployment on the youth unemployment rates in European countries and Turkey between the years 1991 and 2016 examined by Fourier KPSS panel stable test proposed by Nazlioglu and Karul (2017) that takes structural breaks and cross- section dependence into account. According to the test results, while the validity of unemployment hysteresis hypothesis for the EU countries and Turkey differs in the number of breaks, in view of the Fourier panel unit root test result, it is seen that the unemployment hysteresis hypothesis on the youth unemployment is generally valid for Turkey and the EU countries except Belgium, Cyprus and Croatia. In compliance with this, in order not to increase the youth unemployment rates and cause permanent effects, policy makers should create policies that increase employment.

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Examination of the Sociopolitical Control Levels of Individuals Who Are Under Supervised Probation

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INTRODUCTION

Supervised probation model that is presented as an alternative to the punitive justice system is a system shaped based on the society aiming the rehabilitation of the individuals by increasing the conformance of such individuals who committed a crime.

Supervised probation system includes social work strategies that are contradicting to one another such as those providing a freedom space and giving responsibilities on the other hand (Nijnatten and Stevens, 2011). During this process, the nature of the supervised probation system, the significant change mechanisms should be considered that will support the individual in psychosocial means and make the changes easier in the positive direction (Schwalbe, 2012, s.:194). Realization of the aimed change significantly depends on the individual himself/herself. The individual on one hand affecting the sociopolitical systems, on the other hand, is affected by such systems. The sociopolitical space is revealed as the result of the interaction of the person with the social and political systems surrounding him/her. The issues in the sociopolitical area may, in fact, affect the life of the individual as a whole. Strengthening the individual in the sociopolitical area depends on how controlled is the individual is against the sociopolitical events and incidences arising around him/her or in her/his belief about his controlled nature. This mentioned control is the sociopolitical control itself. Sociopolitical control is the measure of the thought/perception of the individual about the place that s/he holds regarding the aspects that s/he can affect his/her social surrounding. (Gulino, 1999). The perceived control shows the beliefs of the person about his/her abilities that s/he has about the degree of his/her power to affect the situations for the aims that s/he seeks. The perceived control in the sociopolitical area is the belief of the person regarding the effects of his/her behaviors and acts in a civil or political area (Hackett and Omoto, 2009). Sociopolitical control is the own capability, sufficiency and effectiveness perception s/he has to have an impact on the social and political systems (Peterson et al.., 2006). Individuals with low sociopolitical control may become estranged to the social life, they may be unwilling to attend to the social institutions or they show particulars such as not attending the local political decisions (Zimmerman and Zahniser, 1991).

Individuals with high sociopolitical control acquire positive gains regarding development and psychology (Zimmerman and et al.,1992: 3-4). Additionally, high sociopolitical control is a protective factor against psychological stress and risky behaviors (Peterson et al., 2011: 288). There is research which indicates that sociopolitical control provides assistance to people in gaining social consistency (Speer, Jackson and Peterson, 2001) and to develop their well-being (Itzhaky and York, 2000). Sociopolitical control, due to its connection with psycho-social coherences, had become a study field of

which the significance grows under the scope of the implementations particularly for strengthening the youth (Vieno, Lenzi, Canale and Santinello, 2014: 463, Holden et al., 2005; Vieno et al., 2014; Ozer and Schotland, 2010; Castillo-Montoya, 2013).

Sociopolitical control in the social work field plays an important role particularly for strengthening the disadvantageous groups. The individual thinking that s/he will be able to convert the sociopolitical area that s/he lives in through sociopolitical activities will have been strengthened. One of the fundamental aims of the social work while working with these groups is this mentioned goal (Zastrow, 2013: 20-22).

Problem of the Research

The primary target of the probation system is to provide the harmony of the individuals included in judicial processes by making them fulfill various responsibilities. As per the data of 2018 from Ministry of Justice approximately 554.476 individuals are going under probation process. In the international literature in the studies done with the youth sociopolitical control and sociopolitical development started to have an increasing importance. In the studies done with the youth who are under risk, rather than the individual focused interventions; there is a tendency towards social work studies that have a wider scope (Lavie-Ajayi and Krumer-Nevo, 2013). If we should make an evaluation about the nature of the probation system, on one hand, individuals are given the right to determine their own future by making their auto-control and on the other hand their behaviors are controlled during the process as a result to which their files may be closed and in case of a negative finding they may continue the execution in the prison.

During the probation process, the problem of the research is established by the fact regarding the insufficiency of the theoretical information regarding the fulfillment of the individuals their responsibilities, attendance to the decision-making process, their beliefs in having an impact on the sociopolitical systems.

Purpose of the Research

The purpose of the research is to determine the sociopolitical control levels of the young adults about whom probation precaution is put in effect and fulfilling their responsibilities in the body of Ankara Probation Directorate.

To this extent, in the direction of the general purpose, the informative particulars of the individuals under probation and detection of the sociopolitical control levels; and additionally the crime type and the criminal records and also the relation between the sociopolitical control levels and probation precaution process and sociopolitical levels are aimed to be examined.

Method of the Research

This research is planned in quantitative research model and scanning method is used. In gathering socio-demographical information the information form is used that was established by the researchers. In obtaining the information related to the sociopolitical control status, sociopolitical control scale is used.

In this study, socio-demographical particulars, informative information related to criminal records, drug usage aspects and particulars related to the probation process are determined for the individuals that are under the process of probation at Ankara Probation Directorate; and the relationship between such variables and the sociopolitical control levels of the individuals were scrutinized.

Study Group

The study group of the research is established by the individuals that are under the process of probation at Ankara Probation Directorate in order to fulfill their responsibilities such as individual interviews, group works, seminars, etc.

Data Collection Tools

Socio-demographical and socio-economical particulars of the individuals that are under the process of probation and in order to obtain the information related to the probation precautions, the interview form prepared by the researchers and socio-political control scale were used in order to determine the socio-political control level.

In the interview form, there are 44 articles tended for the determination of the socio-demographical statuses, socio-economical statuses of the individuals and their status in relation to the probation process. The socio-political control scale was developed in 1991 by Mark A. Zimmerman and James H. Zahniser. Socio-political control scale (SPCS) is established by 17 articles and among the perceived control types, it is capable of distinguishing the sociopolitical control. Socio-political control is based on the fact that in the scale there are individual, cognitive and motivational variables regarding the perceived control and in different life areas different variables are in function. In the scale sextet, Likert type pointing is used. The articles of the scale are answered between answers such as "I do not agree at all (1)" "I definitely agree (6)". Socio-political control scale has two subscales such as leadership competence (5,6,7,8,14,15,16,17 articles) and political control (1,2,3,4,9,10,11,12,13 articles).

Analysis of the Data

The quantitative information that obtained from the data collection tools, after making ready for data entry, entered into the SPSS Version 20 Package Program. In the research for the analysis of the data, for the comparison of the averages t-test, for the situations where there are more than one relations variant analysis (ANOVA test) and for looking at the relations and correlation were used.

FINDINGS

Findings regarding the informative particulars of individuals

In this section, sex, educational statuses, age, marital statuses, having a job and social security, income statuses and findings concerning with whom they live are given space. (Table 1).

Table 1. Findings related to the socio-demographical particulars of the individuals under probation process

		N	%			N	%
Sex	Women	5	3,5	Education	High School Drop Out	55	38,2

Information related to the Socio-Political Control Levels of Individuals

	Men	139	96,5		Middle School Drop Out	27	18,8
	Total	144	100,0		Primary School Drop Out	10	7,0
Age*	18-25	44	30,6		High School Graduate	20	13,9
	26-35	58	40,4		Primary School Graduate	1	0,7
	36-45	25	17,5		Middle School Graduate	16	11,1
*Mean: 31,44 Max:63 Min:18 Std: 9,30	46-55	10	7,0		AStd.ociate's Degree	1	0,7
	56 +	3	2,1		Bachelor's Degree	10	0,7
	No Answer	4	2,8		Postgraduate	4	2,8
	Total	144	100,0		Total	144	100,0
		N	%			N	%
Marital Status	Single	72	50,0	Having A Job	Yes	113	78,5
	Married	62	43,1		No	31	21,5
	Divorced	7	4,9		Total	144	100,0
	Widowed	1	0,7	Having Social Security	Yes	103	71,5
	Cohabited	2	1,4		No	39	27,1
	Total	144	100,0		No Answer	2	1,4
					Total	144	100,0
		N	%			N	%
Income Level	Very Low	10	6,9		Nuclear Family	69	47,9

	Low	37	25,7	Living With Whom	Mother&Father	55	38,2
	Moderate	90	62,5		Friend/s	3	2,1
	Very High	5	3,5		Alone	10	6,9
	Other	1	0,7		Other	6	4,2
	No Answer	1	0,7		No Answer	1	,7
	Total	144	100,0		Total	144	100,0

In this section, socio-political control levels of the individuals under supervised probation, the type of the crime committed by individuals, criminal records, and the relation between the socio-political control levels, and findings about the socio-political control levels comparing to the supervised probation processes of the individuals,

Table 2. Sociopolitical control levels of the Individuals under Supervised Probation

	Policy Control	Leadership Competence
Mean	31,35	28,36
Std.	5,98	5,80
Minimum	17,00	13,00
Maximum	49,00	43,00
Total Number	144	144

The maximum point that can be gained for the Policy Control scale is 54, and for Leadership Competence sub-scale is 48. The lowest points that can be gained is 9 for policy control sub-scale and 5 for leadership competence sub-scale (table 3). In this case, the policy control of the individuals that obtained supervised probation under the scope of this research is (31,35) and leadership competence is (28,36), as these are the gained points, such gained points indicate medium level socio-political control.

Table 3. Sociopolitical Control Scale Points Levels

Policy Control	Leadership Competence

9-24 points: Low	6-16 points: Low
25-39 points: Moderate	17-32 points: Moderate
39-54 points: High	33-48 points: High

Table 4. Sociopolitical Control levels of the Individuals under Probation as per their education levels

		N	Mean	Std.	f	p
Policy Control	Primary School	15	32,33	4,60	2,009	,097
	Middle School	36	32,00	4,86		
	High Scholl	61	30,44	6,99		
	Bachelor's Degree	11	30,09	3,47		
	Postgraduate	4	38,25	7,80		
	Total	**127**	**31,32**	**6,07**		
Leadership Competence	Primary School	15	28,73	6,14	,966	,429
	Middle School	36	27,69	4,85		
	High Scholl	61	28,21	6,14		
	Bachelor's Degree	11	27,63	6,45		
	Postgraduate	4	33,50	3,87		
	Total	**127**	**28,24**	**5,77**		

In table 4 policy control of the people in higher education and their leadership capability are observed to be higher regarding the point averages they obtained from the subscales comparing to those of the individuals with different education levels however a statistically significant relation could not be detected as per the education level between policy control (F=2,009, p>0.05) and leadership competence.

Table 5. Sociopolitical Control Levels of the Individuals under Supervised Probation as per Violence Experience

	Violence Experience		Mean	Std.	t	p
Policy Control	No	18	31,66	6,06	1,314	,191
	Yes	6	29,96	5,50		
Leadership Competence	No	18	28,77	5,90	1,788	,076
	Yes	6	26,53	5,06		

When we look at table 5, while the points gained from the subscales by the individuals without violence experience are 31,66 for the policy control, the average points they gained from the leadership competence subscale is 28,77. Accordingly, the policy control of the individuals without violence experience and leadership competence average points are higher comparing to those of the individuals who have violence experience. Statistically meaningful difference could not be detected between leadership competence (t=1,314, p>0.05) and policy control (t=1,788, p > 0.05) as per violence experience. It has been emphasized that the characteristics of the forms of growth and the family structure grown in and the environment have important influences for sociopolitical development. At this point, the experience of violence in the family and in relation to the parents affects the leadership and social policy control of the individual negatively.

Table 6. Sociopolitical Control Levels of Individuals under Supervised Probation as per the Crime Type

	N	Mean	Std.	F	p

Policy Control	Drug Crime	102	31,16	5,37	,852	,494
	Violence Crime	13	34,23	8,12		
	Property Crime	10	31,00	8,55		
	Narcotics Traffic	7	31,42	6,90		
	Other	11	30,36	5,76		
	Total	143	31,38	5,99		
Leadership Competence	Drug Crime	102	28,63	5,65	,406	,804
	Violence Crime	13	27,38	5,83		
	Property Crime	10	27,60	7,44		
	Narcotics Traffic	7	28,42	5,96		
	Other	11	26,72	5,51		
	Total	143	28,29	5,75		

In table 6, when we look at the sociopolitical control levels of the individuals under probation as per the crime type, the average points gained by the individuals under probation because of violent crimes for policy control from the subscale is (34,23) indicating higher points comparing to those of the others coming with different crimes. The average points gained by the individuals under probation for drug crimes for the leadership competence gained from the subscale is higher than those who came with different crimes (28,63). There is no meaningful relation regarding the crime type between policy control (F=,852, p>0.05) and leadership competence (F=, 406, p>0.05). Policy control is viewed as a sense of having resources or opportunities (deCharms, 1968; White, 1959; Thompson, 1981 as cited in Thompson and Schlehofer, bt). In this context, violence-related offenses can be seen in individuals who do not have similar opportunities to access resources and opportunities and who have inadequate functional coping strategies. The higher level of policy control scores of individuals who commit a violent crime can be explained by the rationalization of negative behavioral expression by these individuals.

Table 7. Sociopolitical Control Levels of the Individuals Under Probation as per their Status Staying in Prison

	Status Staying in Prison		Mean	Std.	t	p
Policy Control	Not Stayed	0	32,07	5,60	1,175	,242
	Stayed	1	30,88	6,32		
Leadership Competence	Not Stayed	0	27,88	6,04	-,656	,513
	Stayed	1	28,52	5,43		

As seen in table 7, the average points gained from the policy control by the individuals who did not stay in prison is (32,07) is higher than the average points gained by those who stayed in prison. Average points gained for leadership competence by the individuals who have prison experience is higher than that of the ones who had prison experience. No statistically meaningful relation is found as per the status of staying in prison regarding leadership competence (t=-,656, p>0.05) and policy control (t=1,175, p>0.05). Individuals cannot live isolated from their social and political environment, affects their social environment (Arslan, 2015). Accordingly, it can be said that being in a prison environment as a closed system has a negative effect on the individual's belief that they may affect the social and political environment.

Table 8. Sociopolitical Control Levels of the Individuals under Probation to as per Membership of Individuals to the Non-Governmental Organizations (NGOs) and Volunteering Work Statuses

	NGO Membership	N	Mean	Std.	t	p
Policy Control	Yes	13	31,15	7,34	-,159	,874
	No	130	31,43	5,85		
	Yes	13	29,07	6,22	,507	,613

Leadership Competence	No	130	28,22	5,74		
	Volunteering Work	**N**	**Mean**	**Std.**	**t**	**p**
Policy Control	Yes	16	30,12	5,93	-,870	,386
	No	128	31,50	5,99		
Leadership Competence	Yes	16	29,75	5,81	1,010	,314
	No	128	28,19	5,80		

In addition to the fact that only 13 of the participants had been a member of a Non-Governmental Organization, the ones with experience on volunteering works are 16 (Table 8). The participation of the participants in non-governmental organizations is observed to be low. The variables of the research that are membership to a non-governmental organization and working in volunteering works or organizations are of the critical aspects handled in Sociopolitical Control Scale. Participation in social activities and organizations and volunteering work statuses is a principle in determining the sociopolitical control (Zimmerman and Zahniser, 1990). Additionally, civil society has its distinguishing aspects as a base to social organizations such as pluralism, political participation and policy productions (Uğur, 2013). In this research; as per Itzhaky and York (2000) sociopolitical control, as a means of strengthening reveals a positive correlation between social activities. In this research also, even though a few in number, sociopolitical control points of the participants who are members of civil society organizations and have volunteering work experiences are higher. Participation in civil society has an impact on sociopolitical levels.

Table 9. Sociopolitical Control Levels of the Individuals under Probation as per their membership to Political Parties

	Political Party Membership	**N**	**Mean**	**Std.**	**t**	
Policy Control	Yes	21	30,23	4,50	-,924	357
	No	123	31,54	6,19		

Leadership Competence	Yes	21	26,00	6,31	-2,044	043
	No	123	28,77	5,64		

Membership to a political party may also be a significant criterion for sociopolitical control which can be summarized as the belief of the person regarding his/her capability to have an impact on the social and political systems. When we also consider that actively being occupied with duties in political parties is sourced from the person's willingness to have an impact on the political systems surrounding him/her, sociopolitical controls of those who are members to political parties and have active duties are expected to be higher (Rollero et al., 2009), however in this research we revealed a finding that is just the opposite (Table 9). It is observed that the policy control points of those who are members to political parties (30,23) are lower than those who are not members (31,54) and a statistically meaningful difference could not be observed in between (t=-,924, p>0.05).

Statistically meaningful differences could not be detected between the leadership competence points and political membership statuses of the individuals who are on probation (t=-2,044; p<0,05) however, as in the policy control points, the leadership competence points of the individuals who are not members to political parties are higher. When we consider that the individuals under the scope of the research are mostly on probation because of drug crimes it can be commented that the leadership competence points are high as these individuals got involved in a crime in which they are expected to show leadership like characteristics.

Table 10. Sociopolitical Levels of Individuals under Probation as per their Status for Voting

	Voting for the Last Election		**Mean**	**Std.**	**t**	**p**
Policy Control	Yes	01	30,88	5,42	-1,459	,147
	No	3	32,46	7,07		
Leadership Competence	Yes	01	28,24	5,41	-,381	,704
	No	3	28,6512	6,69002		

	Voting for Next Election		Mean	Std.	t	p
Policy Control	Yes	30	31,05	5,96	-1,850	,066
	No	4	34,14	5,60		
Leadership Competence	Yes	30	28,32	5,77	-,282	,778
	No	4	28,78	6,26		

Voting during the elections catches the eyes as an important criterion for the sociopolitical control of the individual (Zimmerman and Zahniser, 1991). As per Rollero et all. (2009) there is an important relationship between sociopolitical control and political participation. As it can be seen in Table 10, statistically meaningful differences are not seen regarding voting in the last elections and using or not using votes in future elections from the point of leadership competence (t=-,282; p>0,05) and policy control (t=-1,850; p>0,05). It can be said that the belief of these individuals who got involved in a crime that they can have an impact on the social and political system surrounding them by voting in low. Parallel to this finding, Rollero et al. (2009) in a research they have performed worked on the sociopolitical control and perceptions of the society. In the study they performed on 225 individuals living in a city they chose, a positive relation has been observed between sociopolitical control and perception of the society. As per the result achieved by the study, there is an important relationship between sociopolitical control and political participation.

Table 11. Sociopolitical Control Levels of the Individuals under Supervised Probation as per their follow up the status of the Daily News From News Papers and Magazines and over Internet

	Reading Newspapers-Magazines Regularly	N	Mean	Std.	t	p
Policy Control	Yes	07	31,38	6,34	,099	,922
	No	7	31,27	4,87		
	Yes	07	28,99	6,17	2,218	,028

Leadership Competence	No	7	26,56	4,16		
	Internet Usage Regularly	**N**	**Mean**	**Std.**	**t**	**p**
Policy Control	Yes	17	31,29	6,21	-,264	,792
	No	7	31,62	4,97		
Leadership Competence	Yes	17	28,52	5,94	,658	,511
	No	7	27,70	5,209		

The habit of reading newspapers is handled as a variable within the context of being informed about the events and the social and political interactions in the society in which the individual lives. In Table 11, regarding the participants claiming to have habits to read newspapers and those who claim of not having such habit seem to have statistically meaningful differences regarding the leadership competence (t=2,282; p<0,05). The leadership competence and policy control of those who read newspapers are detected to be higher. There is no statistically meaningful difference regarding the follow up of the daily events and news over the internet regarding leadership competence (t=,658; p>0,05) and policy control (t=-,264; p>0,05).

Table 12. Sociopolitical Control Levels of the Individuals under Supervised Probation as per the particulars of their childhood lives

	Childhood Life		**Mean**	**Std.**		
Policy Control	Financially and emotionally flawless and satisfying childhood	2	31,63	5,67	554	646
	Financially flawless but emotionally not much satisfying	3	30,30	7,24		
	Financially troubled but emotionally satisfying	2	31,34	6,14		

	Financially and emotionally troubled	6	32,23	4,74		
	Total	43	31,37	6,00		
Leadership Competence	Financially and emotionally flawless and satisfying childhood	2	30,81	5,18	,063	030
	Financially flawless but emotionally not much satisfying	3	27,82	5,84		
	Financially troubled but emotionally satisfying	2	28,37	5,54		
	Financially and emotionally troubled	6	26,57	6,51		
	Total	43	28,41	5,80		

As it can be seen in Table 12, a statistically meaningful difference is detected between the definitions of the participants regarding their childhood and their leadership competence (F=3,063; p>0,05). The leadership competence points of those who had financially and emotionally flawless and satisfying childhood regarding all aspects had been higher (30,91). Additionally, even though there is not a meaningful difference, in the subscale of the policy control also, policy controls of those who had financially and emotionally flawless and satisfying childhood regarding all aspects had been higher (31,63). Griffith (2002) analyzed the socio-political developments of young activists. He revealed that the way of being brought up, identity and personality consciousness, the roles taken in public establishments, the social surrounding in which the individual is brought up, the experiences faced regarding social injustice and praxis (critical thinking and action) has great significance regarding sociopolitical development. Additionally, in their studies, Watts, Williams, and Jagers (2003) had quantitative interviews with 24 activists. As a result of these interviews in addition to the connection of sociopolitical development to the psychological strengthening, resulted that additionally; ecology, roles, and socialization has a central importance in sociopolitical development. To this extent, for this study, it can be concluded that the childhood life and the way of being brought up has an impact on the sociopolitical control.

Conclusion and Suggestions

When we talk about the surrounding of the person, we should understand the social and political surrounding. A person lives among the interactions of these surroundings together with his/her personal characteristics. Surrounding of an individual is shaped by social policies and programs, the impacts of the social welfare system (Sheafor and Horesji, 2014: 27). This focal point is the point where sociopolitical field and social work intercept and integrate. Social work evaluates the person together with his/her sociopolitical surrounding.

The control perceived in the sociopolitical field, is the belief of the person regarding the behaviors and the acts of the person having an impact on the civil or political field (Hackett and Omoto, 2009) and sociopolitical control is the own capabilities, sufficiency and the efficacy perception of the person that s/he owns in order to have an impact on the social and political systems (Peterson et al., 2006). In the context of social work, sociopolitical control plays an important role particularly from the point of strengthening the disadvantageous groups. Regarding the groups that had become disadvantageous just as the individuals under supervised probation that establish the participants of this research, due to the negativities introduced by the socio-economic conditions and social policies, their beliefs in making an impact to the social and political systems, has a great effect on the well-being of such groups (Voight, 2010). The individual having the belief that s/he may convert the sociopolitical field that s/he lives in through the sociopolitical acts will be strengthened. One of the fundamental targets of social work while working with such groups is this (Zastrow, 2013). As per the findings obtained from this research sociopolitical control levels of the individuals who are under supervised probation are at the medium level (Table 2 and Table 3). However, those who have higher education (Table 4), who experiences violence (Table 5) and those who have not stayed in prison have higher sociopolitical control levels. Under this circumstance, the belief regarding the social and political changes of those educated participants and those who lived away from violence are affected.

In different disciplines and in different countries there have been many studies performed. It is observed that sociopolitical control is handled and examined in studies related to disadvantageous groups, activists, volunteering works and youth. In this study also, similar to that in the international literature, with the aim to examine sociopolitical control studies focusing on disadvantageous groups and youth, the study is performed with the individuals under probation because when we look at the literature in Turkey within the extent of strengthening, political participation and social work, there are no studies in which sociopolitical control is examined. Yet, as it is revealed also by the findings in this research, membership to non-governmental organizations and volunteering works experiences of the disadvantageous groups just like the individuals under supervised probation, it's observed to have an impact on the sociopolitical controls (Table 8). It can be a subject to strengthen these groups through social work interventions tended to develop in this direction. Moreover, there are studies which indicate that sociopolitical development supports personal strengthening that has the capacity to change the behaviors of the individuals (Watts, Griffith and Abdul-Adil, 1999).

Itzhaky and York (2000), in the study they performed in Israel, in order to evaluate the social activities, used the sociopolitical control scale. As per the results, they gained sociopolitical control as one of the varieties of strengthening revealed a positive correlation with the participation in social activities. To this extent, by inciting the individuals under probation in the scope of this research to participate in more social activities, it is observed that strengthening is possible through sociopolitical control. There are opinions that there is a relation between sociopolitical power and awareness with pressure and resistance against discrimination; and the sociopolitical well-being is related to the acts that lead to emancipation (Prilleltensky, 2003).

Majority of the participants within the scope of this research are young people (30,6%) and young adults (%40,4). In the studies that are related to sociopolitical control and development, the well-being status indicators of sociopolitical control reveal positive correlation and the low sociopolitical control are revealed to be related to risky behaviors and psychological symptoms (Christens et al., 2012). To this extent, one of the ways of protecting the young and young-adult individuals under probation from risky behaviors is sociopolitical strengthening. Additionally, Voight (2010), in his doctorate thesis, examined the socio-political developments of the youth. As per the study, psychological strengthening, society organizations, critical awareness and sense of belonging have a positive correlation with

sociopolitical development. As per the research, if sociopolitical development category of one individual is high his/her sense of belonging to the society is also high. In the same way, if psychological strengthening level of a person is high it is observed that sociopolitical development of the same person is also high. Yet, under this circumstance, sociopolitical control should have a significant role in rehabilitating social work studies such as strengthening the well-being of the individual by developing his/her sense of belonging to the society, of those who are involved in a crime by being driven out of the society.

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Hegemony in Societies and "The Other": Discriminatory Discourses and Imagery in Media

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INTRODUCTION

Media is one of the most important tools that reflect and represent all the dynamics of a society. Without it, it would nearly be impossible to sustain or put an end to power struggles all around the world. In the 21st century world where information, communication and technology are gaining much more importance, the primary function of the media is its ability to manipulate the masses. Throughout the history, certain classes of a society have held the power in their possession and excluded or alienated other fractions of the society for some reason. In spite of the principle of equality in almost all societies with written law system, equality in practice is rarely in effect. The discrimination of language, religion, gender, color, race and class has always been felt, and in some societies, certain people have explicitly been excluded and even tried to be annihilated. Unfortunately, human history is filled with many black pages of genocides and massacres.

Today, the media is forced to take sides with dominant powers notably because of the economic and politic reasons. Besides, the media often broadcasts popular culture and content that many will show consent. Thus, the perception of the masses could be changed in the direction that those holding power aim to create. This paper, in which various media contents have been examined, not only accommodates discriminatory discourses and visuals through which certain individuals or societies are alienated but also aims to show and present how the explicit or hidden structures consolidating the hegemonic power have been embedded into the media contents.

Concepts of Hegemony, the Other and Discrimination

Hegemony is the ability of the dominant class to organize beliefs in civil society. Hegemonic beliefs are the dominant cultural patterns that fortify inequality and that hinders critical thinking initiatives in a society, which paves the way for more effective ruling of the dominant class (Smith, 2007: 61- 63).

According to the concept of hegemony put forward by Gramsci, media institutions function as a hegemonic tool that produces a series of common sentimental values and mechanisms by which they reproduce the social structure and event, justify it and ensure a class of a society to be governed by consistent and constant ideology of ruling class. The hegemonic values in the news are highly influential in permeating common sense because they are made to look natural and placed there with caution (Shoemaker and Reese, 2014: 116). The concept of hegemony coined by Gramsci is in fact another name for domination in today's modern capitalist world. A hegemonic relationship is nothing more than power relations mediated and softened by ideology, camouflaged with civilized society and democracy and strengthened with the consent of ruled masses (Güngör, 2013: 261). In this respect, the media organs are shaped in ideological, social, political and economic spheres, affecting social practices and thus maintaining their existence as a non-autonomous structure. In societies with lower media literacy, hegemonic order is established by means of media and in these societies, mass media serves to power relations. Thus, the media reproduces the hegemony through transferring the hegemonic ideologies of dominant powers to the target masses and plays a carrier role in the placement of hegemony.

While a certain group in the society holds the power, the others are subordinated and alienated. To otherise these persons, it is sufficient not to think or act like the person or masses

who established hegemony, or to have some fundamental differences in language, religion, color, race and gender. “The Other” is a label placed on those dissimilar to the majority. The discrimination against those people in daily life and political arena leads to social polarization and might create social unrest, insecurity, conflict and even civil war.

Each identity expressing the sameness is constructed and positioned relative to the other and thus, the concept of other is a negative construction built upon who you are not rather than who you are (Kılıçbay, 2003: 156). The Other, in the level of race, gender and class, could be described as the differences evoking separation from the society due to its very existence and policies. In the polarizations such as white-black, male-female, rich-poor; one represents the dominant identities and the other one represents the subordinate identities. A strong identity tries to label others as bad, irrational, abnormal, crazy, sick, dangerous, or “other” because of their differences.

The Representation of “The Other” in Media

The rise of mass media, the cosmopolitan nature of societies, cultural, economic and political influence of the media have led to the representation of different identities in society through media organs. Especially with the influence of globalization, these different identities have started to find more places in the media.

Broadcasting organs, while representing and transmitting social, political and economic dynamics of a society, are influenced by its ownership structure, the ideological structure, the economic-political situation, or the cultural structure of society, and still maintain their existence under the dominance of certain powers. In this case, these hidden messages must be recognized and even more revealed while they are received, otherwise, masses are exposed to the manipulation of certain forces through these implicit or explicit messages.

Individuals who are not on the same side of the society as those holding power are labeled “the other” and are seen exception to the norms of a society due to their differences. The media, while representing the society, undoubtedly tries to follow the norms and values of the society. The ownership structure that the media serves often forces it into cultural patterns and demands it to sublimate certain elements. Within these boundaries, the media, an instrument of hegemony, underrepresents the “other” with a sexist, racist, classical approach and presents it to the masses in implicit or explicit messages.

THE METHODOLOGY

Aim

This paper aims to show how discrimination such as gender, color, race, religion and class are represented in the media today in order to establish and maintain the hegemony of the powerful segments in society.

Hypothesis

Considering the fact that ruling power has alienated individuals to be able to make their power permanent and legitimize what they have done throughout the history, the hypothesis of this paper is that gender, race, color, religion, and class discrimination frequently take place in various media contents and these discriminatory discourses and images are presented through media.

Method

Barthes’ semiology and van Dijk’s method of critical discourse analysis have been used in the discovery of the opposition of “us and them”, an indicator of otherisation in discourses. Semiology helps understand the underlying meanings and implied ideologies, values and culture underlying media communications. The media texts are structured units, equipped with their creators’ conscious choices, preferences, values, and ideologies (Parsa and Olgundeniz, 2014: 100- 108).

Pioneering in the establishment, development, and implementation of contemporary semiotics, Barthes’ semiology focused on two levels of interpretation, denotation and

connotation. Denotation is all about *what* is pictured while the latter focuses on *how* it is pictured (Yengin, 1996: 108- 110). Today, people live in a civilization of connotation, which requires them to examine conventional value of connotative phenomenon (Barthes, 2005: 190). The messages received through the media are settling into the minds of the masses and manipulate them. To avoid this, the media content should be analyzed, subliminal messages should be uncovered and the negative effects should be eliminated.

Pictograms are used as a sign in semiotic analysis. The objects, people, places and words in these media visuals are signifiers and signify certain mental concepts (Devran, 2010: 39-40). A sign acts like a stimulus and evokes a mental image which is already associated a mental image of another stimulus. The function of the former stimulus is to evoke this second image (Guiraud, 1990: 31), and at this point, metaphors and metonyms step in. Metaphor is a figure of speech that allows understanding by making comparison between two things that are related or unrelated. Metaphors could be used in verbal, written, or visual items. Metonymy is a figure of speech in which a term for a part of something refers to the whole of something. Metaphors and metonyms are the figures of speech that could be found in the analysis of critical discourse as well as in the rhetorical examination of texts.

According to Van Dijk (2003: 17-18), discourse plays an indispensable role in the reproduction of the ideology, which also constitutes the basis of social practices of members of a group. Van Dijk states that there is a relationship between actions and discourses. In this direction, it is necessary to check the discourses to control the actions of the individuals. According to van Dijk, it is important to examine the context of discourse, to analyze which groups have power relations and disputes, to reveal positive and negative opinions about us and them, to open up preconceptions and implications, and to examine all the formal constructs emphasizing polarized opinions of a group (van Dijk, 2009: Act 92-93, Colum and Halaiqa, 2015: 50). The implications used in a text have important ideological dimensions. A large part of the information may not be expressed clearly and left implicit. According to van Dijk, the analysis of the "unspoken" that is implied and only understood with the reader's background knowledge may be more explanatory than the investigation of what is spoken (Şeker, 2009: 98). Therefore, these methods are very effective in order to reveal the implicit meanings in the texts.

Sample

Various contents of advertisements, series, films and news from television and internet constituted the sample of this study.

Limitations

Various media contents have been analyzed in the study. In this respect, some of the most prominent advertisements, series, films and news on which gender, color, race, religion and class discrimination are used as a commodity have been explored.

FINDINGS

1.1. Sexist Discourses and Visuals

1.1.1. "Hürriyet Emlak" Commercial



In this commercial, in a narrow kitchen, a housewife called Macide is cooking and her gold jewelry draws a lot of attention. The mother-in-law, who entered the kitchen at that time, looks at Macide with a frowned eye. Macide is forced to fit into the narrow kitchen with her mother-in-law. She starts chopping cabbage with one hand, and with her other hand, she enters the website of HürriyetEmlak and starts to look for an apartment for her mother-in-law with a happy and cunning expression on her face. At the end of the ad, Macide finds a house she wants for her mother-in-law and then feeds her mother-in-law with her own hands, and mother-in-law shakes his head to approve the dish.

All of these are shown on the screen while the voice-over states; “Macide, people know you, Macide. When you were a new bride, you were the woman who swept your mother-in-law off of her feet with your perfect patties and got yourself awarded Trabzon woven gold. If you put something in your mind, Macide, you do it. If you want to, you could enter HürriyetEmlak and find a house with a wide kitchen from one thousand billions of choices with one hand. You are a go-getter woman. So, you live it up and what you are looking for is a house, hurriyetemlak.com.”

This television commercial has more than enough cultural metaphors and metonyms. Primarily, a figure of woman is portrayed, proving herself with her patties and her skill and success is revealed with patty metonym. A stereotypical “bride” is created with this sign and her only success is reflected to be her performance in the kitchen. The message is given that a woman could become worthy and significant with “gold jewellery” and her delicious dishes. Besides, the other woman, "mother-in-law” is portrayed as an authoritarian woman who hardly appreciates the bride. The voice-over addressing to the bride “Macide, if you put something in your mind, you eventually do it” is combined with the cunning expression of the bride's mimics. At the end of the ad, all these hidden messages are reinforced through the metaphor of "virago woman".

When all these things are considered together, the bride is represented as only a housewife, who could show her only skill and duty in a kitchen, and whose whole purpose is to make herself up to her mother-in-law so that she secures the gold jewelry. By doing so, a picture of a go-getter woman is portrayed. In this sense, advertising categorizes the place of women in society and compresses them into a marginal area. Although no male figure was used in the advertisement, the mother-in-law was sublimated as the person who gave birth to a man in this man-dominant society, connoting that man is the gender who possesses power in society. A structure is drawn about women that encourages and forces them to fit in the limitations of their socially determined missions. Moreover, all these are portrayed in an ordinary, legitimate and sympathetic manner. In this context, this commercial is an advertisement that legitimizes gender discrimination, reinforces otherization and under-represents the role of the woman.

1.1.2. “SiyahBeyazAşk” Series

Several scenes from different episodes were able to be examined because the series was partly broadcasted. While a series of stories about an unreconciled couple thanks to many obstacles is being denotatively told, it connotatively sublimates the man and otherises the woman. The main female and male characters were named after the mythical and legendary lovers who never came together, Aslı and Ferhat. Aslı is a surgeon and Ferhat gets mixed up in illegal affairs. Most of the time in the series, the male character, Ferhat portrays a rude and arrogant person while the woman portrays a crying person all the time. Still, these two characters are in love despite all the negative emotions and differences in personal traits. The name of the series is thus metaphorically “SiyahBeyazAşk”- “Black and White Love”.

In one of the scenes in episode 11, a farewell scene takes place. The man tells the woman “I was going to tell you to save your breath, doctor but you never stop gabbing, you know.” Denotatively, the man portrays a rude, uncaring and dominant person. Connotatively, the scene portrays the woman as a figure disturbing the man through the metaphor “save your breath

doctor" and this underrepresents the woman's occupation and educational level against male hegemony in society. In the follow-up scene, the woman asks: "Do you regret not killing me?" and the man answers: "I regret that I could not, Go now you are free" and an emotional music plays in the background. The theme of love is portrayed as taking or sparing a life, and "freedom" is reflected to be only achieved if the man gives it. In this respect, male violence and murders, which are normalized in society, are also legitimized by such media contents and the woman is presented as an alienated entity "the other" under male dominance. These messages in the scenes imply such an image that no matter what the woman's job, her socio-cultural and economic status is, man is dominant and in charge.

In another scene, the woman describes him as "the rudest, the most unfeeling and cruel man on earth" and her inner-voice identifies him "the best man". The very same man is screened tearful, making him look blameless. In this sense, such traits of a man as rudeness and cruelty are normalized and by giving the message that men with these traits are "the best man", ideal man, all the negativities are assented and justified. And, hegemony is built on a social order created and presented to the public, where no clear distinction between evil and good is drawn and what the evil people do is still justified.

In a scene from episode 12, the woman, the doctor, tearfully asks "why did you leave me alone?" and adds "Don't ever leave me alone again". With these statements, the woman is represented as an entity that cannot be an individual on her own, but is always in need of a man. Connotatively, the man is represented as an individual who could leave or come back again anytime he wants to.

In this scene below from episode 2, the representation of the sad woman with tearful eyes and the man sure of himself with rude attitudes draws attention.



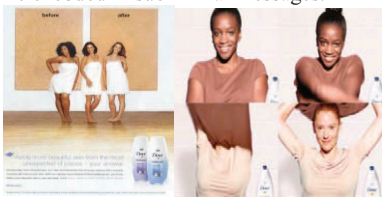
Aslı and Ferhat are to get married that night, but the woman cries in a closed room. Ferhat enters the room and says "What are you yelling at?"Aslı answers "I won't get married tonight."He answers "... will you marry on the beach at night on the sand, or will you lie in the door of the modelers for the wedding dress, wow, the lady princess has dreams of being a princess ... Now be smart, do what you are told, do not make me break my promise." With these remarks, the man bullies, demeans, mocks, orders and threatens the woman. The woman is represented as an oppressed, crying, unhappy and powerless character even in the night of the wedding, and in this way, her boundaries in the society are set.

As a result, despite the high level of education and socio-cultural level of the woman, no human right is recognized and all rights and privileges are held in the hands of a man, which is legitimized by a rescue story compressed into it, and the woman is still in love with this man after all. In contrast to the findings of the most studies on women suffering physical, psychological or economic abuse where the women were held guilty of their demographic characteristics, today, the prevailing and governing conception is that no woman could exist independently from the power of man regardless of what their level of education, occupation, socio-cultural and economic level is. Additionally, mentally disturbed individuals and dysfunctional relationships are legitimized and normalized. Despite all the opportunities she has, the woman accepts male dominance becomes submissive and even falls in love with him, and this is portrayed extremely normal and natural.

1.2. Racial Discourses and Visuals

1.2.1. "Dove" Commercial

The commercial depicts different women of colors. What the commercial emphasizes is a black woman transforms into a white woman after she washes herself with Dove, evoking a racial trope. Besides, commercial shows a black woman removing her top to reveal a white woman underneath supposedly after using Dove. The commercial otherises the black person through the metaphor in the advertisement. Connotatively, the black woman is shown to be the one who is purified after washing herself, and what causes the transition from a black person to whiteness is Dove shampoo. The commercial presents the cleansing power of Dove, yet legitimating the racism. In almost all parts of the world, black people have been either enslaved or exposed to torment throughout the history. And, it is seen that this perception is conveyed to the public encoded in subliminal messages.

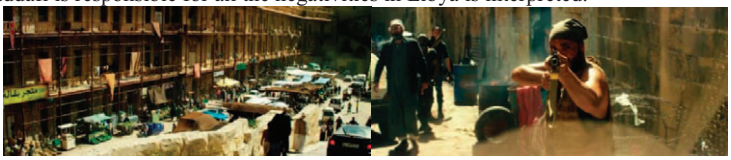


1.2.2. *"13 Hours: The Secret Soldiers of Benghazi" Movie*

Airing in 2016, the movie was directed by Michael Bay. It is about an attack on American compound located in the city of Benghazi in Libya, starring John Krasinski, Dominic Fumusa, and Max Martini. The movie generally tells about the civil war in Libya. What the American soldiers went through in Libya is told from the eyes of Libyan people and militia. In the opposition of "we and they", American soldiers, agents and bureaucrats are introduced as devoted and heroic while a character with Turkish flag t-shirt meticulously planted is reflected as a terrorist.



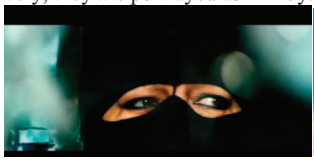
In the beginning of the movie, two American soldiers patrol in the Benghazi streets and state: "here, the remains of revolution". While the image of Libya, where everyone walks around with weapons in their hands is shown, implying an unreliable and chaotic country. Afterwards, an image of Gaddafi comes to the screen, and with this metanomy, the message that Gaddafi is responsible for all the negativities in Libya is interpreted.



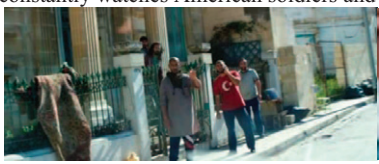
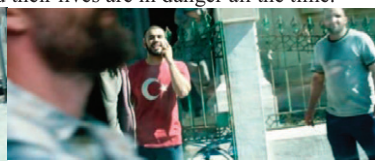
The movie continues with scenes of ruins all around the streets of Benghazi and an American soldier says, "This is a terrible place", "You cannot tell apart evil and good". Suddenly there happens an uproar in front of the patrol car and the American soldier says: "Who are these f--- guys?" It has been shown that the armed men cannot be understood whether they are ordinary citizen, militia or a terrorist, which is reinforced by the expression of the American soldier. Thus, it is implied that Libya is a place where people could pull their guns off at any moment. "Here we go", two American soldiers say and continue talking "Welcome to Benghazi", "Zombie country, "a sharp smell". Thus, by using these metaphors, the militia is

likened to zombies emerging from the graves, and Libya is portrayed as a very bad place with a sharp smell, likened to a zombie country.

In another scene; the kids make Molotov bombs as if they were playing game and the American soldier reacts on it; “Damn children” and understood that their father made them do so. On the surface, the father and his children are shown to hug each other in a praiseworthy way; connotatively, they are portrayed as if Libyans fostered terrorism.




Libya is shown as a country in chaos with arms and turmoil and Islam as a reactionary and barbaric religion. To this end, bearded men with arms and turban and veiled women in chadors were used as signs in the movie. With the signs of streets resembling to marketplace, it is implied that the people of Libya are intertwined with weapons in their daily routines; and this is portrayed as something normal in Libya. These signs imply that Libyan sniper constantly watches American soldiers and their lives are in danger all the time.

In another patrol scene, two American soldiers spot a group of young people on the street and talk to each other “hey, it is here,” “the vehicle tailing you was towed from this house”, and these American soldiers take photo of this group of people on the street by saying: “smile, you f---ers”. What draws attention in this scene is that there is a young man with Turkish flag t-shirt. In other words, there are some bad guys that American soldiers look for and eventually find. However, deducing from the Turkish- flagged guy metonymy, the scene connotes that there are Turkish people or sympathizers among the bad guys that American soldiers look for. That is, the negativities in Libya are associated with Turkish identity. Considering all these scenes, Muslim Middle East and Turkey; the underlying message is that Turkish identity should be associated with Islamophobia that the USA designs to create.

Later in the movie, an American soldier talks to a Libyan and asks “you have been here since your birth, haven’t you?” while looking around the ruins on the street. The Libyan answers: “Yes”. The American soldier asks: “Is it true that Gaddafi hired only women as his own security?” and the Libyan answers with stammer “Yes, it is true.” The American soldier continues sarcastically: “Gaddafi may be a coward but definitely is not an idiot.” Here in these lines, Gaddafi is portrayed as a clever man who uses women in his dirty work and benefits from them.




In another scene, the American Consul calls out to the people of Libya; “America is here for you,” and the Libyans applaud. Either of the American soldiers in the crowd say; "Some of these guys could blow themselves off at any moment.” With this metonomy,

Islamophobia, which gives fear to the world, is noted. The perception is created that any Muslim is a suicide bomber who could blow himself away at any moment. After the speech of the American Consul calling for the Libyans was over, two American soldiers; "We will wait all day at the consulate for safety precautions because tomorrow is the anniversary of September 11th," and the other one adds: "these militias have an incredible weapon of power." Thus, the September 11th attacks were re-quoted over Muslims and associated with Libyan militias.

In the following scenes, the sub-title "September 11th, 2012" appears on the screen, followed by cemetery and masjid images accompanied by the azan. With this metonymy, Muslim religion is pointed and directly associated with the September 11th attacks and Islamophobia, and Islamophobia is implicitly reinforced. Later in this scene, the Americans are shown to watch a short footage of September 11th attack in which the plane crashes the World Trade Center. Thus the causal link is established. With these signs; a Muslim terrorist organization is linked to the attack on the World Trade Center in the United States on September 11th and the armed Muslims in Libya, and the Islamophobia perception is strengthened.

Then two American soldiers say: "I feel insecure here, guns are being sold here in gun markets, it's crazy." On the other hand, "secret soldiers" as the movie title implies are portrayed to video talk with their families over telephone or computer every now and then. The images of interconnected but separate American families who say they love each other and have small babies, children, and nice wives come to the screen and create an emotional atmosphere in the audience. While the movie values and sublimates the American family, the situation of the people in Libya is self-explanatory.




In later scenes of the movie, a group of armed people saying Allahuekber is portrayed. All the same, the young man with Turkish flag t-shirt reappears in this very scene. Although the film processes a theme related to civil war in Libya, with this meticulously planted sign, Turkey and Turkish people are targeted. There is a secret message that the Turks take side with the armed militias.

This group of armed people raids the American Consulate raking with machine gun. In this way, based on the opposition of "we-they", the good and brave American soldiers and agents are attacked by the evil and terrorist Libyans. On the surface, a conflict between American soldiers in Libya and Libyan militias is portrayed, connoting that the American soldiers serving for the good of Libyan people are attacked by the very same Libyan people in return. Thus, it serves to create a perception of heroic and superior American race.

Later in the movie, the American flag is portrayed to be raked with machine gun. The American embassy and American security forces remain trapped in the consulate. Civilians are portrayed to be raked cruelly with machine gun by the Libyans, and the Embassy portrayed to be set on fire. What all these scenes connote is the Muslims' cruelty and violence to the victim Americans. In the meantime, a Libyan businessman sends help to the American with his plane. In this detail, there is a secret message that there are good people in Libya who help the Americans. In the film, "good" or "heroic" themes are worked out on the side of America and American allies. Then, with the quota of an American soldier saying "I never shoot children," the sense of "good and hero" that is meant to be created for the Americans is well consolidated.

While the rest of the Americans are desperately waiting, they see 30-40 vehicles full of heavy weapons. They do not know if they're friendly or hostile because there are Muslim terrorists in Libya. Eventually, it is understood that these vehicles with the flag of the Kingdom

of Libya belong to the rebels, coming to rescue the Americans. This implies that Libyan rebels are good and friendly. American soldiers are rescued by Libyan rebels who help American soldiers leave Benghazi safely. An American soldier says to Libyan Amar who helped them; "Your country must get rid of this shit, friend". In this statement, he emphasizes that the Libyan guy is "friendly" because he helped them, and once again states that Libya is in filth, which connotes that America's only aim is to rescue the country from this filth.



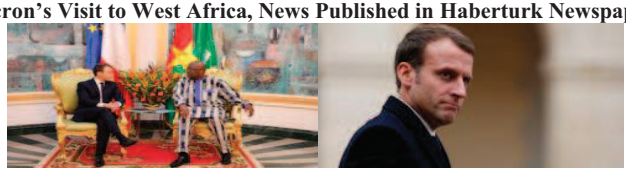
While the Americans are sent off from the country in the presence of rebels, the Libyan people try to find their wounded and loses at the end of the conflict. The Turkish-flagged T-shirt guy, who was previously seen as a terrorist, also died, which consolidates that he is a bad man. Therefore, the film serves to represent the identity of the Turks in a negative way through the metonymy of the young man with Turkish flagged T-shirt.

At the end of the movie, it is understood that "secret soldiers" are the six American soldiers in Libya. These soldiers, no matter what they went through, think that no one will remember them. They will remain hidden heroes. With the line that "Any other six guys, I don't think we'd make it." the American soldiers are exalted. Six heroes take their secret military funerals and return to their countries. In the last scene, the American flag is shown to have fallen into the water. In this scene, the struggle of the Americans is tried to be described, and despite all the good intentions, the impression that they were the victims is created and the "hero" perception is emphasized.



At the end of the movie, the Libyan people are presented with an apologizing banner from the Americans, which is presented to connote a proof of justice of American soldiers. The film is finished, showing a monument with an American flag set in memory of Americans who lost their lives for the good of Libyan people.

1.2.3. Macron's Visit to West Africa, News Published in Haberturk Newspaper



Macron's visit to the West African country of Burkina Faso was stated to be contrary to the attitude of his previous French leaders in the news on 28.11.2017 "French President Emmanuel Macron announced that from now on, his country would not tell Africans what to do". With this news, Macron was portrayed as a leader different from the previous leaders of France who embraced a colonialist policy towards Africa, which was presented to the public with Macron's remarks "I am from a generation for whom Nelson Mandela's victory is one of the best political memories.", creating a positive atmosphere. France, a country that has made history with its colonies, has been implicated in a humanitarian policy. However; during this

visit, Macron addressed university students and humiliated Burkina Faso's people and leader, which ended up with Burkina Faso President Roch Marc Kabore leaving the hall. While many other newspapers or news agencies reported that the visit was full of colonialist, racist and otherizing aspects, Habertürk's news covered it by not mentioning the scandal speech of Macron during the visit. With this approach, the hegemony of France over its colonies was presented in a positive manner, concealing the racism.

1.3. Class Discrimination Discourses and Visuals

1.3.1. "Renault Fluence" Commercial

In the ad, two fathers and their daughters are on the road. The daughter of the driver, the owner of the car, looks disdainfully at her friend, naming the features of the car and asks, "Do you have these features in your car?"Metonymies for each feature of the car are used to emphasize the luxury of the car. Her friend responds "No, I don't."



In another scene, she plays the music with the remote control, leans towards her friend, and begins to dance. With this, her sarcastic and disdainful behavior is brought to the fore. Then the father, who owns the car, closes the music and says to his daughter in a reprimanding tone "What are you doing, daughter, are we rearing you like that, (there are people) who have and who do not have." Ironically, the discriminatory approach continued in the commercial, although at first the father seemed to criticize her discriminatory behavior. Subsequently; the father says "Your mother is like you, she shows off by saying look at me, people bought me this, bought me that! But, enough is enough..." In this regard, it is also evident that the advertisement does not justify class discrimination and at the same time, it exhibits a gendered approach, which makes the "woman" worthless by compressing it into a categorization based on the material. Later in the ad, he returns to his friend and says in the same sarcastic and loud tone; "Timuçin, you should get a decent car with an airbag, or at least with an AC. Look at the daughter of yours, she blushed in the back." In this conversation, it is seen that the father and daughter have a discriminatory approach to their friends through the economic standards. The fact that two high school girls are used as signs in the advertisement further strengthens the hidden connotation because children in society, especially in adolescence, are affected more by their economic standards of one another, and could feel a sense of inadequacy. It is clear that the advertising encourages richness and creates class discrimination.

The opposition "we and they" that is explicitly stated in the analysis of van Dijk's critical discourse is created in the media content that emphasizes class discrimination. The negative reflections of the capitalist system such as wealth, luxury, splendor and showoff are legitimized while emphasizing certain socio-cultural or economic differences in the society, those who fall under a certain standard are otherised. In this way, the human is devalued, and moreover, such societies are created where only the materiality becomes important.

RESULT

When we look at the history of mankind, there have always been those in every society and age who are otherised or even tried to be destroyed through cruel massacres by other people or masses in power. Today, the same discrimination lives on, but with the disguise of hegemony, this otherification has gained a more natural appearance, a structure that the masses accept with consent, unaware of what they embrace. At this point, hegemony is legitimized today through the media, and through daily exposition to the mass media communication messages, race, color, religion and class discrimination are normalized and justified in society.

In this paper aimed at showing how gender, color, race, religion and class discrimination that is used to establish and maintain the hegemony of the "strong" nations in the society is represented in the media today, it was found how these discriminatory discourses and visuals are frequently included in various media contents and conveyed to the masses through media. In this paper, how much discriminatory discourse and visuals the public is exposed to, and how discrimination and thus hegemony is legitimized and normalized has been found through the analyses of various films, series, commercials and news.

In terms of the gender discrimination, the well accepted perception based on male domination and otherification of woman is clearly seen to be represented in media after the analyses of a commercial and a TV series, through which the media has strengthened the understanding that the role of woman in society is underrepresented and narrowed. Regarding racial discrimination, the fact that racial colors and also their association with religions in recent years have transformed racial segregation into a more integrated discrimination was clearly seen through the analysis of a commercial, a movie and a news story. It has thus been found that America and the leading European countries have shown themselves as a powerful and superior race, colonialism has been legitimized, the Islamophobia created in recent years has been clearly represented, and thus a world targeting Muslims has been created. In the same era in which capitalism is ruthlessly experienced, economic discrimination in society and creation of social classes is also clearly revealed. It is clear that the media has contributed to the formation of a world in which consumption is promoted through class discrimination arising from the competition created by the sharing of resources and a world where materiality is exalted whereas humanistic and moral elements are left in the shadows.

On the basis of these results, it has been concluded that individuals should be conscious in order to be protected from what the media makes them what and how to think and that the media should create content based on equality as unbiased as possible, without serving to hegemony and without leaving professional ethical principles in the shadows.

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Alternative Search for Solution of the Name Dispute between Macedonia and Greece: Northern Macedonia

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INTRODUCTION

The name dispute between Greece and Macedonia that began in 1991 when Macedonia, one of the federal republics of Yugoslavia, declared its independence by the name of the Republic of Macedonia, entered into a solution process with a settlement signed by prime ministers of the two states on June 17, 2018. A new field of problem was born in the Balkans together with declaration of independence by the Socialist Republic of Macedonia which had been affiliated with the Yugoslav Federation on September 17, 1991 by the name of the Republic of Macedonia. Greece perceived its northern neighbor's declaration of independence by the name of the Republic of Macedonia, also the new constitution, symbol and flag as a threat to its sovereignty and did not recognize the Republic of Macedonia. Greece did not also recognize the Republic of Macedonia with this name, it also endeavored to isolate this state from the diplomatic and economic areas. As a result of negotiations on mediation of the United States (US) and the European Union (EU), Greece and Macedonia signed a framework agreement on September 13, 1995, called "Interim Accord". This framework agreement did not solve the problem between the two states but decreased the tension.

In this research, based on the current developments in 2018, the historical process from the beginning of the problem was addressed, and origin of arguments underlying the name dispute and theses by the parties were evaluated. The Republic of Macedonia is part of a broad geographical region known as "Macedonia". Before analyzing the name dispute between Greece and Macedonia, it is necessary to assess the history of this political geography, namely Macedonia, and the disputes lived with Serbia and Bulgaria, particularly Greece, in this historical process. The conflicts underlying the name dispute from the 1990s to the present are based on contradictory and conflicting elements in the nation-building processes of these countries. The solution to this problem, as can be seen from recent developments, may be shaped with support of external elements such as the EU and the North Atlantic Alliance Organisation (NATO).

1. Origin of the Name Dispute

Macedonia declared its independence on November 17, 1991 and demanded international recognition. On December 4, 1991, the Greek Government demanded that three conditions be fulfilled in order for the recognition to be realized. The first of these demands was that name of the Republic of Macedonia based on a geographical designation would be changed; the second one was that Macedonia would state that it had no territorial claims towards the Greek territory, and finally, the absence of a Macedonian minority would be accepted (Tziampiris, 2012: 154).

In order to address Greece's concerns that the country's name referred to territorial claims against Greece, Macedonia amended the 2nd article of its Constitution and accepted that "*no territorial claims against any neighboring countries*" statements; the article regulated the fact that borders can only be changed with the Constitution and "generally accepted international norms". In addition, it was accepted that the statement of "*serving the status and rights of Macedonian citizens and minorities living in neighboring countries*" was amended with the statement as follows: "*sovereignty rights of other states and their internal affairs shall not be interfered*". Together with this amendment, the new state began to use the Former Yugoslav Republic of Macedonia-FYROM leaving the name 'Republic of Macedonia'.

Greece prevented the recognition of Macedonia in January of 1992, although Macedonia fulfilled all recognition conditions adopted by the European Community. Macedonia turned to the United Nations (UN), but Greece continued to oppose this state even in this platform. After a long process, Macedonia achieved becoming a member of the UN under the name of the Former Yugoslav

Republic of Macedonia thanks to UN General Assembly decree (47/225) in April 1993. From that day on, both the public and the international public expect from the Macedonian Government to solve this name dispute. The United States recognized Macedonia with its constitutional name, the Republic of Macedonia, on February 17, 1994. With this attitude, the United States responded against Greece's cutting off its diplomatic relations with Macedonia, blocking EU aid for Macedonia and imposing a blockade on Macedonia goods by means of closing the port of Thessaloniki mutually excluding humanitarian aid. Greece and Macedonia normalized bilateral relations thanks to the Interim Accord signed in New York in 1995, following this tense process. Both countries pledged to continue negotiations under the auspices of the UN after that date. With this agreement, the way was opened for Macedonia to join various international organisations and initiatives, including the Council of Europe and OSCE, by the name of FYROM.

After the agreement made in 1995, Greek investments in Macedonia have also increased. In 2000, Greece became the second largest trading partner of the Republic of Macedonia (Nikas, 2003: 122). Especially, Greek weight in Macedonia's banking sector made itself feel. In March 2001, Greece's exports to Skopje constituted a significant share of Greece's total exports. This rate is also in serious sizes today. That is why, in some analyses, one of the most decisive reasons for Greece's reconciliation in 1995 was also interpreted as its desire not to miss the large economic area in its northern neighbor, as well as obtaining large part of its demands. Since then, Greece has begun to normalize its relations with Macedonia in parallel with the increase in economic relations, and even when Macedonian-Albanian clashes began in Macedonia in 2001, Greece maintained a stance with Macedonian Government and expressed its support the neighbor's territorial integrity.

On the one hand, while there was a normalization process in relations, Greece continued its pressure on Macedonia based on the name allegations. For example, Greece effectively prevented Macedonia's integration into NATO at the Bucharest Summit held in 2008. Macedonia referred to the International Court of Justice (ICJ) on November 17, 2008 arguing that Greece's objection to the application for NATO accession violated the 1995 Interim Accord between the two states. While the ICJ's decision is in favor of Macedonia, its integration into NATO and the EU remains blocked by Greece.

This process especially leaves Macedonia in a difficult situation. EU and NATO membership are also of great importance for Macedonia's political, social development, particularly its security and economy. In addition, while Macedonian nationalism is growing on the one hand, Albanians as the largest minority group in Macedonia are considered to proceed thanks to their national state, Albania, which is already a NATO member and with a positive the EU accession process. Macedonia is also concerned that the balance between the Macedonians and Albanians will be deteriorated with this process in the future.

For these reasons, Macedonia agreed to start negotiations on the name dispute with Greece under UN supervision in January 2018. Macedonian Prime Minister Zoran Zaev met Greek Prime Minister Aleksis Çipras and the UN representative Mathew Nimetz as the mediator several times regarding the name dispute. Mathew Nimetz proposed the following names for Macedonia: New Macedonia (Nova Makedonija), Northern Macedonia (Severna Makedonija), Vardar Macedonia (Vardarska Makedonija), Upper Macedonia (Gorna Makedonija) and Macedonia Skopje (Makedonija Skopje). In fact, one of the most emphasized among these names was Vardar Macedonia. As can be seen from the map below, it is thought to concentrate on this name that refers to this region historically and geographically. However, the negotiated name was "Northern Macedonia" on June 2018. The most baseless one among proposed names was the Northern Macedonia. Especially, this name poses a contradiction for Greece. That is why, if Northern Macedonia exists, there exists a south naturally. If that south region is within the borders of Greece, parties have negotiated on a name that could be the source of Macedonia's desire to expand on Greek territory. This name is thought to be decided by focusing only on resolving the problem as soon as possible without too much analysis by contracting countries, as well as EU and NATO.



Map 1: Geography of Macedonia (www.nezavisne.com, 2018)

In the end, the prime ministers of two countries signed an agreement on the shores of the Prespa Lake on June 17, 2018 to change Macedonia's name to "Republika Severna Makedonija", meaning the Republic of Northern Macedonia. In the context of this agreement and later developments, analyses of whether the problem can be solved will be made later in this article. At this stage, attitudes and theses of the parties regarding this name dispute should be evaluated first.

2. Claims of the Parties towards the Name Dispute

While the priority parties to name dispute are Macedonia and Greece, also Bulgaria, Serbia and even Albanians are involved in the problem based on parameters such as history, geography, language and ethnicity. The most fundamental allegations and center of the problem are between Greece and Macedonia. Therefore, their claims regarding this problem, and then attitudes of others will be discussed respectively.

Modern Greek nation identity is the result of a nation-building process occurring between 18th and 19th centuries. The Macedonian national identity is also the result of a similar nation-building process, but it occurred later in time than others[3] (Jelavich, 2009). In fact, the dispute over the name of the New Republic between the two countries is not only part of a war on the control of two states' symbols, traditions and majestic ancestors. This dispute is also part of a larger but non-conflicting war that tries to persuade the world about the validity of both countries' own national narratives (Featherstone, 1990: 10; Bourdieu, 1989).

However, given that the priority paradigm of the problem is geography, it will appropriate to focus on the area of Macedonian geography. Geographically, Macedonia starts from the Šar Mountains in the north. Šar, Skopska Crna Gora, Osogovski and Rila Mountains in the north separate Macedonia from Kosovo and Serbia. The western extremes of the Rhodope Mountains and the Mesta River draw the eastern border of the region. In the south, there are the Bistrica River and the Aegean Sea. In the West, Ohrid Lake, Korab, Jablanica, Gramos and Pindos Mountains separate the region from Albania and Epirus. The geography of Macedonia is composed of three sub-regions within this area: Vardar, Pirin and Aegean Macedonia. Nowadays, the Macedonian state established in Vardar Makedonia occupies 38% of the geographical region of Macedonia. Aegean Macedonian is within borders of Greece; Pirin Macedonia is within the borders of Bulgaria (Durmaz, 2015: 60-61; Rossos, 2008: 4).

[3] National awakening and the first riots began in Macedonian under the rule of the Ottoman State in 1893. Macedonia in the Ottoman Empire was a province consisting of Skopje, Bitola and Thessaloniki. The first events leading to Macedonia's leaving Ottoman sovereignty began after the uprising of Internal Macedonian Revolutionary Organization [VMRO-Vnatreşna Makedonska Revolucionerna Organizacija with the slogan of "Macedonia belongs the Macedonians" on the night of August 2-3, 1903 on the day of *Aya Ilaya*. Macedonia was divided into three separate regions with the Treaty of Bucharest which was signed after the events continued until the 1912-13 Balkan Wars. Vardar Macedonia were left within the boundaries of Serbia and Pirin Macedonia state borders between Aegean Macedonia and borders of Greece. In the name of these three regions, the only change today is that Vardar Makedonia is located within the boundaries of the Republic of Macedonia (Demir, 2018).

Although there are controversial points about history that is another paradigm of the problem, but considering the history of the geography of Macedonia regardless of the theses of the parties, first of all, the Kingdom of Paeonia[4] (Thracian origin), Dardanians (Ilir origin) in the northwest, tribes such as Enchelae, Pelagones and Lyncestae in the southwest were sedentary in the Macedonian geography in the ancient times. Some of these tribes are Ilir-origin and others were Greek-origin. Towards the end of the 6th century B.C., this geography entered the sovereignty of Persia. Philip II of Macedon annexed the upper Macedonia and southern Paeonia to the Kingdom of Macedonia in 356 B.C. His son, Alexander the Great, captured the rest of Paeonia in a way to reach the Scupi region. The region fell under the domination of the Roman Empire in 146 B.C., and the State of Macedonia was established. The Slavs came to Macedonia and settled in the 6th century B.C.. The Byzantine records from the 580s mentioned the Slavs invading the Byzantine settlements in Macedonia with the help of Pre-Bulgarians. Bulgaria's claims are also based on this period, and they will be discussed in this article. In the 680s, a group of Pre-Bulgarians, Slavs and Byzantines led by Kuber settled in the vicinity of Bitola region. During the reign of Bulgarian Khan, Presian I of Bulgaria, the Slavs in Macedonia entered under sovereignty of the Bulgarians; and during the reign of Boris I of Bulgaria, the Slavs accepted Christianity. In 1014, the Byzantines, led by Basil II who had defeated the army of Bulgaria's tsar, Samuel, ensured control over the Balkans, including Macedonia, within four years. In the early 13th century, the Second Bulgarian Empire conquered the region, and the Byzantine Empire claimed this region back from this empire that was collapsed due to internal disputes in the early 14th century. In the 14th century, the Serbian Empire conquered the region, and Skopje became the capital of Stefan Dušan's kingdom. The Ottoman Empire, which defeated the Serbian army at the Battle of Kosovo in 1389, took over Macedonia after the battle. Macedonia, which was named as the Eastern Rumeli by the Ottoman Empire, was shared by Serbia, Bulgaria and Greece during the 1913 Balkan Wars. As a result of the Balkan Wars, Northern Macedonia remained in the hands of Serbia, and a large part of Southern Macedonia, including Thessaloniki, was left in Greece. When Greece took control of Southern Macedonia, the Greek-speaking population was a minority in this region. However, it is detected that Slavic population in the region left this geography over time, and the Greek settlers were brought in instead. The region, which had remained under Ottoman rule for a period of 600 years, constituted the southern parts of the Socialist Federative Republic of Yugoslavia in the 20th century. In 1991, the Federal Republic of Macedonia declared its independence in the period when the Socialist Federative Republic of Yugoslavia entered civil wars (Roisman and Worthington, 2010; Poulton, 2000).

Another paradigm is the ethnic origin, namely the origin of Macedonians. Particularly, it is controversial whether the Macedonians are Greek-origin or not, and there are different claims. Since there are not enough basic/primary resources in this regard, it is necessary to make inferences from semi-official information/sources (Kotan, 1971: 395). It is found that there were three states in the north of Ancient Greece constantly interacting with the Greeks. These were Epeiros, Thrakia and Macedonia inhabited by the Illyrians. Macedonia was the most prominent of these three states. Relationship problem of these societies that have lived in nearby geographies and that have been in communication commercially, socially and culturally, is a subject that has occupied historians and philologists since ancient times. Heredotos, for example, defined Macedonians as a Greek tribe; Athenian Demosthenes defined Macedonians as barbaric tribes (Mansel, 2004: 395; Herodotos, 1991: VII, 12; Gülçin, 2014: 10; Yılmaz, 2016: 60-61). There occurred a great deal of interaction between the Greeks and the Macedonians in the ancient times. Both societies had a common culture in many areas such as language, religion, customs, traditions and architecture. However, language features and words used had major differences (Buck, 1993; 218). There were also differences in state structuring and political life. While there was a century-long royal rule and centralist management approach in Macedonia in the 7th century B.C., the Greeks adopted the autonomous authority and political power of different city states (polis). The Greeks described Macedonians as the Barbarian tribe of the north because of the characteristics of political history during the ancient period. Indeed, according to Herodotus, Macedonian King Alexandros I.'s proposal (approx. 495-450/40 B.C.) to enter the Olympic Games was first rejected by the Greeks on the grounds that they belonged to another race, but they imperatively accepted this offer

[4] To emphasize the distinction between Greece and its northern neighbor, Greek politicians and historians claim that the territory of present Republic of Macedonia was called Paionia in ancient times (Letter to Obama, 2009).

after the King disclosed his relations with Argos (Hansen, 2005: 121; Herodotos, 1991: V: 22; Mansel, 2004: 395; Scaide, 1989: 129; Gülçin, 2014: 11).

Since the extension of ethnic origin back to ancient times has turned into a matter of reputation in history writing of the Balkan countries, these controversial historical data have been emphasized by every ethnic group and continues to be asserted as a thesis. By establishing a connection with mythological origins, states try to provide an intact historical continuity to the identity of the nation concerned. However, because different empires have dominated the Balkans, states of Balkan peoples in history and the identities depending on the state were disrupted many times. Greek historians pioneer the ancient heritage conservancy race in the Balkans. Indeed, the modern Greeks claim that the ancient Helen heritage belongs entirely to them and conflict with Macedonia in the context of this thesis (Türbedar, 2016). However, claims based on similar foundations are also stated by Macedonians, Bulgarians, Serbs and Albanians.

2.1. Claims of the Greece towards the Name Dispute

Macedonia, which does not constitute a unified whole, according to Greece, is only a geographical name, regardless of the population that lives there[5]. It is wrong to use an ethnic group of this geography, especially to define a group of Slavs (Şahin, 2018). In a statement given to the ThemaNews in 2016, Greek President Prokopis Pavlopoulos told emphasized that "Macedonia is in Greece, it will always remain that way, and that the state called Macedonia and allegations of land and names violate the laws of Europe" (Thema News, 2016). In another statement, Pavlopoulos added that Macedonia will never be able to take place in the EU and other international organisations as long as it continues such claims. Such explanations have continued unchanged from the early 1990s to the present date (Kofos 2001, 2009; Floudas 1996; Zahariadis 1996; Daskalovski, 2017: 329). Greece claims that its statements related to its history reflect the truth, whereas the Republic of Macedonia has no historical rights to use Macedonia and its Macedonian names. Macedonia must either completely abandon the use of this name or add a geographical term to its own separating its area from the geography of Macedonia in the north of Greece.

In the Greek Foreign Ministry Web Site, it has also been indicated clearly and for countless times by Greek authorities that the Ancient Macedonian Civilization is a part of Greece's national and historical heritage. According to Greek official theses, Macedonians are a Slavic-origin people, and they settled in this geography where the ancient Macedonian civilization lived in the 6th century. During the Former Yugoslavia period, this ethnic group could establish a socialist federated state in Yugoslavia (Greece Ministry of Foreign Affairs, 2018). To resolve this name dispute, Greece indicates that the Macedonian state must completely abandon the name of the Republic of Macedonia based on the ancient Macedonian civilization, which is part of the Greek civilization, or choose a geographical-qualified name, and Macedonia must also remove all kinds of irredentist, land-longing expressions from the Constitution, official documents and agreements (Tziampiris, 2012).

According to Greek allegations, a separate 'Slav-Macedonian' nation was created artificially by Tito, based on irredentist (expansionist) allegations against Greece. Because Ancient Macedonians are Greek and contemporary Greeks are descendants of the ancients, those who live on Macedonian soil and call themselves Macedonians are attacking the integrity of the Greek ethnic identity (Roudometof, 1996: 284). At the end of the Second World War, Vardar Macedonia was founded as a separate Republic within the Federation at the request of Tito and the Communist Party of Yugoslavia in 1994 together with the founding of the Federal People's Republic of Yugoslavia. The people living in this geographical region were given the name, Macedonians. Thus, a new nation was created as Macedonians. The reason for this policy is not to recognize a nation that is separate, but also to refute the allegations of Bulgaria and Greece on the region. At the same time, the movement of "Macedonia belongs to Macedonians" was initiated by creating pressure on Pirin and Aegean Macedonians in these countries (Ürer, 2012: 71). According to the agreement between Tito and Bulgarian Prime Minister Georgi Dimitrov in Bled in 1947, in the event of realization of communist revolution that continued in Greece, Aegean Macedonia would be included to the Republic of Macedonia, Western Thrace would be left to Bulgaria, finally,

[5] Greece Governments did not use the name "Macedonia" while defining the northern Greece region until August 1988. On this date, name of the region was changed to "Macedonia" with a hastily issued law (Durmaz, 2015: 66).

Yugoslavia and Bulgaria would be united as "Southern Slavic Federation". Ultimately, the project was terminated after Tito and Stalin fell out with each other and Dimitrov died (Alp, 2002: 77-78).

Greece emphasizes that the use of the name, "Macedonia" and the ancient symbols will lead to an implicit questioning of Greece's cultural heritage and the existing borders between the two states (Kofos, 2001: 132). According to Kofos (2010), the problem is that the current constitutional name, 'Macedonia', is the same as a broader geographical region, 'Macedonia'. Kofos also indicates that the emergence of a Macedonian state in the international arena in the early 1990s has led to a monopolization in the region where regional/cultural ethnic diversity exists. Kofos states that the name of this new state should not create an inclusion over the Greek-dominated region of Macedonia. For this reason, Kofos proposes a new constitutional name for the Republic of Macedonia (North, Gorna, Vardarska). This name must be a name that clearly identifies the region to which this country applies its legal jurisdiction. In addition, the new state's name must be rearranged in citizenship and domestic, bilateral, international agreements/documents (Daskalovski, 2017: 331)[6].

As part of these allegations and opinions, the founding of the Republic of Macedonia has caused serious problems in terms of *sintayma* (constitution), *simvola* (symbols) and *simaia* (flag) for Greece. According to Greece, by using this name in their constitution, using 16-ray Vergina Sun, which is the symbol of the Greeks, in their flags and putting the Tower of Thessaloniki in their money, "so-called Macedonians" both stole their national values and showed their claims on Greek soil. As a basis for the claim of territorial demand, Greece made references to the Constitution of the Republic of Macedonia, which cited a continuation relationship between the People's Republic of Macedonia founded on August 2, 1944 and the state that declared independence in 1991. One of the fundamental arguments of Greece constitutes of the article in the constitution of the New Republic indicating that principles in the declaration published on August 2, 1944 by the Anti-Fascist Macedonian National Liberation Assembly and foreseeing "liberation of other two pieces of Macedonia and uniting all Macedonians under one roof" (Mandacı and Erdoğan, 2001). Greece's reaction against the Constitution of the Republic of Macedonia is not limited to this. As mentioned above, the Greek administration has interpreted articles 3 and 49 of the Constitution of the Republic of Macedonia as a threat to its national unity and territorial integrity[7] (Kut, 1997: 293).

The main cause of the problem still existing today is that Greece already wants to eliminate a possible territorial demand by Macedonia in the future. Due to the Macedonian region, which has the same name in a region close to Greece's northern neighbor, the Republic of Macedonia; Greece feels safe by not recognizing the constitutional name of the Republic of Macedonia. Therefore, Greece prevents the Republic of Macedonia from participating in international organizations by this name.

2.2. Claims of Macedonia towards the Name Dispute

Macedonia's fundamental thesis on its name is the ethnic origin of Macedonians based on the ancient Macedonian Kingdom. It is claimed that Macedonians, existing since the ancient Macedonian civilization that reigned this geography historically, have lived under the structure of various states and they entered under Slav influence with the arrival of the Slavs to the region. Macedonians also advocate the thesis that "the Macedonians, who emerged in the Aegean Macedonia in the 700s and 800s, did not

[6] As a different way of solution, Kofos proposed to use name of the majority ethnic group in Macedonia and products of this country in Macedonian language without being translated into English in the international field, for instance, the wine produced in Kavadarci region of the Republic of Macedonia should be used with its Macedonian name as "makedonsko vino". In other words, Kofos says that it may be considered a solution to use Macedonian uses rather than its use in the English language (Daskalovski, 2017: 331).

[7] Articles causing Greece's reaction are as follows: in Article 3, the decree was regulated as "the territory of the Republic of Macedonia shall not be divided and violated. The existing boundaries of the Republic of Macedonia shall not be forcibly altered. The borders of the Republic of Macedonia are only subject to change in accordance with the Constitution". Article 49 indicates "*The Republic protects the status and rights of Macedonian people who have migrated out of the country, settled in other countries and resided in other countries, helps their cultural development and encourages relations with them. The Republic protects cultural, economic and social rights of citizens of the Republic abroad*."

speak Greek, but also were not part of Greek culture". In addition, according to the Skopje administration, it is indicated that "a significant part of the people who live in Vardar Macedonia now and who speak Slavic Macedonian, also those who live in Aegean Macedonian and who speak Greece due to the same influence are Macedonians belonging to the people of the Ancient Macedonian Kingdom" (Sezgin, 2016).

Besides, Macedonians instantly waded in Greece's claims in every platform after their independence and claimed that the Greeks' efforts to deny their existence or show them as an ethnic group close to Slavs and Bulgarians only aimed at dividing this nation which had already divided in three distinct states. In addition, this rhetoric of the Republic of Macedonia is an answer not only to Greece's claims but also to the allegations of "kinship" raised by language resemblance between the Macedonians and the Bulgarians. Indeed, Macedonians try to prove that Macedonian language they use is an authentic language with a millennial history (Mandacı and Erdoğan, 2001).

It is observed that emphasis on ancient Macedonia was not remarkable especially in the Republic of Macedonia during Yugoslavia period before the 1990s, but this emphasis was brought to forefront in the new republic founded after the collapse of Yugoslavia. In a publication published by the Macedonian Academy of Sciences and Arts in 1993, the authors suggest that the Macedonian nation is an ethnic mixture of former Macedonians and Slavs living on the territory of Macedonia (Panov, 2008: 83).

Greek foreign policy towards Macedonia is based on the ethnic nationalism dominating the Greek community since the day Macedonia was founded. Greece refuses to accept the existence of any ethnic minorities in its country within the framework of its official minorities policy, thereby rejects the presence of the Macedonian minority in its territory (Michas, 2002). Beyond the minority issue related to Macedonians, the problem is experienced based on the naming of ethnic identity and its state as Macedonian[8]. However, like any administrations' nation-state claims, Macedonia has the legitimate right to reveal its name and identity based on a variety of legal, moral and historical arguments. In fact, considering historically, Greece did not object to the northern neighbor's use of the name, the Socialist Republic of Macedonia, in the time of Yugoslavia as well (Mircev, 2001).

The most fundamental Macedonian thesis is the absence of two states bearing the same nationality and the same name (i.e., no other state exists today with the name, the Republic of Macedonia). Therefore, such a conflict would be objectionable if it existed, but there cannot be no confusion between a state (Republic of Macedonia) and a region (Greek Macedonia), and name of a state cannot be objected based on such claim. In addition, most Macedonians claims that, as an ethnic identity, they can also be found in Bulgaria, which has the majority Bulgarian ethnic-national consciousness, and in Greece, which has the majority Greek ethnic-national consciousness. Ultimately, the boundaries of today's nation-states are not formed in a way that cover all ethnic groups. On the other hand, Macedonians also emphasize that they have Macedonian citizenship, regardless of the ethnic/national identities/origins of everyone living in the Republic of Macedonia (Daskalovski, 2017: 331).

[8] Slavic-Macedonian minority in the Balkans has undergone assimilation according to different approaches of the forces that they lived under sovereignty throughout the history. Macedonians were called "Slavic-Speaking Greeks" in Greece, and as "Southern Serbs" in Yugoslavia. The minority, which have been living within the borders of Greece since 1912, call themselves "Slavic Macedonians". "The Aegean Macedonia, which is known as Macedonia and extends from the territory of the current Republic of Macedonia to the borders of today's Greece, from Kastoria, Kajlari to Thessaloniki, has never had a "Greek/Helen" characteristic in terms of political sovereignty or human geography, partly or entirely at any time in the past. Greece took over the Aegean Macedonia for the first time during the Balkan Wars (Hatipoğlu, 2002: 110).

Another argument about Macedonia's right to use a name is based on their right to designate their own destiny. Within the framework of the right to self-determination, "all peoples have the right to freely determine their political status, to follow their economic, social and cultural developments freely". It is accepted within the scope of this right that peoples will be able to at least follow their own forms of culture and identity (Reimer, 1995: 359). In addition, the right to have ethnicity, nationality and identity is one of the general principles of international law (Renan, 1996: 41). Macedonians decided to appoint their own destiny by voting for an independent state in a referendum held on September 8, 1991 with a rate of 95% and with a turnout of 76% (Daskalovski, 2017; Klimovski, 1994: 376, 380). In this respect and within the framework of the right of sovereignty and self-determination, it is basic that a state has the right to establish its own constitutional system in accordance with the obligations brought by international law (for example, in relation to human rights treaties). In this context, they can choose their own national symbols, including their own name and flag. The name dispute as a bone of contention between Greece and Macedonia is an issue that should only be considered in Macedonia's sole discretion as a matter of sovereignty (Craven, 1999: 238; Reimer, 1995: 359). It is an accepted principle of international law in which each state has the right to select and develop its political, social, economic and cultural systems, from the sovereign equality of the states (UN General Assembly Declaration, 1970).

2.3. Claims of Bulgaria towards the Name Dispute

Bulgaria is one of the first countries to recognize the Republic of Macedonia. However, Bulgaria does not accept the presence of the Macedonian nation. They claim that Macedonians are actually Bulgarians. They also claim that Macedonian language is in fact a dialect of Bulgarian. As mentioned in the historical process of Macedonian geography, the territory of Macedonia was a part of the Bulgarian Kingdom (Tsar Samuel reign), and the historic Bulgarian Orthodox Churches were built in Ohrid. While Bulgaria sees the history of Macedonians as part of their history, they believe that if they recognize the Macedonian nation and language, it will mean the denial of their own history. Macedonia, however, solicitously insists that they have a separate national history, roots of which date back to ancient times. Macedonian historians insist on historical links between the ancient state of Alexander the Great, Tsar Samuel, one of the medieval Balkan rulers, and the state of modern Macedonia. According to Bulgarians, however, this situation is unacceptable, and Tsar Samuel is one of the most important kings in the history of Bulgaria. That is why the Bulgarian government is extremely troubled with the fact that Samuel is shown as the protagonist of recent Macedonian history (Türbedar, 2012).

Macedonians still living in Bulgaria today are not considered minority on the grounds that they are not a separate ethnic group from Slavs/Bulgarians and a separate group of languages. Since the 1990s, many meetings between the two countries have been canceled due to language dispute. Many agreements prepared for the development of bilateral relations and the increase of co-operation have remained unsigned because Bulgaria refused that these agreements be written in two separate languages (Türbedar, 2012).

2.4. Claims of Serbia towards the Name Dispute

Serbia considers Macedonia to be part of the Great Serbia. With the defeat of Bulgarians in the Battle of Kyustendil in 1330, the greatest king in Serbian history, Stefan Dušan, who took over the Serbian throne, took over all of Macedonia except Thesselonike (Karatay, 2002: 23). But later, this Serbian state fell under Ottoman domination. Serbian-Croatian-Slovenian kingdom was established together with the end of Ottoman domination on the Macedonian geography. Afterwards, some part of the Macedonian geography was put into the Federal Republic status by Tito as part of Yugoslavia.

With the disintegration of Yugoslavia, Serbian leader Milošević resided for some time to hinder Macedonia's independence. It was also reflected in the press that Serbia created a pool with Greece behind closed doors regarding status of Macedonia, and they made plans to share Macedonia with Greece. The political polarization between the two countries also gave way to a religious camp. Many Orthodox churches, especially the Serbian Orthodox Church and the Greek Orthodox Church, are refusing to recognize the Macedonian Orthodox Church at present. Arguing that the Macedonian Orthodox Church should remain affiliated to Serbian Orthodox Church by denying independence of Macedonian Orthodox Church, Serbia's such stance is interpreted by Macedonian authorities as not recognizing Macedonia's independence indirectly (Kutlay, 2012: 13). Furthermore, during the disintegration process of the disintegration of Yugoslavia, Vosijlav Seseljde, an excessively right Serb representative, also talked about sharing Macedonia with Bulgaria, perhaps by giving a small part to Albania. However, despite all these developments, Serbia's attitude in which Serbia recognized Macedonia by its constitutional name, the Republic of Macedonia, was also criticized by Greece. However, in 2017, Serbian Prime Minister Ivica Dačić, who reacted against Macedonia's recognition of Kosovo's independence and support its membership to UNESCO, announced that Serbia will address the country with its the constitutional name, "Republic of Macedonia" in bilateral contacts, but on other platforms, this country will be referred to as "Former Yugoslav Republic of Macedonia" as used by Greece (IHA, 2017).

3. Analysis of Recent Developments in the Solution of the Name Dispute

It is observed that the Macedonians have refused to change their identity and the name of their countries despite all the negativity and costs since 1991 to this day. However, there are a few processes forcing them. The most prominent of these processes is that the realization of EU and NATO memberships depends on resolving the name dispute with Greece. The Macedonian people's stance on this issue should also be assessed. A poll was conducted among the Macedonian people before the NATO Bucharest summit in 2008, and as a result of this poll, it was observed that Macedonians stated that they would not give up the name, Macedonian, even though there was no NATO membership with a rate of 83% (Daskalovski, 2017: 338-339). Nothing changed in surveys conducted in the 2010 and 2011 (Klekovski, 2011). However, in 2016 surveys, it is observed that the majority of Macedonian citizens (65%) began to think that the immediate addressing of the name dispute was of great importance for EU and NATO membership, but that 65% of participants did not accept changing of the constitutional name of Macedonia (Daskalovski, 2017: 338-339). On the other hand, in surveys conducted in Greece, it is revealed that most Greek citizens (81.7%) for example, before the 2008 NATO-Bucharest summit, oppose to the use of the Macedonian name by their northern neighbors (Tziampiris, 2012: 161). Nowadays, it is seen that a significant part of the Greek people does not lean towards the use of Macedonia name, and there are still people who reacted against positive developments lived between two states especially in 2018. However, despite all these reactions and theses, an agreement was signed between the two states in June 2018, as mentioned above. With this agreement and the steps taken after it, the process has entered into a development course.

The first statement on the agreement came from the Greek Prime Minister, Alexis Tsipras, on June 12, 2018. Tsipras announced that "with this agreement, the ancient Macedonia which is a part of Greek culture and history and the history of our northern neighbor are separated" and "there is no return from this historic settlement". Macedonian Prime Minister, Zoran Zaev, also held a press conference, stating that "the historical agreement maintains the country's ethnic and cultural identity".

In addition to agreeing upon the name, Northern Macedonia, Greece have also requested changes in Constitution of Macedonia. Some of the requested changes are as follows: The use of the new name in official documents in the country and in international relations, to remove articles "evocative of land demand from neighboring countries" from the constitution, not to include expressions such as "Macedonian minority" in the constitution, to define the citizens of Macedonia not as sole "Macedonians" but as "citizens of Northern Macedonia", to change their identities by this name, to refer

the "Macedonian" language in the constitution as belonging to the "family of Slavic languages" and not related to Helen Language (Greek) spoken in ancient Macedonia.

There are doubts about the agreement in both Athens and Skopje. Although the agreement is praised as a diplomatic achievement, opposition voices are emerging on the side of Greece and Macedonia. Macedonian President Ivanov said, in his address to the nation, that "neither do I support nor sign this harmful text," and he criticized the agreement about lacking transparency and reconciliation. Protests on the change of name continue to be organized in the streets of Skopje. Even on the Greek side, there are reactions against Tsipras who supports the agreement. The Government's small partner, the leader of the nationalist Independent Greeks Party and the Defense Minister, Panos Kammenos, explained that "he will not accept any name agreements in which the name is included". The leader of the New Democracy Party (OHP) in the main opposition, Konstantinos Mitsotakis argued that the consensus is against national interests, and he pointed out that such concepts as "Macedonian language" and "Macedonian nationality" are unacceptable.

Within the framework of these developments, the Macedonian government held a referendum regarding the acceptance of the agreement stipulating that name of the country be change as Northern Republic of Macedonia on in which the following question was posed, "*Do you agree with joining EU and NATO by accepting the agreement between Macedonia and Greece?*". At this point, however, the debate began to emerge about the referendum in which the question to be asked was not enough to reflect the true direction of people's will. Because a significant proportion of Macedonians supported EU and NATO membership, but did not support the name change. Asking a question over the EU and NATO memberships without mentioning the name issue in the referendum meant that the people were forced to vote yes rather than allow them to reveal their will regarding the name change. This thesis was also supported by EU and NATO representatives' threatening statements regarding that they would not approach Macedonia in terms of a new agreement for a long time in the event of failure in achieving desired result and there were no options for Macedonia other than the acceptance of the agreement between Macedonia and Greece.

In such a conjuncture, Macedonian government and coalition partners had to carry out the referendum campaign with the slogan, "*Yes for European Macedonia*". Nevertheless, the Macedonian nationalist right-leaning Internal Macedonian Revolutionary Organization-Democratic Party for Macedonian National Unity (VMRO-DPMNE) party, which had remained in the government for many years but formed the opposition flank with the latest elections, boycotted the referendum by deciding not to make any campaigns for the referendum. As a result of the referendum, which caused tensions between Macedonia and Greece and was intended to change Macedonia's name to the Republic of Northern Macedonia, nearly 90 percent of Macedonians voted for change. However, turnout was less than 50 percent (36%, 9) since the opposition boycotted the referendum, the referendum on the name change was deemed void.

In order to enforce the agreement signed with Greece under the current conditions and to change the name of the country, the agreement had to be accepted by 2/3 of the 120-seat parliament, in other words, by 80 deputies. On October 20, 2018, the Macedonian Parliament accepted the agreement with an exact 80 votes. Now, the law shall be sent for approval of the President (President has no rights to veto but can send it to Parliament to be interviewed again). If the Macedonian president approves, the domestic legal process will also begin in Greece. In addition, after the President's approval, Macedonia must also carry out the constitutional amendments stipulated in the Agreement by the end of 2018. Once these changes are completed, the agreement will be discussed in the Greek Parliament and shall enter into force if approved. Thus, Greece will refrain from preventing Macedonia's membership in international institutions, and Macedonia will stop using symbols associated with the ancient Macedonian civilization (Article 8) (Ekinci, 2018: 4).However, since June when the treaty was signed, the presence of opposing demonstrations in the country and the existence of groups that did not approve the agreement in the Greek Parliament also preoccupy the Greek government regarding this issue.

Finally, it will be worth mentioning the influence of the EU and NATO underlying the success in progress achieved in a year although attitudes and theses of parties regarding this dispute are so contrasting. Macedonia applied for EU membership in 2004 and took candidate status one year late, but

the country could not start accession negotiations because of Greece's veto on grounds of the name dispute. The country's accession process to NATO is also in the balance due to the same reason. NATO have reiterated since the 2008 Bucharest Summit that accession negotiations with Macedonia will begin as soon as the name issue is resolved. However, especially Germany and France do not like the prevention of Macedonia from NATO and EU membership by Greece. It is estimated that these two countries pose heavy pressure on the Tsipras and Zaev to "resolve" the "name" dispute. Because it is known that the EU, especially Germany and France, are concerned about the increase in Russian influence over the region. In a speech on EU enlargement strategy, French President Macron stressed "the importance of giving a perspective on membership in the Balkan countries in order to prevent the growth of Russia and Turkey's influence in the Balkans"[9] (Çelikkol, 2018).

While a suitable ground is created for this agreement with the fact that there is a Greek party in power with relatively less nationalist concerns and the solution is strategically important for the Western World, one of the factors that play a key role is is the government reshuffle occurred in Macedonia in May 2017. Macedonian nationalism increased gradually during the reign of nationalist Internal Macedonian Revolutionary Organization-Democratic Party for Macedonian National Unity (VMRO-DPMNE) which was a major partner of governments in Macedonia during 2006-2017. In addition, the Greeks were disturbed by the fact VMRO-DPMNE continued negotiations while it continued to underline the Macedonian identity and carried the banner for the Macedonian identity in large architectural projects such as "Skopje 2014". Following the general election in December 2016, the SDSM government ensured the majority to form a government by receiving support of Albanian parties in Parliament, and President Zoran Zaev formed the new government after a few very turbulent months. The new prime minister included resolving the name dispute among his priority promises. Entering a rapid diplomatic traffic after his inauguration as an indication of sincerity, Zaev changed the ancient Macedonian names (such as Alexander the Great) given to the airport, stadiums and highways in Skopje during the previous government period. Describing Macedonia's economic development and Euro-Atlantic integration as national priorities, SDSM as the great partner of the Government agrees that it is imperative that the name dispute be resolved for these priorities to occur. Albanians and other minorities, who believe that integration with the international community will rein in Macedonian nationalism in the country, have been eager to resolve this dispute for years. The new Government's approach was also received intensified support from the EU and the United States. Since the mid-2000s, the political, economic and social crises of the European countries have slowed NATO and the EU's enlargement process in the Balkans, this situation has led to concerns in the Western world in terms of economy, security, social peace in this region and relations with other international actors, and it continues to create concerns as well. Greek Prime Minister, Aleksis Tsipras, has not been indifferent to incentives from the Western world and Zaev's decisive stance. In his political rhetoric, supporting the solution of problems with neighbors through bilateral negotiations, Tsipras has revealed his will to resolve the name dispute that has been going on for more than a quarter of a century. If the problem is resolved in accordance with Greece's theses, Tsipras will increase its prestige at both national and international levels. Since the reconciliation with the Macedonian government, Tsipras and other Syriza members seemed to spend a lot of effort to prevent reactions in the society. In a long statement released after the agreement, it was argued that the treaty was fully compatible with principles that Greece adopted since the past, stressing that Greece has taken a historic responsibility for the peace and stability of the Balkans. The Greek government spokesman claimed that Greece would be the leading country in the Balkans thanks to this agreement (Ekinci, 2018: 4-5).

Resolving the name dispute will enable Macedonia to pave way for the NATO and EU accession process, thereby help to address instability and uncertainty over the years in the Balkans enlargement of the Euro-Atlantic bloc. This development can yield tangible results in a very short period due to the

[9] It is also remarkable that the agreement between Greece and Macedonia to be made is referred to as a precaution against the growing influence of Turkey in the Balkans. For example, Stavros Theodorakis, the leader of the River Party (To Potami) who played a critical role in rejecting the motion of censure by major opposition to the government, indicated in his speech towards those who oppose the agreement with nationalist opinions that Turkey has recently "invaded Macedonia step by step" and Macedonia should be integrated into EU and NATO to prevent this process (Ekinci, 2018: 4-7).

current geopolitical and economic concerns of the Western world. Even if the EU is not expected to expand by 2025, the opening of negotiations with Macedonia will contribute to the internal stability of the country as well as an example to other Balkan countries. The country's accession to NATO may be expected much earlier (Ekinci, 2018: 4-5).

Conclusion

In the creation phase of any political systems, it is seen that a nation-building process is undertaken through history, culture, language and ethnicity. This process rarely considers the minorities, and basically builds based on a common (oldest and uninterruptible) historical perception of the majority in a common geography through its ethnicity, language, religion and culture. These processes have a cross-section on examples of Macedonia, Greece and Bulgaria.

Although Macedonia has several major issues with its neighbors, relations with Greece are crucial to the country's long-term stability and development. Despite the provisions of Greece's UN-sponsored agreement, Greece's preventing Macedonia accession to NATO and start of EU accession is the biggest handicap. The lack of integration into these organizations, as well as economic difficulties in the country, have led to the production ethnic conflicts and the political instability in addition to failure in solving such problems. Given the fragility of the region and its delicate relations with neighbors, the resolution of the name dispute is also important for the stability of Macedonia as well as the Balkans.

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Anti-sectarian Discourse in the Context of Effective Contemporary Fiqh Mentality with Reference to Perspective of Salafism and Modernism[10]

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INTRODUCTION

In general, *madhhab* (*sect)* is defined as the scholarly and intellectual accumulation arising from the schooling created within the framework of the unique approaches in understanding and interpreting the principles about theology and practice (Üzüm, 2004, 29: 526). Islamic jurisprudence (fiqh) schools consisting of a certain method are basically understood from the concept of madhhab, which means opinion, doctrine, way etc. (For Arabic dictionary, see Abu Hâka, 2007, p. 419; For Turkish dictionary, see Erdoğan, 2010, p. 375). Fiqh schools do not have any names other than madhhab,[11] which gives an idea about the meaning of the word *lâmadhhabiyya* (*non-sectarianism),* which came out in the modern era. As understood, *non-sectarianism* is a word used for the field of fiqh rather than the field of kalam (theology). This word could be stated to have come to the agenda as a top title for the search of the new methods other than the settled method in fiqh and the ijtihads (juristic opinions) that are given accordingly.

It is necessary to reveal out whether non-sectarianism, which mostly comes to the agenda within the context of fiqh methods, indicates, as its primary connotation, a lack of method in negative meaning or a new method with a scholarly aspect. In the context of academia, Kawthari (2009, p. 191-197) and Ramazan al-Bûtî (1974) mentioned non-sectarianism for the first time.[12] It is important to know what they intended to criticize with this word. Both scholars are known to have used such discourse with the effect of the discussions that came out in the 19th and 20th centuries. Therefore, it would be wise to mention the discussions of those periods before making such a definition. Particularly Salafism and modernism had a great role in the generation of the discussions. Therefore, Salafism and modernism will be analyzed within the historical development context of fiqh, in general terms, and madhhab, in specific terms. It will be attempted to understand whether the anti-sectarian discourse belongs to the effort to unite the current popular jurisprudence sects or to a super-sectarian thought, indeed. Thus, an idea about the content and framework of the perception of non-sectarianism which describes the anti-sectarian discourse in reactive terms will come out.

1. Salafism and Anti-Sectarian Discourse

Salafism, in other words, the return to al-salaf al-sâlih (the pious predecessors), is the name of the thought which accepts a certain period of the Islamic history as the

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[10] This study was presented orally in the (ISHSS 2018) 2nd International Symposium on Humanities and Social Sciences held in Comrat, Moldova. August 04-07, 2018.

[11] In terms of the historical development process it is observed that the concept of madhhab was not initially used for theological schools but instead, the scholars of the field preferred to use other names such as article owners, party, cult or nation (Üzüm, 2004, p. 526).

[12] Both scholars conducted individual studies on non-sectarianism. al-Kawtharihas an article titled as, " اللامذهبية قنطرة اللادنية" and Ramazan al-Bûtî has a book titled as, "اللامذهبية اخطر بدعة تهدد شريعة الإسلامية". al-Bûti's book was translated to Turkish by Durmuş Ali Kayapınar as "İslam Dini'ni Tehdit Eden En Büyük Fitne Mezhepsizlik".

religious authority when defining the principles of religion. In Salafism, the first period is praised by the God (Anfal, 8: 74; Tawbah, 9: 100) and his Prophet (Buharî, Fadailu's-Sahabe: 1; Muslim, Fadlu's-Sahabe: 52) starting from the Companions of Prophet Muhammad, which exalts this generation to a holy position. Therefore, in the mind of Salafism, the religion-life relationship has been completed through this holy generation and there is no need to say anything new.

Salafism has revealed itself through different thought movements in history. For this reason, it could be concluded that Salafism is not a current which progresses steadily. In all its manifestations like Ahlal-Hadith, Ahmad b. Hanbal partisanship, Ibn Taymiyya movement, Wahhabism movement and Islamists, Salafism aims to clear the religion from bid'a (innovation) and to return it to its origin. For this reason, this current focuses on the salvation from fanatic sectarianism and the return to the Koran and the Sunnah. In Salafism, âthâr (traditions from the Companions and the Successors) and hadiths (traditions from the Prophet) have become as valuable as Koran in terms of faith and behaviors particularly with the efforts of Ahlal-Hadith. This empowered the idea that the opinions of the pious predecessors would be deemed to be superior to the judicial opinions of Islamic lawmen. Therefore, the idea of fiqh which uses the ra'y (judicial opinion) as a tool in making religious orders and prohibitions get closer to the humane, has started to be overshadowed by the idea of hadith involving the opinions of the first three generations (İşcan, 2015, p. 2-5).

Innovations became popular among the Muslims through sects and the taqlîd (imitation) was praised through sects which caused Salafism to develop an anti-sectarian discourse. Salafism reacted against innovations under the phrase 'struggle against innovations' although there is no evidence that it's against Islam. This attitude manifested itself as a radical attitude in certain Salafism movements, just like Wahhabism. For this reason, there came out uncertainty in the issue of whether the current was a revivalism or a hard intolerance (İşcan, p. 1, 6).

One of the most significant criticisms against the revivalist movement initiated by Salafism is that it is impossible in sociologic terms to transfer the practices of early Islam to the present day in their original form. From this understanding, Salafism is claimed to have moved away from the intellectual and rational viewpoints. Due to the fact that the scholar field is limited to the traditional teaching program, there emerged unalterable opinions that would lead to radical interpretations later on (Aydın, 1990, p 274-275).

Salafism objected to the concept of the sect as it led to a sort of separation and disagreement. It shall be noted here that sects that caused disagreement and that were reacted in terms of the category were the ones that were related to theology, philosophy and Sufism. The Salafis did not object to the sects of fiqh in terms of the category but objected to the fanaticism of sects in the imitation period following the institutionalism of the sects of fiqh. Because; according to the Salafis, particularly the founders of the four Sunni sects followed the way of the pious predecessors and did not get busy with the science of theology. They believe that the theology-based viewpoint allows the mind to take precedence over Nass (religious texts). The differences in these minds which are deemed to be more important than religious texts and thus, opinions, lead the Muslims to instability. One cannot speak of union or agreement in such a context. Therefore, the mind is the reason for separation for the

Salafis and separation is clearly prohibited in the Koran (En'am, 6: 159). Treasuring Nass over the mind is the attitude of a Salafi. The pious predecessors also treasured Nass and put the minds under the power of Nass. According to the Salafis, this is a way of protecting the Muslims from separation, indeed. This is because Nass do not differ and vary, like the minds, but they have a uniting nature (al-Kûsî, 2013, p. 374-379). In fact, the Salafis emphasize the non-contradiction of mind-nass just like the theologists. However, whereas the idea of mind is general in the theologists, the idea of mind is specific in the Salafis. Because according to the Salafis, the mind is only responsible for understanding religious texts; it is not a direct source of information. Considering that fiqh applies the inference of judgment from religious texts, it could be concluded that the idea of mind in Salafism is similar to the fiqh.

The movement of Salafism which is based on the mixed method in usul al-fiqh,[13] differs from the traditional idea in that it requires making a judgment based on evidence rather than the opinions of a sect. Therefore, it is not possible to state that Salafism attempts to establish an inter-sectarian or a super-sectarian viewpoint. For this reason, Salafism remained within the borders of the traditional approach and thus, did not face the accusation of being non-sectarian.

In Salafism, non-sectarianism applies to the direct utilization of the primary resources instead of obeying the opinions of the Islamist lawyers. This opinion is in the form of an initiative that would bring mobility to the field of jurisprudence which has become immobilized over time. But, the attempt to respond to new problems with the backgrounds of the first three generations seems to be the most significant obstacle in preventing Salafism, which came out with the argument of revivalism, from achieving success.

2. Modernism and Anti-Sectarian Discourse

Modernism is obviously an unpleasant concept for Muslims in terms of religion, as it connotes words like *reform*, *innovation*, *change*, *updating* etc. When this western-origin concept is used together with Islamism, an innovation or change that takes religion away from its origin comes to mind at first (Aydın, p. 274). Therefore, expression of modernism and Islam together raises concerns about losing the Muslim identity.

To make itself accepted, the modern western civilization adopted a materialism-based attitude and put forward principles supporting its existence. These principles were humanism, individualism, moralism, equality, democracy, nationalism, rationalism, scientism, positivism, advancement, civilization etc. In the West, modernism generated its own sacred elements and took a form of opposite religion. Muslims are concerned about that consequences of modernism would be the same as those in the West, that is, a protestant Islamic idea would come out (Özyurt, 2013, p. 212). This concern seems reasonable at first. Because; according to Muslims, Islam is the perfect and the last religion. It is not possible for some initial arguments of Islamic modernism to be accepted by them at once.

Islamic modernism is understood to be based on the idea of revivalism observed in Salafism. Islamic modernism is divided into two in terms of its historical development: *classical Islamic modernism* and *modern Islamic modernism*. Classical

[13] It is a branch of fiqh. This term indicates the sources of the law and the methodology for extrapolating rules from revelation (Calder, 2000, 10: 931-934).

Islamic modernism came out in the 19th century and argued that the Islamic civilization could challenge the West in any field. Rashid Rida was one of the most significant representatives of this current, as it owned a modern idea of Islamic law. The discussions around the issues addressed by the classical Islamic modernism continued in the 20th century with the new movements of revivalism and served the transition to modern Islamic modernism. Fazlur Rahman is the most significant representative of the modern Islamic modernism (Aydın, p. 281). It could be stated for sure that both the classical Islamic modernism and modern Islamic modernism are based on the idea of non-sectarianism. Indeed, both modernist currents recommend the building of a new idea of fiqh instead of the traditional sect-based idea of fiqh. However, these movements take different arguments as their base in the new idea of fiqh they want to build. It would be wise to discuss these differences for the understanding of the issue.

Classical Islamic modernists rejected the idea of contradiction in mind-inspiration and religion-science relationship. They argued that Islamic sciences, particularly including the Islamic history and Islamic law, had to be reviewed through a new perspective, a new attitude and manner. When they put these ideas forward, there rose claims arguing that this was a Westernization movement based on missionary activities. This is because classical Islamic modernists defended the need to re-interpret the sources of fiqh in rational terms as a solution to the challenge faced by classical sources of fiqh in meeting the needs of the contemporary world. This idea is a sort of modernization project, indeed. However; it started to deviate from its goal and to shift toward admiration for the West. For this reason, the project was criticized in the later period by Fazlur Rahman who was a modernist himself (Uyanık, 2013, p. 131-133).

Secularization in law and adoption of the parliamentarian system in politics are among the most important indicators showing that classical Islamic modernism developed under the influence of the Western modernism. Accordingly, judgments are divided into two as religious and earthly. Whereas the religious field is compulsive and closed to change, the earthly field is voluntary and open to change. According to the classical Islamic modernism, the legislative power of the Prophet was limited to religious matters only and God ordered him to consult with the Companions in civil, political and martial issues. After the Prophet, this power was transferred to those with the Islamic authority (caliph). Classical Islamic modernists argue that the caliph could use the power to change based on the principles of proportionality and balance in interests (Kavak, 2011, p. 143).This thought prepares a legal basis for a parliamentarian legislative organ as in the West and the new judicial decisions to be made by this organ.

Classical Islamic modernists are observed to share the same opinion with the Salafis concerning the early interpreters of the Islamic law and the fanaticism of sects. According to both movements, the initial imams were pure believers, and later, an innovation came out in the form of the fanaticism of sects. Since the fifth year of the Hegira, an imitator group presenting itself in scholarly and judicial activities, although not possessing sufficiency in fiqh, was deemed to be legitimate like the interpreters of the Islamic law (Koca, 2004, 29:54), which helped the strengthening of the fanaticism of sects. Classical Islamic modernists claimed that members of the Iraq school of fiqh tended to the fanaticism of sects more than members of the Hejaz school of fiqh. Because according to them, the Iraq school prioritized the opinions of the imam of the

sect over the Koran and the Sunnah and focused on the elicitation of these opinions (Kavak, p. 145).

Unlike the Salafis, the traditional fiqh procedure is criticized in classical Islamic modernism. These criticisms are made over the concepts of imitation and sect. Whereas the Salafis focused on the idea of the revival of the traditional legal style, classical Islamic modernists searched for a method slightly different from the traditional legal style. In classical Islamic modernism, the reason for the current bad state of the community was related to the accumulation of fiqh which grew and became difficult to learn within the framework of the sects (Rıza, 1974, p. 98; also see Kavak, p. 144). This gives the impression that classical Islamic modernists are opposed to, and even struggle against fiqh, which is one of the main sources of the Islamic civilization, indeed. Therefore, Islamic modernism has faced reactions since the beginning.

Ramazan al-Bûtî, who compiled a special work piece against the Islamic modernism, basically criticizes this current argument that; although Islam is simple, the late period scholars who are educated under the roof of the sects, complicated fiqh (Bûtî, 1974, p. 18-19, 75). This reaction naturally came out due to the fact that this thought was based on the orientalist J. Schacht and there was an obvious effort to abandon fiqh, which became systematic in a unique way, on the ground that it was complicated. And quoted from Schacht in brief "*Islamism came to an illiterate community…Fiqh written by the imams of the sects is just a judicial thing presented by the genius minds of law. They found it useful to base this law on the Koran and the Sunnah*." (Quoted by Bûtî, p. 75, 95-96), which, according to Ramazan al-Bûti, is the product of the effort to limit[14] Islamic fiqh to issues related with the individual. This approach reduces the classical and medieval fiqh from a role building the civil, as well as the individual rules of Muslims, to the status of a "religious science". Consequently, the attempt of fiqh to find a solution to the problems faced in the modern era might be in vain (Bedir, 2014, p. 122).

The most obvious problem among those arising in the opinions of classical Islamic modernists, including Reşit Rıza particularly, is the attempt to bring together the opinions of the scholars who have their own unique juristic method within the framework of a certain goal. Classical Islamic modernists consulted the opinions of Sunni scholars of fiqh rejecting imitation, like al-Shafiî, Ibn Hazm, Ibn Taymiyyah, al-Shatibî, al-Shawkânî, Necmettin al-Tûfî and Shah Wali Allah al-Dihlawî and the Shia-Zaydiyya scholars of fiqh (Kavak, p. 46-62). It is observed that the classical preference criteria are not considered in this consultation. This attitude exposes the idea of the renewal of fiqh with the concern of consistency. For example, although classical Islamic modernists argued that the method of Hejaz school was more feasible than the method of the Iraq school, they criticized kiyas and praised istihsan, which is one of the most prominent principles of the Hanafi doctrine. Because, for classical modernists; kiyas, meaning inference according to general rules, consists of the rules imposed by sects and restricts lawyers. On the other hand, istihsan means getting out of the general rules due to a more powerful principle. For this reason, kiyas should be a method preferred in the determination of the pure religious judgment only. The

[14] Issues related with the individual refer to the civil status laws which were presented as a project in Egypt with the movement of renewal and which came to force in 1920. These laws include Islamic provisions on issues about the persons, family and heritage (Yaman&Çalış, 2012, p. 130).

method to be used in the earthly field should be istihsan (Kavak, p. 42-62, 140-141). Therefore, the principles adopted by different sects within their own systematic integrity, look like they have been brought together by pushing the limits, as they somehow confirm the idea of modern Islamic law. In this respect, it is like the procedural equivalent of the idea of talfik,[15] which comes to the agenda for the individual provisions and which are approached with caution within the framework ofsadd al-dharai, which means the closure of ways leading to the bad and wrong actions.

While talfik is basically a method of imitation in classical Islamic Law, it was transformed in modern Islamic law. Whereas talfik was used to criticize the idea of the sect in Islamic communities, it was envisaged as a method of judicial opinion and enactment (Kaya, 2011, 40: 402). Based on this envision it is observed that, classical Islamic modernists attach more significance to the fiqh's principle of convenience.

Zahid al-Kawthari defined the talfik as non-sectarianism as it has meanings like taking the convenient or license (al-ahzubi'l-ahaf or ittibâu'r-ruhas). Because; according to him, talfik is like saying 'I am one of you' to multiple groups but then being with none of them. Indeed, al-Kawthari is worried about how the supporters of this idea should be named. It was difficult for him to decide whether these people were crazy or silly. Al-Kawthari, who accused Islamic modernists of opening the door to irreligion, is understood to be aiming for the preservation of the judicial and internal consistencies. Because while he stated that there was an agreement among the scholars concerning the non-necessity to remain connected to a single sect, he emphasized the necessity to consider the principles of legal preference which were determined within fiqh's own background (al-Kawthari, 2009, p. 191-194).

The opinions of classical Islamic modernism about fiqh and sect are observed to be based on a different platform with the contemporary Islamic modernism. Contemporary Islamic modernism came to the forefront with the historical criticism method inspiring from the orientalists, that is, with the idea of historicism.

Contemporary Islamic modernism argued that the ultimate goal of the Koran concerning the judicial life was to ensure justice in the society and thus, a special way of the solution addressing to a social event would not be eternal-perpetual. According to contemporary Islamic modernists, if the goal of the Koran to ensure justice could be understood by Muslims, it would be easier for them to create solutions for the current problems. In this way, issues like interest in economy and testimony in cognizance could be resolved in relation to the new progressing acceptances (Uyanık, p. 133-134). With respect to this thought which forms the base for the historian point of view, the boundaries of the change of provisions come to minds. Although Fazlur Rahman, one of the contemporary Islamic modernists, argued that determination of the provisions through historical interpretations would not be violating the universality of the Koran, it is understood that his idea of universality meant the basic rules of law. Indeed, he thought that the boundaries of change had to be kept free as far as the special judicial provisions of the Koran. This was because it would be impossible to draw any boundaries for change (Fazlur Rahman, 1999, p. 124-126; 1997, p. 147-149).

[15] In legal jargon, *talfik*cannotesthebringingtogether of certainelements of twoormoredoctrines in such a manner as tocreatethereform yet anotherdifferentdoctrine (Hallag, 2000, 10: 161).

Fazlur Rahman mentioned of the necessity for a method based on the Koran and the Sunnah, proposing the determination of the primary and relevant secondary social and moral principles and reflection of these on the law. He emphasized the necessity for the deep understanding of the socio-cultural structure of the Era of Bliss for the determination of the primary principles in the Koran and the Sunnah. According to him, the Godhead, worship and social justice were integrated into the Koran. On the other hand; certain esoteric-mystic actions interpreted worship and morals with immeasurable gloss, certain Sunni groups took the literal as basis, without considering its philosophy, which were among the most significant reasons making it difficult to determine the primary principles of the Koran and the Sunnah (Fazlur Rahman, 1999, p. 209-210; also see Aydın, p. 276-281).

In the early period, Islamic modernism recommended the talfik as a functional principle, which shows that the anti-sectarian discourse started to gain an inter-sectarian idea of fiqh. However; as talfik opened to door to risks such as the internal and judicial consistencies in fiqh, new studies on fiqh are observed to remain distant from the idea of the talfik, indeed. Later, with the influence of the West and the Muslim philosophers, historicism became the basic acceptance of Islamic modernism. According to this acceptance, historical social differences require that the judgment addressing to the social field should be different, as well. The new juristic method tried to be built in this approach is dependent on the deep analysis of the history of fiqh, indeed and it will require a long time. This shows that the anti-sectarian discourse in Islamic modernism shifted towards a super-sectarian approach.

3. Reflections of the Anti-Sectarian Discourse on the Modern Idea of Fiqh

The anti-sectarian discourse has specific effects, as well as the general effects, on the sense of fiqh of the modern era. Due to the fact that the specific effects are sometimes limited to a certain area or a certain scholar group, it would be wiser to focus on the general effects. Chronology and the cause and effect relationship were considered, as much as possible, when listing the general effects of the anti-sectarian discourse on fiqh.

3.1. Transition to the Society of Will

Since the 18th century, the Islamic world has been dragged to a financial and political crisis, which certainly caused Muslims to seek new things. This seeking is understood to have started in the intellectual and scientific fields. So; the idea of Salafism to re-interpret the Koran and the Sunnah, the foundations of the Islamic law, without getting under the influence of the sects, which called for the careful systematic review of all current works of hadith emerged. On the other hand, the idea to reject imitation and call for judicial opinion led Muslims to search the idea of fiqh in the period of the establishment of sects (Nafi, 2015, p. 19-20). In parallel with this, modernism strongly emphasized the idea of the union of judicial opinions, affairs and sects (Karaman, 2011, p. 103-108), which was also influential in the process of transition from an obedient society to a strong-willed society. Therefore, self-esteem, which began to be lost by the Islamic world against the West, was attempted to be overcome in the scientific area as a systematic problem.

3.2. The Attempt to Determinate the Philosophy or the Goals of the Islamic Law

The Koran and the Sunnah, which constitute the basic sources of fiqh, date back to fourteen centuries earlier. Besides the divine messages they involve, these two

sources naturally reflect the culture of the period in which they came out. For this reason, associating these sources with a significantly changing world order is a fundamental problem faced by Muslims. One of the solutions offers to overcome this problem is intended for a shift from the literal interpretation-based idea of fiqh to a goal-based idea of fiqh. Thus, it is aimed to determine a measure that will distinguish the constant terms of fiqh from its variable terms. For this purpose, it was attempted to determine the universal principles of fiqh. When determining the judgment of fiqh, the basic goals it observed and might observe in philosophical and sociological terms, were pointed out. As the reasons for the reveal of the Koran and the Sunnah would pose an additional importance, it was needed to return to the historical reading of the Nass. Concerning the *goals of the Islamic law* which were pointed out by Ibn Qayyim and Shatibî for the first time, works of Tahir b. Ashur aroused great interest (Köksal&Dönmez, 2012, 42: 209).

3.3. Increasing the Number of Studies on Fiqh History

Works on fiqh and the background knowledge of fiqh available in these works could be properly understood only when this scientific process is considered through both holistic and partial perspectives. As the historical researches of the West could be superficial and biased, it is necessary for Muslim scholars to reveal their own history of science, particularly including the history of Islamic law. Writing of fiqh history is one of the issues Islamic modernism points out to be urgent (Fazlur Rahman, 1999, p. 217).

With anti-sectarian discourse coming to the agenda, an emphasis has been given on theme-based and comparative studies of fiqh. It could be stated that, whereas modernism argued that the fiqh taught by the sects was impossible to learn and apply, the traditional Islamic scholars focused on the understanding of the sects of fiqh.

3.4. A Tendency of Secularization in Fiqh

Secularization is basically manifested through laicism. Efforts to determine merely the religious and earthly field have begun to manifest themselves in the form of the secularization of state institutions, especially during the Tanzimat period of the Ottoman Empire. The base for secularization in the field of law was formed later and the phrase "quasi-laicism" was used for this condition (Okumuş&Avcı, 2016, p. 256-261). With the adoption of the nation-state structure and a completely secular system in the Republican era, fiqh continued merely as religious sciences. In Egypt, secularization started with the integration of the French documents on the law with the Islamic law. Afterwards, the judicial power of Islamic courts was restricted to the issues concerning civil status and foundations (Kavak, p. 309-311).

A more effective and productive model of management (modern legislative assembly) was proposed in the field of law, and the idea of the institutionalization of consensus was brought forward. Particularly the modernists wanted that the moral and legal rules available in the known injunctions possessed a positive character. For example, with respect to polygamy, traditional fiqh thought left it to the will of the person to set heart to a spouse more than the others and determined equality based on material measures. On the other hand; modernists argued that there should be justice among the spouses in emotional terms; in addition, as it would be impossible for the deceased to decide about that, the management could impose a positive clause about this issue and restrict with a single spouse. (Layish, 2013, p. 268).

It could be concluded that a new classification of judgments was made within the framework of secularization. In the new process, fiqh gradually became equal to the concept of law in the West, and the form and the content of fiqh started to be determined in line with this process. As is seen, researches about fiqh are generally conducted in the form of researches about the law. The attempt to present fiqh as an alternative to the written law was supported the increase in this tendency. These researches that intend to show the earthly, as well as the religious aspect of fiqh, could play an efficient role in putting an end to its nostalgic look, in the eyes of the society, which is limited to the books on Islam and historical practices. In this way, Islamic law could be expressed on a more realistic platform.

3.5. Damaging the Sunni Doctrine

Fiqh, which manifested itself through sects, was unable to resist the radical changes occurring in the contemporary era. Consequently, it got weakened in time and began to lose its power to rule the whole life. Therefore, it became inevitable to start a new era in fiqh. The basic feature in the policy of this era was that fiqh procedure did not depend on a certain sect. Offered as the new Islamic model, *al-fiqhal-mukaran* is presented as an inter-sectarian or super-sectarian fiqh (Bedir, p. 121).

Considering the transition to al-fiqhal-mukaran in Islamic countries and particularly in the Ottoman Empire it could be stated that; the needs of the era were attempted to be met by Mejelle (the Ottoman code of civil law) for the last time in parallel with the methods and approaches of the Sunni doctrine. Indeed, Mejelle took Hanafi sect as a basis. The Family Law began to push the boundaries of the four juristic sects and involved a greater number of individual fatwas of mujtahids. In the period when the Arab-Islamic law was published, fiqh abandoned its active role and adopted a passive role, instead and it was deemed to be merely one of the sources of the written laws in the Arab states. When "taqnin" (legislative) activity was completely taken under the control of the state, fiqh was no longer a scientific field ruling the law (Bedir, p. 121). This development naturally opened the door for a radical transformation in the status of the traditional fiqh.

The previously discussed *fiqh-based civil procedure* project cannot be stated to have received full support. Although this project was not accepted, an agreement was made for the renewal of the fiqh doctrine and development of the jurisprudence to meet the needs of the era, by benefiting from the non-Sunni sects besides the Sunni sects.[16]

Talfik, which is deemed to be an infraction, is observed in the legislative activities experienced in the Islamic world since the 19th century, then in the Supreme Judicial decisions and in studies about the present Islamic economy (Kaya, 40:402).Differences among the sects are good for Muslims. Because they would prefer any of the alternative opinions. Supporters of talfik aim for judicial productivity from the differences in the judicial opinions with the method of talfik. Also, they suggest that the authority have the power to make preference and to compile among different judicial opinions (Layish, p. 271). Whereas in Sunni doctrine, jurisprudence was developed by independent scholars of fiqh who had no official ties with the administrative authority. Judicial opinions of the scholars of fiqh, when they were

[16] *Fiqh-based civil procedure*was proposed by ZiyaGökalp but was criticized by Ismail Hakkı from Izmir, as it was presented as an alternative source of judgement against the traditions and the known injunction (Quoted by Özervarlı, 2001, 23: 534).

brought forward, were not implemented by the administration through legislative activities. These judicial opinions were accepted by virtue of the scientific authority and were left to the discretion of Muslim judges and muftis in practice.

It cannot be denied that there are certain discourses about the categorical rejection of the statements of hadith which form a significant part of the Sunnah. On the other hand, the field of divinity is understood to have entered into an attempt to reinterpret the hadiths in parallel with their historical context and conditions. These developments give the impression that the Sunni doctrine is getting damaged a little.

Conclusion

Non-sectarianism means all the methods and opinions against the Sunni approach in general terms, and against the sects of fiqh in specific terms. However, it should be noted that the concept of non-sectarianism is observed in anti-sectarian discourses of neither the Salafis nor the Islamic modernists. Therefore, it is necessary to state that anti-sectarian discourse and non-sectarianism are two different forms of perception.

The concept of non-sectarianism, which was brought forward to criticize the ideas of Islamic modernists, instead of the Salafis, about methods and sects, had the same meaning with irreligion, though it was not expressly stated so. This way of expression makes one think that a perception of the sect as a religion stands in the background of the criticisms made. While it is natural that the theological sects were perceived as irreligion, throughout the history, due to their opinions about faith, it is interesting that the same is expressed for the sects of fiqh in relation with the practical life. This indicates that the reaction in the form of non-sectarianism arises from an understanding which considers behaviors as an integral part of faith.

Concerning the anti-sectarian discourse, it would be more solution-oriented to ask whether it would be possible to positively benefit from this understanding which has a clear effect on the modern idea of fiqh, instead of considering the issue with defensive reflexes. According to that, it seems wrong to claim that any way of solution, other than the traditional idea of fiqh, would be un-Islamic. This is because the Islamic solution cannot merely consist of the solutions that are based on the principles determined by the Islamic sects only. Likewise, the ways of a solution not contradicting with these principles cannot be put aside for being un-Islamic. While an idea cannot be Islamic just because of the fact that it belongs to a Muslim, it cannot be considered as being un-Islamic because of the fact that it was brought forward outside the Islamic geography. This contradicts with the understanding that the truth will be accepted, no matter where it comes from. However, it should be noted here that each scientific field has its own methodology and principles forming the basis of such a field. If one tries to reach a conclusion by completely violating the basic principles or by completely excluding the method accepted by that scientific field, the conclusions reached would not be related to such field, indeed.

It seems difficult to decide at this stage whether talfik and historical analysis is absolutely wrong or absolutely right. On the other hand, it is obvious that both methods try to answer the questions about the financial and civil issues of the modern era. This creates the belief that, if the overstatement and understatement observed in the modern idea of fiqh could be eliminated over time, fiqh, which has been moved away from the practical life, will gain more functionality.

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Elmalili Hamdi's Life, Works, Sufistic Personality and Political, Socio-Cultural Religious-Mystical Structure of His Age

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INTRODUCTION

Elmalılı Hamdi witnessed the decline of the Ottoman Empire as well as the establishment of the Republic of Turkey. On that sense, through living in this transition period, he got enormous experience and reflected this experience on his works successfully. Elmalılı Hamdi Efendi, who owns a versatile character, became famous for his work "Hak Dini Kur'an Dili (Righteous Religion Quranic Language)". Besides, he also wrote many articles and works.

He distinguished with his scientific personality; yet, he was involved in political activities and lived an active life. He stands before us deserving to be known and appreciated with all his aspects. Therefore, we decided to write this work in order to introduce Elmalılı Hamdi and to photograph the conditions of the period he lived within as well as his influence on this period. Surely, this work will not be enough to know and understand Elmalılı Hamdi.

If we liken Elmalılı Hamdi to a gorgeous and multi-volume encyclopedia, this work could be regarded as a preface of this encyclopedia. We wholeheartedly believe that Elmalılı Hamdi should be known and understood with all his aspects. So, as a requirement of this belief, we start out with this introductory work. Thus, we would like to pass on to our subject hoping that this work that we set out to understand the Elmalılı Hamdi with all his aspects, notably his sufistic personality which is our profession, will contribute to bigger and more extensive works on this journey.

A) The Life of Elmalili Hamdi and His Works

1. The Short Life of Elmalili Hamdi

Elmalılı Hamdi, whose full names is Elmalılı Muhammed (Mehmet) Hamdi Yazır, was born in Elmalı district in Antalya province (Köksal, 2017: 13). That's why he is recognized as "Elmalılı". His father moved to Elmalı from Yazır village of Gölhisar, Burdur (Özsaraç, 1996: 21). His surname "Yazır" is known as the surname of his family. Although he got the name of his father's village after the adoption of surname law on 02 July 1934, he is rather known with his birthplace "Elmalı" (Özsaraç, 1996: 23). Since his teacher Mahmut Hamdi and Elmalılı Hamdi have similar names, his teacher used to call him Küçük Hamdi (Hamdi Junior). So did he use this nickname in his writings too (Yavuz, 1995:57). His nickname "Küçük Hamdi" was forgotten in time after the decease of his teacher in 1914 (Kozan, 2015:371). Elmalılı Hamdi was born in Elmalı, Antalya in Hijri 1295/1878 A.D. (Paksüt, 1993: 3; Yavuz, 1995: 57). Although some sources state that he was born in Hijri 1294/1877 A.D. (Özdemir, 2007: 5) this is not commonly held. Nearly all the sources are of the same mind that he was born in Hijri 1295/1878 A.D.

Elmalılı Hamdi's father is Hoca Numan. His father left Yazır village of Gölhisar, Burdur at Hamdi's childhood after completing his study in the madrasah (school) in Aydın and he came to Elmalı and became the first secretary of religious court (Kozan, 2015:371; Paksüt, 1993: 21). Elmalılı Hamdi's father's death date is not known. The grave of Hoca Numan is in Sahrayı Cedit Cemetery where Elmalılı Hamdi would be interred later (Paksüt, 1993: 16). Elmalılı Hamdi's mother is Fatma Hanım, the daughter of Sarılarlı Mehmet from the scholars of Elmalı (Yavuz, 1995: 57). His marital ancestors Mehmet, Bekir, Hasan, and Bedrettin are prominent scholars who are members of scientific intuitions (Mardin, 1966: 24). Elmalılı Hamdi's deceased mother Fatma hanım, who died of heart failure, had a big influence on his son. Elmalılı Hamdi's niece Fatma Paksüt gives detailed information regarding his mother's influence on Elmalılı Hamdi in a symposium she attended (Paksüt, 1993: 18).

Elmalılı Hamdi is originally a yörük (nomad). He states this fact with those words in his work "Hak Dini Kur'an Dili (Righteous Religion Quranic Language)": *"I am a trueborn Anatolian, Oghuz, Yazır Turk. I came to Istanbul when I was fifteen. I did not go to Arabia nor Turkistan. I have never been to Iran or western countries. I learned what I learned here. Through 'Divan-i Lügati't-Türk', the first comprehensive dictionary of Turkic languages, I learned in Arabic that Yazir is a clan from big Oghuz tribes such as Kayı, Kınık, Bayındır, Emir and Avşar. I knew that the carpets weaved on Turkish handlooms with the wool produced in Iran and with the rope knotted/bended in Europa are Turkish-made. I heard that it is not necessary for the architecture of a building be Turkish only if all the lumber of which is inland. If I see a seal stamped on a gold extracted from African mines, I say that it is made in Turkey, not in Africa."* (Yazır, 1935: 17). With these words, he clearly demonstrates his commitment to his nation and nationality as well as his faithfulness. Thus, he opens up the horizon of our new generation through giving meaning to the notions "native" and "national".

Elmalılı Hamdi has three sons whose names are Ahmet Muhtar (1910-1987), Numan (1916-1931), Hamdun (1919-1988) and a daughter named Fatma Fitnat (Kılıç, 2005: 11). His son in law Hulusi Topbaş, one of the founders of "İlim Yayma Cemiyeti (Society for Science Dissemination)", makes his name nowadays with his activities. It is seen in the sources that Elmalılı Hamdi has two grandsons named Faruk and Eymen from the marriage of his son in law Hulusi Topbaş and his daughter Fatma Fitnat (Paksüt, 1993: 18). Besides, according to the news in the press, there is a claim that Okan Bayülgen, a TV celebrity, is descendant of Elmalılı Hamdi (Kalyoncu, 2004: 28).

After completing "rushdiyah (Ottoman junior high school)" in Elmalı, Antalya, Hamdi came to Istanbul in 1895 with his uncle Hoca Mustafa Sarılar after a tough journey and settled into Küçük Ayasofya Medresesi -Little Hagia Sophia Madrasah- (Yavuz, 1995: 57; Paksüt, 1993: 18). Then he received ratification following the courses of Mahmud Hamdi from Kayseri and of other renowned teachers (Özdemir, 2007: 5). Before deciding to receive the ratification from Mahmud Hamdi, he visited many teachers and madrasahs and he decided on Hamdi and became his disciple (Paksüt, 1993: 4). Elmalılı Hamdi memorized the whole Koran during his childhood (Paksüt, 1993: 3). He got brief information about Islamic sciences. He is known to have been literate Arabic when he entered the education of Mahmut. He is also known to have learned Persian and developed passion for art and calligraphy (Paksüt, 1993: 6-7).

He entered the Mekteb-i Nüvvab (school for the education of Muslim judges) making a great success in the examination (Kaya, 2013: 13). He graduated with a first and received the juridical diploma. He gave lectures in Bayezid Mosque between 1905 and 1908 and while on this job, he was appointed to the department of religious affairs as a clerk in 1906. On the other hand, he gave lectures in various schools and madrasahs as a member of education council and he got the certification of "ders-i am (authorization for giving lessons in madrasahs and mosques)" in 1908 (Kaya, 2013: 13). Besides, he learned French by himself in those years. He learned philosophy, literature, and arithmetic externally. He also took calligraphy lessons from Sami and Bakkal Arif. According to his records, he learned French by himself in forty days while writing mandates of Kanun-u Esasi (The Ottoman Basic Law) and Islamic Law Courts (Ersöz, 1993: 170). He taught lessons on "Ahkam-ı Evkaf ve Arazi (Rules of Endowments and Estate) in Civil Service School in 1909, and in the same years, he offered lessons on Islamic law in the schools of judges (Yazır, 2015: 15).

He entered the first Turkish parliament as Antalya deputy and worked as the minister of endowments in the first and second Damat Ferit Pasha cabinet (Kaya, 2013: 15). He was chosen as a member to the chamber of senate (Heyet-i A'yan). Since his duty in the cabinet of Damat Ferit Pasha, he was blamed for anti-national struggle decisions taken in this cabinet and sentenced to death in his absentia. However, he was acquitted later with a verdict given by the independence court in Ankara. Then he came back to İstanbul, and cloistered here. During his reclusion, he completed the translation of "Metalib and Mezahib (Desires and Sects)" and wrote Koran exegesis offered by the Directorate of Religious Affairs. Elmalılı Hamdi, the follower of Shabaniyya Sect, passed away on 27 May 1942 and interred in Sahra-yı Cedid Cemetery where his father was entombed (Kaya, 2013: 15).

2. His Sufistic Personality

Though Elmalılı Hamdi has a sophisticated personality, no doubt, he is rather known for his scholarly character. His scholarly side naturally comes first, then his political, literary, sufi sides as well as his fondness of calligraphy and poetry. Yet, Elmalılı Hamdi states that Sufism has an exceptional place in that it merges theological and applied sciences (deeds). Nazif Öztürk, who compiled and translated the notes of Elmalılı Hamdi Efendi under the title "Foundations through the eye of Elmalılı Hamdi Yazır, who served as the minister of pious foundations, uses the following statements: "In general terms, doctrines, in other words "kalam", are among the human cognizance and related to faith and belief. As for "fiqh", it is a science about practical worships. As for Sufism, it is morals that discipline and rectify the personal relationship between faith and deeds. No doubt, self-consciousness is the mother of faith and morals. Yet, the main exaltedness of these sciences is due to their contribution to the formation of human life in a good way (Öztürk, 1995: 39).

Although Elmalılı Hamdi has a sufi character and committed to a sheik, he almost never disclosed this in his life. Hamdi Efendi was committed to Kamil Efendi, a Shabani sheik, and completed his spiritual voyage in his custody (Köksal, 2017:56). Cemalettin Server Revnakoğlu personally stated his commitment to sheik Kamil Efendi as well as completion of his spiritual voyage in his custody. He recounts this fact saying that: "While staying in Hagia Sophia

madrasah in his studentship, Hamdi Efendi, the esteemed scholar and the Fahr-i Razi of his age, had been in the service of Sheik Haji Mehmet Kamil Efendi from Ayvacık, who is the khalifa (successor) of respected Yakup Han coming from Kuşadalı branch of the last-term Shabani Sheiks and blessed and favoured by him. He told me several times that he received a Shabai-method spiritual voyage and enlightened; and astonished at his perfection and wisdom (Revnakoğlu, 1954: 525). We can also see in the other sources that Elmalılı Hamdi Efendi was committed to Kamil Efendi, the Shabani Sheik (Mardin, 1966: 241-247; Yazır, 1972: 74-75).

Kamil Efendi's sequence goes back to İbrahim Halveti from Kuşada and then to Sheik Şaban-ı Veli through him. This sequence is as below: Kamil Efendi, Yakup Han, Mustafa Enveri Efendi, Bosnevi Tevfik Efendi and İbrahim Halveti Efendi from Kuşada (Köksal, 2017:58). Kamil Efendi deceased in 1912 and buried in Hüseyin Ağa shrine next to Little Hagia Sophia Mosque with the request of Sultan Mehmet Reşad (Köksal, 2017: 58). Kamil Efendi was a tallish, small-eyed and never-married man with white and long beard and large malar bone. He used to talk less and perform "nafila" (supererogatory) prayer often and recite Koran, and encourage his visitors to perform religious duties, durood shareef and Koran (Vassaf, 2006: v.IV, 136-142).

The quintet[17], which is written by Elmalılı Hamdi Efendi for one of the odes of Esad Erbilî, a Nakshibendi Sheik, clearly shows how he is inclined to Sufi spirit. The mentioned verse written for Esat Erbili's ode is as below:

*Gam değilmiş **Hamdî,** olmak seyr-i gülşenden cüdâ/It is not grief Hamdi, being separated from watching rose garden*

Neşve var yâdında derler gül fedâ bülbül fedâ/they say there is mirth in your mind, sacrifice rose! sacrifice nightingale!

Şimdi şeyh-i asrdan duydum şu yolda bir nidâ/Now I have heard a cry from the sheik of the century on this manner:

*"Dergeh-i pîr-i muğânda hâk-i pây ol **Es'adâ** /at the gate of the love wine-bearer be a foot dust for **Esad***

Ol zaman idrâk edersin rütbe-i bâlâ nedir."[18] Then you realize what the glorious rank is.

Yet, a part from Elmalılı Hamdi's ode "Biz Neyiz (What we are)" clearly shows us his Sufi perspective. The last four couplets of this ode is as below:

"Ahmed-i Muhtar elinden içmek üzre kevseri/Ahmed-i Muhtar is about to drink Kawther (a beautiful river in heaven) from your hand

[17]Quintet means making the ode quintet by adding three verses on each couplet (Doğan, 1996:1036).
[18]See (Köksal, 2017: 60-61) for the remaining verses of the quintet.

Bezm-i Musa'dan dem-i Îsa'ya girmiş çıkmışız. /We have passed from the divan of Moses to the time of İsa (Christ)

Neş'emizden feyz alır toprak da bir gün şüphesiz. /Certainly one day the soil takes pleasure in our joy

Bir ledünnî nağmeyiz kim nâya girmiş çıkmışız. /We are a divine breath passing by the flute

Vech-i Hak'dan başka herşeyde helâki görmüşüz. /We have seen the ruin in all except for the right way.

Biz o istisna için eşyaya girmiş çıkmışız. /For this exception we have gone in and out of object

***Hamdi** nisyan etme yavrum âhir-i dâva odur / Hamdi do not forget, it's the end of the case*

*Bir liva-ül **Hamdiyiz** imzaya girmiş çıkmışız."*[19] */We are with the flag of Hamdi, We have gone in out of the signature*

Just as many Sufis, Elmalılı Hamdi had a passion for poetry and literature as well as music and calligraphy. He was gifted in the fields of manuscript illumination and bookbinding. He was also known for writing with nail and ornamentation (Subaşı, 1993:318). His capability and inclination in fine arts are among the arguments to his sufi personality.

3. Works of Elmalılı Hamdi

3.1) Hak Dini Kur'an Dili (Righteous Religion Quranic Language)

Elmalılı Hamdi earned reputation with this work. The book was published by the Directorate of Religious Affairs between 1935 and 1939 as 9 volumes. In the following years, an index was added on the work by a committee in 1982, and the work was published as 10 volumes. Fifty years later, because of the language difference between the work and the society, the work's language was simplified (Ayiş, 2015: 56). The work still keeps his position of the most widely read Koran exegesis in our country. Elmalı Hamdi's calligraphist brother Mahmut Bedrettin Yazır, engrossed a copy of the work for Hamdi Topbaş by using the manuscripts after twelve-year study. The original manuscripts of the work consisted of 25,000 pages are kept in İlam Library. The Directorate of Religious Affairs published this copy as a facsimile in 2015 after a meticulous study (Köksal, 2017: 100).

3.2) İrşâdu'l-Ahlâf Fî Ahkâmi'l-Evkâf (Education of the New Generation on the Provisions of Endowments)

This work consists of the lecture notes on the provisions of endowments of Elmalılı Hamdi in the civil service school. The work was simplified by Nazif Öztürk and published by

[19]See (Macit, 1993: 333-334) for the other parts of this ode.

The Directorate of Religious Affairs with the title of "The endowments through the eyes of M. Hamdi Yazar" in 1995. The work consists of two chapters, and each chapter consists of three parts in itself. In the first chapter, the subjects such as the nature of the endowment and its establishment, its status in Islam and the endowments established in the golden age (asr-ı saadet) are handled. In the second chapter, subjects such as the types of endowments, management methods of endowments and budget are dealt (Öztürk, 1995: 27-509).

3.3) Metâlip ve Mezâhip (Desires and Sects)

This work is the translation of "theology" and "metaphysics" sections of the book "Historie de la Philosophie", a history of philosophy, written by French historians Paul Janet and Gabriel Sailles. Elmalılı Hamdi added forty pages of introduction to this translation. The profoundness in the introduction and his insight into philosophy clearly indicate us he has such a mental agility. As for the subjects handled in the introduction, it is seen that he masterfully included the prophecy matter, which is not handled in the religious and philosophical tradition in the West, in the discipline. On that sense, in our opinion, he can be accepted as the first religion philosopher in the history of the Republic of Turkey. He expresses his opinions on various thoughts and philosophers adding several footnotes on the remaining parts of the translation other than the introduction.

3.4) His Other Works and Articles

In addition to his main three works that we mentioned above, Elmalılı Hamdi has different works and various articled issued in several magazines, which are as follows: His study "Muhammed (SAW)'s religion Islam" is a book including the answers he gave in the name of shaykh al-Islam to the questions addressed by the director for the library of religious works of Anglican Church (Ayiş, 2015: 57). His work titled "Commentary of Surah Ikhlas" is an independently explicative work of Surah Ikhlas. It was published by the Directorate of Religious Affairs (Büyüker, 2017: 592). His work titled "Question of Journey" dwells on judicial (fiqhi) evaluations regarding the fasting issue during the journey. This work was published by his elder son in Nebioğlu Printing House in 1960 (Ersöz, 1992: 172). His work "Dictionary of Alphabetical Islamic Law and Judicial Terms" is a study which Elmalılı Hamdi started to write with the support of Prince Abbas Halim Pasha (death: 1934), however, remained unfinished since Elmalılı Hamdi started his study "Hak Dini Kur'an Dili (Righteous Religion Quranic Language)". There are 4378 matters in this work, which is consisted of 341 pages and prepared in alphabetical order. 1578 of these matters are mentioned only with their names on the work and there are no explanations for these matters. This work was published by Neşriyat in 1997 as five volumes (Köksal, 2017: 72). His work "On Ottoman Constitution" was published by Asım Cüneyt Köksal in Ufuk Publications with the same title in 2017. In this work, Elmalılı Hamdi dwells on the reasons of the extensive modifications carried out on "Kanun-u Esasi (the Ottoman Basic Law)" in 1909 as well as the grounds of "Law of Mehakim-ı Şer'iyye (Courts for Canon Laws)" (Yazır, 2014: 8).

Elmalı Hamdi's various articles were published in several magazines and media organs such as Sırat-ı Müstakîm, Sebilü'r-Reşad, Ceride-i İlmiyye, Tesisat, İkdam, Tasvir-i Efkâr and Beyânü'l-Hak (Köksal, 2017: 69). In addition to these works, he has an unissued work on fiqh

(Islamic law) methods. Besides, he has also a work titled "Mantık-ı İstintâcî ve İstikrâî (deduction and induction)" and a translation titled "Hüccetu'l-lahi'l-bâliğa (God's evidence), and a work on fiqh method and a lacking poetry.

B) Period in Which Elmalili Hamdi Lived

1. Political Condition

Elmalılı Hamdi is a person who witnessed three different periods of "autocracy", "constitutionalism" and "republic" in his short life between 1878 and 1942 and took politically an active role especially in the second of those. He left indelible political, scientific and intellectual marks on an agonizing period in which a six-century-old universal empire collapsed and a nation state was established instead (Köksal, 2017: 9). Hereby, we will start our work by handling the political events in his period and Elmalılı Hamdi's role in these events.

Known for his poems and fondness of fine arts as well as tender-mindedness getting to frailty, Selim III, with whom the westernization movements are believed to be started, was on the throne in the early years of 19th century (Committee, 2012: 21). After the deposition of Selim III with Kabakçı Mustafa Rebellion (1807), his successor Mustafa IV could only have remained on the throne for one year and two months (1807-1808) and deposed with Alemdar Mustafa Pasha Incident similarly (Kurtcephe, 2012: 29). After Mustafa IV, Mahmut II, who is assumed as the architect of forced modernization, remained on the throne for many years (1808-1839). And then respectively, Abdulmecid (1839-1861) known for his naïve trait and admiration of all occidental intuitions; Sultan Abdulaziz (1861-1876), who is known for his anti-westernization character and deposition with a treacherous assassination; and lastly, Murat V enthroned instead, whose sultanate lasted only 93 because of his hysteria attacks, remained on the throne (Koçu, 2002: 445-448). After Murat V, Abdulhamit II (1876-1909), who is known for his different methods he applied to keep the Ottoman alive, remained on the throne for 33 years (Yüceer, 2003: 53). As he ascends to the throne, he declared the first constitutionalism and "Kanun-u Esasi (Ottoman constitution of 1876)" according to the agreement he made with young Turks (Kurtcephe, 2012: 29).

"Kanun-u Esasi", which is recognized as the first constitution in our history, was formed as 119 provisions by benefiting from Belgium and Prussian constitutions in a committee under the presidency of Mithat Pasha (Committee, 2012: 49). However, Abdulhamit II suspended the "Kanun-u Esasi" in order to gather the central administration in one hand due to the outbreak of Russo-Turkish war in 1877. Thus, the constitutional period has closed until the declaration of the second constitutionalism.

The prominent events in the period of Abdulhamit II are respectively as follow: the declaration of the first constitutionalism (1876), Russo-Turkish war (1877-1878), loss of Cyprus (1878), settlement of Ottoman public debt administration in 1881 (Duyun-u umumiye idaresi), the Greco-Ottoman war (1897), Annexation of Bosnia-Hercegovina by Austria-Hungary in 1908, The Bulgarian Declaration of Independence in 1908, declaration of the second constitutionalism by Abdulhamit II with the pressure of the committee of union and

progress (İttihat ve Terakki Cemiyeti), science branch of which Elmalılı Hamdi participated in (Armaoğlu, 2003: 486-592).

The year, when Elmalılı Hamdi was born, is the year that Abdulhamit II suspended the Kanun-u Esasi. His thirty year of lifetime until the declaration of the second constitutionalism in 1908 corresponds to his nurturing period. These years are a period in which critical events took place for the Ottoman Empire; however, the subsequent years are unique in terms of including events that are more unusual. The fifteen-year period from the declaration of the second constitutionalism to the republic is a term that seals Ottoman Empire's fate. Elmalılı Hamdi seems to have been politically active in this term. This term is a critical transitional period in which Balkans, Arab territories are lost; and a new nation-state is established after the breakup of Ottoman Empire (Köksal, 2017: 9-10). The birth of Elmalılı Hamdi corresponds to Russo-Turkish War erupted in the initial years of Abdulhamit II that led to serious consequences. He spent almost half of his life under the rule of Abdulhamit II. He was selected as Antalya Deputy to the Ottoman Constitutional Assembly, which was established after the declaration of the second constitutionalism. He wrote fatwa about the necessity of Abdulhamit's withdrawal from the throne; however, he bitterly repented in the upcoming years and said: "The biggest mistake I made in my life is my involvement in Abdulhamit's dethronement" (Köksal, 2017: 23; Ersöz, 1985: 13). He also played an active role in the comprehensive amendment of Kanun-u Esasi in 1909. The report, which he wrote in order to reveal the necessity of extensive amendment in Kanun-u Esasi, shows that he carried on a thorough and meticulous study. In this respect, Eşref Edip Fergan, one of the founders of Sebilü'r-Reşad magazine, wrote an article subsequent death of Elmalılı Hamdi in 1942 mentioning about him that: "Elmalılı Hamdi clearly shows his cognition and ability in politics with the report he wrote about the amendment of Kanun-u Esasi in the early years of constitutionalism" (Fergan, 1942: 2).

Neither Sultan Mehmet Reşat V (1909-1918), who ascended to throne after the deposal of Abdulhamit II with the pressure of the committee of union and progress (İttihat ve Terakki Cemiyeti), nor Mehmet Vahdettin VI, the last sultan who come to the throne, were able to stop the poor progress of Ottoman Empire (Committee, 2006: 102-127). Loss of Tripoli, the last land of Ottoman on the North Africa to Italians with Treaty of Ouchy (1912) in the reign of Sultan Mehmet Reşat V; great masses of land-losses after the first and second Balkan wars, outbreak of the First World War (1914-1918) that resulted in defeat of Ottoman and its allies and signing of The Armistice of Mudros (1918) are among the significant events of this age (Committee, 2012: 49).

Abdulmecid's son Sultan Vahdettin, who come to the throne after the decease of Sultan Mehmet Reşat on 03 July 1918, virtually inherited a wreck. The empire was occupied in parts by the winning states in accordance with the Armistice of Mudros (Jaeschke, 1971: 21-22). Against these occupations, national forces were formed in order to defend the homeland against the occupant. Thus, the war of independence virtually started. Along with the organizations supporting the national struggle, anti-national struggle (harmful) societies led by minorities had also aroused (Committee, 2012: 99-107).

Upon Gazi Mustafa Kemal Pasha's distinction in the First World War and Dardanelle Wars, Sultan Vahdettin sent him to Anatolia with broad authority at the recommendation of Istanbul Government. This move has been a turning point in terms of laying the foundations of the Republic of Turkey. Gazi Mustafa Kemal Pasha firstly went to Samsun with the broad authority given to him. Then he visited the other provinces in the Anatolia in order to reorganize the national struggle and started the circular and congress processes in this manner. Thus, he led the period of national struggle (Baykal, 1969: 4; Committee, 2012: 111-122). With the positive atmosphere of this resistance movement, "national pact" is affirmed by the first parliament and declared to the whole world on 17 February 1920 (Committee, 1993: 20; Committee, 2012: 129-136). Allied powers, who are disturbed by the decisions taken in the pact, occupied the Istanbul on this occasion and surrounded the Ottoman's first parliament that declared the national pact and terminated it after a while. The authority gap resulted from the termination of the first parliament was refilled by Gazi Mustafa Kemal Pasha's call for setting up a new constituent assembly in Ankara. With this call, the elections would be held in regions and the deputies would gather in Ankara as the earliest.

The first parliament that gathers executive and legislative powers within opened on 23 April 1920 and upon opening of the parliament, the assembly passed the treason act and thus, carried out the first legislative operation (Düstûr, 1929: 4). The constituent assembly that holds executive power was able to eliminate the internal and external threats with the laws it made rapidly. Anatolian government and the parliament made themselves accepted with the Lausanne peace treaty (24 July 1923) signed with occupant forces (Kurtcephe, 2012: 351).

The major political development in the period of Gazi Mustafa Kemal Pasha, who strengthen his political power with the achievements of the first parliament, are doubtlessly the declaration of the Republic (29 October 1923), the abolition of sultanate (01 November 1922) and abolishment of the caliphate (03 March 1924). Declaration of the second constitutionalism, nationalist movements, and revolts after the deposition of Abdulhamit II by the Committee of Union and Progress (İttihat ve Terakki Cemiyeti) have clearly deep effect on the forming of the identity of the new republic of Turkey, the nation-state (Kurtcephe, 2012: 361-375; Özsaraç, 1996: 11). Apart from these major events, the declaration of the first constitution of the assembly, accepting Ankara as the capital, tests for the transition to the multi-party system are among the featured events of the period.

Elmalılı Hamdi's serving as a Ministry in Damat Ferit Pasha governments led him to serve forty days in prison by the new assembly. Then he released and retreated for a long time (Paksüt, 1993: 9; Köksal, 2017: 45). Especially in the early day of his release, he had to do translations to make a living. He became famous for his translation from French "Metalip ve Mezahip (Desires and Sects)". He is thought to have had no connection with the political will of the republican period except for his commentary work on Koran "Hak Dini Kur'an Dili (Righteous Religion Quranic Language)" which is published by Directorate of Religious Affairs. It seems that if he had not had the scientific depth it would not be possible to even establish this dialogue. He seems to have to had to live in seclusion especially recent times of his life.

İsmail Kara explicitly summarize Elmalı Hamdi's situation with these words: *"We confront pretty different scholar portrait of Elmalılı Hamdi in republic period than that of in the period of the second constitutionalism in which he writes, talks, gives lessons, takes on professional and high-level political duties, expresses his opinions in the fields of religion, politics. He, in isolation, carries on a religious task given to him by the active and political center on probation. So, we will observe that Elmalılı Hamdi will prefer to express his opinion conservatively rather than new interpretations. In fact, we should admit that Elmalılı Hamdi did not abandon political struggle completely. Unlike his struggle in the second constitutional period that is loud and explicit, Elmalılı Hamdi's new political struggle took the form of the persistent method of struggle that is more eligible for scientific rules, deeper, and silent."* (Kara, 1993: 23).

As is also understood from the words of İsmail Kara, it cannot be said that Elmalılı Hamdi did not give up political activities completely in the republican period. In this period, instead of an attitude as in the active political life, he used less silent methods with scientific instruments and even unlike the modern method as in the active political life; he expressed himself more silently with the methods that are more conservative through his Koran exegesis. Hence, the method he used in the recent year of his life left lasting and efficient impressions. Consequently, he had the opportunity to witness the difficult recent years of the Ottoman Empire and the initial years of the republic. Besides, he took his place in history within the historical time interval from the last quarter of the 20th century to the first half of the 20th century, in which the above-mentioned radical changes and political events occurred suddenly. Thus, he left significant traces on the age he lived.

2. Socio-Cultural Condition

The period when Elmalılı Hamdi lived is a timeframe in which the whole world, especially the Islam world underwent radical social and cultural changes. Besides, this period is the most chaotic term of Ottoman Empire. The downfall of Ottoman Empire day by day and the depression led the Muslims into serious searches (Onat, 1993: 140). After the completion of the West's industrial revolution, Turkish nation claiming the world domination at different times, based on imitation and transfer in the science; in a manner, they shared the same fate of underdeveloped countries. Turkish nation consistently entered the influence area of the West through imitation and transfer, and could not prevent technology and civilization bringing their own culture with them. Here, Elmalı Hamdi lived in such a time slot and spent his life struggling with this trouble that still exists. This trouble exists as misdesigning of the education system, the faulty orientation of Muslim community, failure in the discrimination between benefiting from the West and dependency on the West and finally attacks on Islam (Akça, 1993: 10).

The first 29 years of Elmalılı Hamdi from his birth to 1906-1907 when he got jurist identity, is the term in which westernization movements are at the top (Akça, 1993: 10-11). Gradually declining of Ottoman Empire, losing almost all the wars waged, West's opening up the level of development between the Ottoman Empire dragged the vassal into different sources (Onat, 1993: 140). Those movements existed as Pan-Islamism, Turkism, westernization, and Ottomanism urged people to find solutions for the Ottoman's underdevelopment problem in the

matters of political and religious transformation, technical developments, and economic structure of the state. Elmalılı Hamdi Efendi seems to have taken his side in Pan-Islamism, the conservative one (Aydın, 1990: 275). The Ottoman Empire, a superpower, beset from all quarters in an atmosphere shaped by the 17th, 18th and 19th century, in which the reformation, renaissance, French revolution, and industrial revolution took place back to back and colonization activities become widespread (Özsaraç, 1996: 2).

According to Elmalı Hamdi, the improvement of the West and surpassing the Ottoman Empire is directly associated with the West's meeting with Islam and leaving the dark perspective of the Christianity that deactivates the mind with the experience of intelligence they acquired from Islam. Ottoman's moral and material decline is directly associated with this scientific deflation (Janet, 1978: XLV). Europeans that have goals on the East strained the ways of weakening the Ottoman through following this situation intimately and slyly. In this respect, it is necessary to state that the West used the orientalism and missionary weapons by far (Kara, 1993: 20). The most obvious indicator of this situation is the number and the activity size of the minority schools that reached in 1930 (Ceylan, 1993: 45). As a result of Ottoman's Vienna Defeat in 1683 and Treaty of Karlowitz in 1699, envoys and students were sent to the West through the 18th century in order to search and learn the reasons of the West's superiority against the Ottoman. However, in contrast with this aim, these attempts resulted in Western admiration and inferiority complex against the West and the ill effects of the envoys. Under these circumstances, the Ottomans had to sign the Treaty of Küçük Kaynarca in 1774 within this period. Loss of Bengal to Britain (1757), the occupation of Egypt by Napoleon (1798), loss of lower part of India-Pakistan continent to Britain (1852) are among the negative events of this age. All these developments paved the way for the dissemination of westernization idea in the Ottomans, and for this reason, it brought about the efforts for adapting the commerce (1850) and penal laws (1858) to French laws (Özsaraç, 1996: 3).

Ottoman Empire, whose economy is not based on industry, could not carry out the industrial revolution due to its structure sheltering large variety of nations, and it lost its coping skills with Europa which went too far in industrialization trusts especially in the mid-19th century and completed the nation-building with the French revolution and generated many nation-states within. Therefore, in order to eliminate this development distance, Ottoman Empire took yet another turn with the Edict of Gülhane that covers the years 1839-1876 (Mardin, Ty: 165-230). In the reign of Mahmut I, territorial engineer school was founded in 1734 in order to train army officer. In the reign of Selim III, the scope of the school was expanded and it was transformed to "Mühendishane-i Berri Humayun (a school founded to train engineer and artillery officer)" in 1795. In the reign of Mustafa III, in order to train the naval officer, naval engineer school was founded in 1773, and as of the twentieth century, the students became to be sent to the Europa. In the reign of Mahmut II, in order to meet the requirement of physician, a medical faculty named "tıphane-i amire" and a medicine faculty named "cerrâhhane-i mamure" were founded in 1827, and in 1834, a military school named "Mekteb-ı Fünun-ı Harbiye" was founded in order to train officer for the new army named "Asâkir-i Mansure-i Muhammediye". In the reign of Mahmut II, the westernization movements became compulsory, especially in the social life. It is stated that since the formal modifications such as

uniform and red fez obligation and parades are overrated; Mahmut II is said to have been called as "giaour/infidel sultan" (Yüceer: 2003:63). This situation continued in the reign of Abdülmecid, the successor of Mahmut II. However, Abdülaziz Khan, brother of Abdülmecit Khan, resisted this formalistic westernization. Nevertheless, this resistance caused his deposition and assassination. Regarding these modifications, Elmalılı Hamdi says that these modifications should not merge us within the Europa; on the contrary, the Europa should be merged within our culture, which is a duty for us. In this context, his following words are so striking: *"the core of the truth exists within our culture. Science and technology, which are to be settled in full conformity with our religion, improved in full-distortion in the western civilization"* (Janet, 1978: XXX). Elmalılı Hamdi definitely rejects the materialist and modernist approaches such as "we should take science and technique of the West, moral values of no importance". According to him, Islam's transformation to a dull and insensitive cultural element is one of the main reasons for deterioration (Janet, 1978: XLV). The beginning of the use of the printing press in 1727 is accepted as one of the main innovations in Ottomans. Ahmet III gave permission of book pressing to İbrahim Müteferrika. Cultural activities and the idea of understanding the West have had an effect on this decision. The first book printed is Van Kulu's Dictionary, an Arabic-Turkish dictionary.

Ottomans' defeat in the eighteenth century by the western countries obliged them to make military reforms. The new ones in the other fields followed these reforms. In this regard, the Ottomans preferred to benefit from European experts. Elmalılı Hamdi also supports the idea that these attempts are not westernization in the sense of civilization, yet, the science and technology should be adapted in terms of development. Elmalılı Hamdi expresses his opinion of taking the science of the West and thus arming with the arm of the West is not a disadvantageous behavior, provided for not being in the inferiority complex and he says: *"While the Western world translate our most important books, even our Quranic sciences, and add them to their knowledge and make deductions from the book "Mizan-ı Kübra" by Şarani that distorts Islamic methods; why we will devoid of their science booty and why leaving our civilization aside, we will pretend to act like them to get rid of this deprivation? As the Europeans, who translate and read the Koran against Islam, do not convert to Islam, why we, the Muslims, who read their thoughts and fight against them with this arm, will be like Europeans?"* (Janet, 1978: XXX).

Shortly, the last term of the Ottomans is full of distresses and high-level intellectual discussions and seeking. Elmalılı Hamdi and many of his contemporary thinkers and scientists benefited from the prosperity of this age. In order to understand both Elmalılı Hamdi and all inherited from the Ottomans, we should know the transition process to the republic. Otherwise, solving today's problems of the Islam world will be difficult.

3. Religious-Mystical Condition

The contribution of Sufism, Sufis and the cults to the Islamization of Anatolia is definite. Various sources give detailed information that Sufis such as Ahmet Yesevî, Mevlana Celaledin Rûmî, and Yunus Emre have played an active role in the Islamization of Anatolia (Ayiş, 2015: 52). Sufism and the cults have brought and merged the Ottoman society together, which is

composed of many ethnic groups; in a manner of speaking, they acted as common educational institutions (Öngören, 2000: 13).

When we view the range of dervish lodges among the cults in the 19th century, we see that Nakşibendiye, Kadririye, and Mevleviye are the cults that have the most lodges. These three cults had around 90 lodges in the 19th century. Apart from these, Sinaniyye, Cerrahiyye, Bektaşiyye, Rifaiyye, Sa'diyye and Celvetiyye ranked as the second with less than 50 lodges. Bedeviyye, Şazeliyye, Bayramiyye, and Gülşeniyye take the last place with lodges less than 10 (Yüceer, 2003: 48). Religious-Sufi associations and media organs issued in this term are these: Ceridei-Sufiye (Sufi Newspaper), Muhibban (associates), Tasavvuf (Sufism), Hikmet and Mahfil (aphorism and gathering-place) are Religious-Sufi media organs. Cemiyet-i Sufiyye-i İttihadiyye (Association of Sufi union) and Cemiyet-i Sufiyye (Sufi association) are Sufi-centred religious associations (Göktaş, 2008: 24-31). For centuries in Ottoman society, lodges and cults have acted as an institution in which Muslims are educated spiritually and morally as well as aesthetically and artistically. People were always able to find an open door in these lodges in order to improve their capabilities and abilities (Yılmaz, 2012: 66). By the 19th century, the Ottoman completely broke off his roots in consequence of the westernization-rush and almost became enemy against the religious and sufi values that built itself. In the forthcoming process, with the law no 677 dated 13.12.1925 on closing down the lodges and zawiyahs the cults are banned in the Republic of Turkey. However, the existing cults arose under the new names and communities and continued their activities. Doubtlessly, corruption and degeneration in all institutions during the regression and decline of the Ottoman Empire had a big share in closing down of Islamic lodges and zawiyahs. However, in our opinion, rather than this deterioration, scientific-centered and materialist approaches imported with westernization-rush had been the main factor of closing down the lodges and zawiyahs. The tendency of disabling all non-scientific approaches, which is in the center of civilization-importation that started with Young Turks, underlies the founding philosophy of the new Republic of Turkey. In addition to closing-down of dervish lodges and zawiyahs; on 2 September 1925, it was banned to wear dervish cloak and turban used by the public in daily life on the grounds that they are religious symbols. Moreover, with a law dated 25 November 1925, the people were forced to wear the western-style hat (Committee, 1996: 299). To start with, it was decided to separate the sultanate and the caliphate in the context of the secularization of the administration and later to annihilate the caliphate completely on 3 March 1924, which is accepted to be correlated with hierocracy. However, upon the riot, it was decided to keep the statement of "the religion of the state is Islam" in 1924 constitution act. With the 1928 constitution act, the statement of "the religion of the state is Islam" was removed and in 1937, the statement of "laic secular-state" was added to the constitution of the new Republic of Turkey and thus, the secularization process was completed (Çubukçu, 1986: 271).

Elmalılı Hamdi does not share this opinion entirely and refuses general denial policy. Even on the contrary to this dominant view, Elmalılı Hamdi states that weakening in the sensitivity for spiritual values causes the corruption and degeneration in religious institutions and organizations and offers a different method. In this context, his statements are very striking:

"Regression in Islamic societies is related to a decrease in sensitivity of religion, dying of passion and pleasure as well as dulling of religious faith. While rationality of Islam, praise to Allah, is always changeless and accurate, and the Muslims are the most religious people, which is proven by experience; being deprived of scientific developments and applied consequences are due to ignoring religious sensitivity and disregarding conscientious joy that will add passion on the faith. While Islamic philosophy is not contrary to all philosophical doctrines, and while religion and science do not conflict on our side, so why do we appear and shown as we were fallen behind science? In my opinion, this is because of misperception of Islam, failure in improving the gradually increasing connection between our faith and positive science as well as failure in providing sensibility that will add beauty to our literature and art and stimulate a sense of community (Janet, 1978: XLV).

Especially 19th century has been a rush century full of westernization efforts of the Ottoman. Islam religion used to occupy the central place during these efforts. Some Islamic principles used to be regarded as obstacles against the modernization and these principles used to be disregarded. These efforts confronted Islamic world with secular and temporal political and social structures. Besides, the efforts based on the fact that the values, which Islam brought, are the moving force and the promoter of improvement and progress, revealed the structures named *"renovation and recovering"* (Kara, 1993: 253).

To conclude, unlike the Ottoman civilization, the new Republic of Turkey adopted the method of isolating almost everything that is related to religion from social, cultural and administrative life. Thus, new Republic aimed to rebuild a new nation from scratch with a secular approach.

CONCLUSION

Elmalılı Hamdi is a prominent personality, who is distinguished by his sophisticated, determined and especially scholarly character. Although he is famous for his scholiast side, he also proved himself in many fields such as kalam (Islamic scholastic theology), law, philosophy, Sufism, literature, calligraphy. His sufi personality was purely seen in his works, poems as well as in fine arts such as calligraphy and illumination. Especially the plot and the tone of his poetry clearly show his sufi inclination and capability. Although he was known his scholarly personality, he made a point of following Sheik Kamil Efendi as his true disciple. He has actively been engaged in politic activities in his youth, which corresponds to recent years of Ottoman Empire; and he successfully carried out his ministerial duty. He played an active role in the declaration of the second constitutionalism and, functioned as a member of the branch of science class in the Committee of Union and Progress.

He wrote the fatwa regarding the deposition of Abdulhamit II; however, he honestly expressed his remorse regarding the deposition in the following years when he witnessed the mismanagement of the Committee of Union and Progress, which he supports. Because of his service in Damat Ferit Pasha Government in the new Republic of Turkey, he stayed in prison for a while. He did his own pleading by himself and acquitted in a short while. His active political life in the recent years of Ottoman Empire totally ended in the Republican period, and he almost cloistered. He earned his keep by translation and scientific activities. Due to his

scientific depth, he successfully completed his duty of writing Koran meaning and exegesis offered by Directorate of Religious Affairs late in his life. Thus, he accomplished a very important mission.

Elmalı Hamdi lived in a critical and controversial environment. He expressed his opinions on almost all controversial topics of his age in his articles and with his political activities. He, with his political and scholarly attitude, stood against the foreign forces that indicates Islam as the reason of break-up of Ottoman Empire. He clearly revealed that Islam does not put back development and headway with scientific reasons. He bitterly criticizes defending the opinion of fanatic westernization that means assimilation. Instead, he defends the view that it is essential to understand the logic of the West's development movement and seek the ways of growing within the framework of our cultural dynamics rather than taking the West's development with its culture as is. Elmalı Hamdi believes that the regression of Ottoman Empire naturally brought along the scientific regression. Therefore, he thinks it is vital that scientific studies be accelerated again and Islam be elucidated to the new generations in line with the requirements of the notions and necessities of the time. For this reason, he learned French in a short time by himself, and penned many stimulating studies through reading and translating many works from French. He argues that ignoring the tradition is a big mistake and said that the blindly westernization rush is a serious mistake.

Elmalılı Hamdi, who left deep impressions on his age, is an outstanding role model for our generation with his hardworking and intellectual character. He left an enormous corpus for the new generation. It is so important to read, understand and profit from it. On that sense, he handed down this accumulation to the new generations through his works and life.

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The Qırā'āt and Tafsīr Disciplines in The Andalusia Fahrasah Tradition - A Study in the Light of Several Works -

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INTRODUCTION

"Fahrasah" are works in which a scholar has recorded the names of the masters by whom he was trained and their works which he read. Fahrasah, which are also known as *Barnāmaj, fihris, mashyakhah, mu'jam, thabat*, have been works usually used in North Africa and Andalusia. The writer of the Fahrasah mentions which book of which master he has read, also recording place and time data by stating day, month and year. While doing this, they also give information about their own observations and determinations, telling about the place where they were trained and its location and the date when their training began and ended (Kandemir, 1995: 297). On this sense, fahrasahs give valuable information about the social and cultural history, science history, education history and training methods of the era in which they have been written. At the same time, fahrasahs are important since they show which works have been taught in which countries and in which period. Thanks to such works, it is also possible to know, for instance, through whom a book written in North Africa or Andalusia has been introduced in the Islamic countries in the east or when a work written in the east has begun to be taught in the west (Ahwānī, 2004: 204).

Fahrasah writers present in their works, a rich list of books which were being taught in academic circles of their times. They also provide information about through which chain of masters and students the books passed to them. At the same time, they show, by whom and when a work that has been written in the eastern Islamic world was introduced in Andalusia. Among this information are notes about the date of arrival in Andalusia of the scholars who have either left the east to move to an Andalusia city or have stayed for some time in Andalusia – which are important records, sometimes not available in other sources. In this regard, the fahrasahs are complementary to ṭabaqāt and tarājim works (Adıgüzel, 2015: 37).

Works of the genre fahrasah show which works have been read/preferred or which with other words were in circulation at a certain location at a certain time. They also provide information about books which were not being read/did not gain wide currency or were intentionally not being preferred. Although it was mainly the muhaddiths who wrote these books, also the canonists, glossators and linguists wrote fahrasahs.

The most important works of the genre fahrasah in Andalusia are as follows: The *Fihris* of Ibn 'Aṭīyah (d. 541/1147), *Ghunyah* of al-Qāḍī 'Iyāḍ (d. 544/1149), *Fahrasat* of Ibn Khayr

al-Ishbīlī (d. 575/1179), the *Barnāmaj* of Ibn al-Fakhkhār al-Ru'aynī (d. 666/1268), *Barnāmaj* of Ibn Abī al-Rabī' (d. 688/1289), *Barnāmaj* of al-Ghubrīnī (d. 714/1315) *Barnāmaj* of Abū al-Qāsim al-Tujībī (d. 730/1329), *Barnāmaj* of Ibn Jābir al-Wādī Āshī (d. 749/1348) and *Barnāmaj* of Abū 'Abd Allāh al-Mujārī (d. 862/1459) andthe *Fahrasat* of Abū 'Abd Allāh al-Mintūrī (d. 834/1431).

The fahrasahs show differences regarding their compositions (See Ahwānī, 2004: 208). Fahrasahs arranged according to disciplines/book names usually begin with 'ulūm al-Qur'ān and then go on with works on ḥadīth, siyar, ansāb, fiqh, uṣūl al-fıqh, kalām, language, grammar, literature and poetry. One of the most important works of this genre is *Fahrasat mā rawāhu 'an shuyūkhihi min al-dawāwīn al-muṣannafah fī ḍurūb al-'ilm wa-anwā' al-ma'ārif* of Ibn Khayr al-Ishbīlī. Ibn Khayr lists in the corpus of his fahrasah which he has arranged according to disciplines/topics 1332 works which he has read during his training under the following cathegories: 'Ulūm al-Qur'ān, ḥadīth and 'ulūm al-ḥadīth, siyar and ṭabaqāt, ansāb, fiqh al-Mālikī, 'aqā'id and uṣūl al-fiqh, dream interpretation, ascetism, grammar, language, ethics, poetry and other branches of literature and their index (See Ibn Khayr, 2009: 49-500). At the end of his work, he mentions 72 masters from whom he had gained/read these books collectively (Ibn Khayr, 2009: 538-554; See Adıgüzel, 2015: 41-42).

Another example of fahrasahs arranged on the basis of disciplines is the *Fahrasat* of the qirā'āt scholar Abū 'Abd Allāh al-Mintūrī. In his work, also known as *Barnāmaj riwāyātih,* Mintūrī mentions 289 books which he has read from his masters. He also records from which master, where and by which method he has been taught these. After listing the books, he also includes a short biography of his masters (See Mintūrī, 2011: 62-490).

In the fahrasahs arranged on the basis of the names of the masters, some have been arranged alphabetically or chronologically, while others follow some other methodology. The *Fihris* of the glossator Ibn 'Aṭīyah al-Andalusī and the *Barnāmaj* of Abū al-Ḥasan *'*Ali ibn Muḥammad al-Ru'aynī are the main books of this kind (Ahwānī, 2004: 297). Ibn 'Aṭīyah, mentions in his *Fihris*, in which he provides information about his training in the disciplines tafsīr, qirā'āt, ḥadīth, fiqh, kalām, language and history, thirty masters (See Ibn 'Aṭīyah, 1983: 59-142). As it is understood from *Fihris Ibn 'Aṭīyah,* his father Gālib, Abū *'*Ali al-Ghassānī, Abū *'*Ali al-Ṣadafī, Abū al-Ḥasan Ibn al-Bāzish, Abū Muḥammad 'Abd al-Raḥman ibn Muḥammad ibn 'Attāb al-Qurṭubī, Abū Baḥr Sufyān ibn 'Āṣī al-Asadī and Abū 'Abd Allāh Muḥammad ibn *'*Ali al-Taghlibī were the masters from which Ibn 'Aṭīyah had the greatest benefit (Ibn 'Aṭīyah, 1983: 59, 77, 99, 106, 108, 111; Birışık, 1999: 338).

In the works combining both methods, first the biographies of the masters are given after which the books which have been read are being mentioned. The *Barnāmaj* of the Tunisian muhaddith Abū ‘Abd Allāh Muḥammad Ibn Jābir al-Wādī Āshī is one of the most famous examples of this kind (Kandemir, 1995: 298). Wādī Āshī introduces in the first chapter of his *Barnāmaj* the masters he has met or from which he has benefited through a diploma in his home town or on his journeys and mentions the books he has taken from them. In the second chapter, he mentions the books which he has read. In the second chapter where 238 books are listed, works on ‘ulūm al-Qur’ān, qirā’āt, ḥadīth, sufism, language and literature have been mentioned (See al-Wādī Āshī, 1980: 177-485). Wādī Āshī also tells about the chain of narration of these masters from whom he has got his training (Özkan, 2012: 419).

Also the *Barnāmaj* of the grammar and tafsīr scholar Abū al-Ḥusayn ‘Ubayd Allah ibn Aḥmad Ibn Abī al-Rabī‘ al-Andalusī al-Ishbīlī, also known as Ibn Abī al-Rabī‘, consists of two chapters. In the first chapter, the biographies of Ibn Abī al-Rabī‘’s masters and in the second chapter the books he has read have been mentioned. The fahrasah of Ibn Abī al-Rabī‘also known as *Barnāmaj Ibn Abī al-Rabī‘* has been prepared by his student Qāsim ibn ‘Abd Allāh ibn al-Shāṭṭ. Ibn al-Shāṭṭ mentions in the epilogue of the work that he has prepared this work on the basis of information he has got from his master, in order to save him from the inconvenience of preparing a barnāmaj (Durmuş, 1999: 471). The work having been completed in 683/1285, before the death of Ibn Abī al-Rabī‘ includes the biographies of the twelve masters of Ibn Abī al-Rabī‘ as well as the names of about 40 books on different disciplines which Ibn Abī al-Rabī‘ has read and got a diploma for (Ibn Abī al-Rabī‘, 2011: 56-80). These books are on ṣarf, grammar, language, literature, qirā’āt, tafsīr, ḥadīth, fiqh and uṣūl al-fiqh, siyar, history, al-farā’iḍ and mathematics.

The aim of this study is to reveal the importance of the fahrasahs in regard to the tafsīr and qirā’āt tradition in Andalusia. For this purpose *FihrisIbn ‘Aṭīyah*, *Fahrasat Ibn Khayral-Ishbīlī*, *Barnāmaj shuyūkh al-Ru‘aynī*, *Barnāmaj shuyūkh Ibn Abī al-Rabī‘ al-Sabtī*, *Barnāmaj al-Tujībī, Barnāmaj al-Mujārī* and *Fahrasat al-Mintūrī* will be analyzed and the literature on tafsīr, qirā’āt and ‘ulūm al-Qur’ān in these works will be determined.

1. The Tafsīr and ‘Ulūm al-Qur’ān Literature in Fahrasahs of Andalusian Writers

The chapters reserved for the names of the works begin with the books on ‘ulūm al-Qur’ān which the writer has read. These are works on qirā’āt and tafsīr. In other words, fahrasahs provide information about which works of tafsīr and qirā’āt were being taught in

Andalusia in certain periods and which of such books were being used as textbook in madrasahs. Let's have a close look at the fahrasah books:

1.1. *Fahrasat* of Ibn Khayr al-Ishbīlī

Ibn Khayr Abū Bakr Muḥammad al-Ishbīlī (d. 575/1179) had had qirā'āt and tafsīr lessons from many masters like Abū al-Ḥasan Shurayḥ ibn Muḥammad al-Ru'aynī, Abū Bakr ibn al-'Arabī, Ibn 'Aṭīyah al-Andalusī. He had a good education in ḥadīth, qirā'āt, Arabic language and literature. *Fahrasat Ibn Khayr* is an index containing the books he has been taught by his masters or for which he has been given the authority of narration by a diploma. Ibn Khayr mentions the name of the work he has read, its writer and the whole chain of narration beginning from his master and reaching to the writer. He records how he has acquired each book. He also mentions if he has read a book several times by different chains of narrators. From time to time, he records on which date he has acquired the book from his master (Adıgüzel, 2015: 42). Ibn Khayr also determines in his fahrasah when and by whom works having been written in the East Islamic countries have been brought to Andalusia.

The first 131 of the 1332 books mentioned in the *Fahrasat* of Ibn Khayr al-Ishbīlī are works on tafsīr and 'ulūm al-Qur'ān (Ibn Khayr, 2009: 49-110). These works are listed as follows:

* *al-Qirā'āt* li Abī 'Ubayd al-Qāsim ibn Sallām al-Harawī (d. 224/838)
* *Ikhtilāf al-qirā'āt ve taṣrīf wujūhihihā* li Abī Bakr Ibn Mujāhid (d. 324/936)
* *al-Muḥabbar* li Abī Bakr (Muḥammad ibn 'Abd Allāh al-Iṣfahānī) ibn Ashtah (d. 360/971)
* *al-Hādī fī al-qirā'āt* li Abī 'Abd Allāh Muḥammad ibn Sufyān al-Qayrawānī (d. 410/1019)
* *al-Jāmi' li qirā'āt al-a'immah* li Abī al-Qāsim 'Abd al-Jābir ibn Aḥmad ibn 'Umar ibn al-Ḥasan al-Ṭarasūsī (d. 420/1029)
* *al-Irshād fī ma'rifat ilā madhāhib al-qurrā' al-sab'ah* li Abī al-Ṭayyib 'Abd al-Mun'im ibn 'Ubayd Allāh Ibn Ghalbūn al-Ḥalabī (d. 389/999)
* *Tahdhīb* li Abī al-Ṭayyib 'Abd al-Mun'im ibn Ghalbūn al-Ḥalabī
* *al-Murshidfī al-qira'āt al-sab'* li Abī al-Ṭayyib 'Abd al-Mun'im ibn ibn Ghalbūn al-Ḥalabī
* *al-Tanbīh fī qirā'at* li Abī 'Alī al-Ḥasan ibn Muḥammad ibn Ibrāhīm al-Baghdādī
* *al-Rawḍah fī al-qirā'āt al-iḥdá 'ashrah* li Abī 'Alī al-Ḥasan ibn Muḥammad ibn Ibrāhīm al-Baghdādī
* *al-Ikhtiṣār fī al-qirā'āt* li Abī al-Ḥasan Aḥmad ibn Muḥammad al-Qantarī[20]

[20] He is teacher of Abū 'Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru'aynī al-Muqri' al-Ishbīlī (d. 476/1084)

* *Tadhkirah fī al-qirā'āt al-thamānī* li Abī al-Ḥasan Ṭāhir ibn ʻAbd al-Munʻim ibn Ghalbūn al-Muqri' al-Ḥalabī (d. 399/1009)

* *Ikmāl al-fā'idah fī al-qira'āt al-sab'* li Abī al-Ṭayyib ʻAbd al-Munʻim ibn Ghalbūn al-Ḥalabī

* *Istikmāl al-fā'idah'* li Abī al-Ṭayyib ʻAbd al-Munʻim ibn Ghalbūn al-Ḥalabī

* *al-Qira'āt al-sab' 'an a'immah al-sab'ah* li Aḥmad ʻAbd Allāh al-Ḥusayn ibn Ḥasnūn al-Muqri'

* *Tabṣirah fī al-qirā'āt al-sabʻah* li Abī Muhammad Makkī ibn Abī Tālib al-Qayrawānī al-Qaysī (d. 437/1845)

* *al-Taysīr fī al-qirā'āt al-sab'* li Abī ʻAmr ʻUthmān ibn Saʻīd al-Dānī (d. 444/1053)

* *al-Muḥtawī 'alá al-shādh min al-qirā'āt* li Abī ʻAmr al-Dānī

* *al-Tanbīh 'alá ilā madhab Abī 'Amr ibn al-'Alā'* li Abī ʻAmr al-Dānī

**Tadhkīr al-ḥāfiẓ li-tarājim al-qurrā' wa-al-naẓā'ir minhā* li Abī ʻAmr ʻUthmān ibn Saʻīd al-Dānī

* *al-Tahdhīb li infirād aʾimmah al-qirā'āt al-sabʻah* li Abī ʻAmr al-Dānī

* *al-Urjūzah al-munabbihah fī al-qurrā' wa-uṣūl*[21]li Abī ʻAmr al-Dānī

* *al-I'jāz al-bayān 'an uṣūl qirā'atWarsh 'an Nāfi'* li Abī ʻAmr al-Dānī

* *al-'Iḍāh fī al-hamzatayn* li Abī ʻAmr al-Dānī

**al-Mas'alah al-sittīnīyah* li Abī ʻAmr al-Dānī

* *al-Yā'āt* li Abī ʻAmr al-Dānī

* *Kitāb fīhi mas'alah 'an al-ta'wīl al-istisnā li al-su'adā wa-al-ashqiyā*[22] li Abī ʻAmr al-Dānī

**al-Iqtiṣād fī al-qira'āt al-sab'* li Abī ʻAmr al-Dānī

* *al-Talkhīṣ fī al-qirā'āt al-thamānī 'an al-qurrā' al-thamānīyah al-mashhūrīn li* AbīMaʻshar ʻAbd al-Karīm ibn ʻAbd al-Ṣamad al-Ṭabarī (d. 478/1085)

**al-Jāmi' fī al-qirā'āt* li Abī Maʻshar ʻAbd al-Karīm ibn ʻAbd al-Ṣamad al-Ṭabarī (d. 478/1085)

* *al-Tadhkirah fī al-qira'āt al-sab' 'an al-qurrā' al-sab'ah al-mashhūrīn* li Abī al-Ḥakam al-ʻĀṣī ibn Khalaf ibn Muḥriz al-Muqri' (d. 470/1073)

* *al-Muhadhdhab fī al-qirā'āt* li Abī al- al-Ḥakam al-ʻĀṣī ibn Khalaf ibn Muḥriz al-Muqri' (d. 470/1073)

* *Kitāb thizkr mā amālahū Ḥamzah wa al-Kisāi* li Abī al- al-Ḥakam al-ʻĀṣī ibn Khalaf ibn Muḥriz

[21] *al-Urjūzah al-munabbihah 'alá asmā' al-qurrā' wa-al-ruwāh wa-uṣūl al-qirā'āt wa-'aqd al-diyānāt bi-al-tajwīd wa-al-dalālāt*

[22] It is about exegesis of the Qur'an.

* *al-Hidāyah ilā madhāhib al-qurrā' al-sab'ah* li Abī al-'Abbās Aḥmad ibn 'Ammār al-Muqri' al-Mahdawī (d. 440/1048)

* *Sarḥ al-Hidāyah* li Abīal-'Abbās al-Mahdawī al-Muqri'

* *al-Kāfī fī al-qira'āt al-sab' 'an al-qurrā' al-sab'ah al-mashhūrīn* li Ibn Shurayḥ Abū 'Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru'aynī al-Muqri' al-Ishbīlī (d. 476/1084)

* *al-Tadhkīr fī al-qira'āt al-sab'* li Ibn Shurayḥ Abū 'Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru'aynī al-Muqri' al-Ishbīlī (d. 476/1084)

* *al-Bayān fī al-qira'āt al-sab'* li Abī Ṭāhir 'Abd Wāḥid ibn 'Umar Abū al-Hāshim al-Muqri' al-Bazzār al-Baghdādī (d. 349/960)

**al-Faṣl fī al-qira'āt* li Abī Ṭāhir 'Abd Wāḥid ibn 'Umar Abū al-Hāshim al-Muqri' al-Bazzār al-Baghdādī

* *al-Hâ'ât* li Abī Ṭāhir 'Abd Wāḥid ibn 'Umar Abū al-Hāshim al-Muqri' al-Bazzār al-Baghdādī

* *al-Tabṣirah wa-al-tadhkār li ḥifẓi madhāhib al-qurrā' al-sab'ah bi-al-amṣār* li Abī Bakr Muḥammad ibn Mufarrij ibn Muḥammad al-Muqri' al-Baṭalyawsī (d. 494/1101)

* *al-Irshād ilá ma'ālim uṣūl qirā'at Abī 'Abd al-Raḥmān Nāfi' ibn 'Abd al-Raḥmān ibn Abī Nu'aym al-Madanī* li Abī 'Amr al-Dānī

* *al-Taqrīb wa-al-'ish'ār fī madhāhib al-qurrā' al-sab'ah a'immah al-amṣār* li Abī Muḥammad Shu'ayb ibn 'Īsá ibn 'Alī al-Ashja'ī (d.538/1143)

* *Qirā'atYa'qūb ibn Isḥāq al-Ḥaḍramī* li Ibn Shurayḥ Abū 'Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru'aynī al-Muqri' (d. 476/1084)

* *Kitāb riwāyah al-idghām al-kabīr* li Abī 'Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru'aynī al-Muqri'

**Qirā'at Ya'qūb ibn Isḥāq al-Ḥaḍramī* li Abī Muḥammad Shu'ayb ibn 'Īsá ibn 'Alī al-Ashja'ī (d. 538/1143)

* *al-İdghām al-kabīr* li Abī Muḥammad Shu'ayb ibn 'Īsá ibn 'Alī al-Ashja'ī

* *Kitāb riwāyāt Qirā'āt* li Abī 'Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru'aynī al-Muqri' (d. 476/1084)

* *Kitāb fīhi al-ḥurūf allatī ukhtulifa fihā* li Abī 'Alī al-Ḥasanibn 'Alī ibn Ibrāhīm ibn Yazdād al-Ahwāzī (d. 446/1055)

* *Kitāb tawjīh ḥurūf qara'a bihā Ya'qūb ibn Isḥāq al-Ḥaḍramī...* li Abī al-Ḥasan Shurayḥ ibn Muḥammad al-Ru'aynī (d. 539/1144)

* *Qirā'at Ḥamzah ibn Ḥabīb al-Zayyāt fī riwāyah Khalaf ve Hhallād* li Abī al-Ḥasan Shurayḥ ibn Muḥammad al-Ru'aynī

* *Nihāyah al-itqān fī tajwīd tilāwat al-Qur'ān* li Abī al-Ḥasan Shurayḥ ibn Muḥammad al-Ru'aynī

* *Ikhtilāf al-qurrā' al-amṣār fī 'adad āy al-Qur'ān* li Abī'Abd Allāh ibn Muḥammad ibn Sufyān al-Qayrawānī

* *Kitāb al-makkī wa-al-madanī min al-Qur'ān wa-al-ikhtilāf al-makkī wa-al-madanī fī āyat* li Abī 'Abd Allāh ibn Muḥammad ibn Sufyān al-Qayrawānī

* *Ḥasri jam' āy al-mukhtaṣar fī 'addihā bayna ahl al-amṣār* li Abī al-Ḥasan Shurayḥ ibn Muḥammad al-Ru'aynī

* *Mas'alah lima lam yusakkin Ḥamzah hamzata…* li Abī al-Ḥasan Shurayḥ ibn Muḥammad al-Ru'aynī

* *Mas'alah fī al-rā al-mushaddadah* li Abī al-Ḥasan Shurayḥ ibn Muḥammad al-Ru'aynī

* *al-Intiṣāfminal-Ḥafīz Abī'Amr al-Dānī* li Abī al-Ḥasan Shurayḥ ibn Muḥammad al-Ru'aynī

* *Mas'alahfī al-waqf* li Abī 'Abd Allāh Muḥammad Ibn Abī al-'Āfiyah (d. 478/1085)

**al-Ri'āyah li tajwīd al-qirā'at wa taḥqīq lafẓ al-tilāwah* li Abī Muḥammad Makkī ibn Abī Ṭālib

* *al-Taḥdīdfī ma'rifa al-tajwīd li tilāwat al-Qur'ān* li Abī 'Amr al-Dānī

* *al-Talkhīṣ li uṣūl qirā'at Nāfi' ibn 'Abd al-Raḥmān* li Abī 'Amr al-Dānī

* *al-Urjūzah al-munabbihah 'alá asmā' al-qurrā' wa-al-ruwāh wa-uṣūl al-qirā'āt wa-'aqd al-diyānāt bi-al-tajwīd wa-al-dalālāt* li Abū 'Amr al-Dānī

* *al-Intihāb naẓm al-Qur'ān li al-Jurjānī* li Abī Muḥammad Makkī ibn Abī Ṭālib

* *al-Tadhkirah fī al-qirā'āt al-sab'* li Abī Muḥammad Makkī ibn Abī Ṭālib

* *al-Tanbīh 'alá uṣūl qirā'at Nāfi' ibn 'Abd al-Raḥmān* li Abī Muḥammad Makkī ibn Abī Ṭālib

* *al-Muntakhabfī ikhtiṣār kitāb al-ḥujjah al-Fārisī* li Abī Muḥammad Makkī ibn Abī Ṭālib

* *Mas'alah al-dhabīh* li Abī Muḥammad Makkī ibn Abī Ṭālib

* *al-Ibānah 'an ma'ānī al-qirā'āt* li Abī Muḥammad Makkī ibn Abī Ṭālib

* *al-Ḥujjah li ikhtilāf al-qurrā'* li Abī 'Alī Hasan (ibn Aḥmad) ibn 'Abd Ghaffār Abū 'Alī al-Fārisī al-Fasawī (d. 377/987)

* *Ikhtiṣār al-ḥujjah li Abī 'Alī al-Fārisī* li Abī 'Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru'aynī al-Muqri' (d. 476/1084)

* *al-Muḥtasib fī tabyīn wujūh shawādhdh al-qirā'āt wa-al-īḍāḥ 'anhā* li Abī al-Fatḥ 'Uthmān ibn Jinnī al-Mawṣilī (d. 392/1002)

* *al-Kifāyahfī sharḥ maqāri al-Hidāyah* li Abī al-'Abbās Aḥmad ibn 'Ammār al-Mahdawī(d. 440/1048)

**al-Kashf ‘an wujū’ al-qirā’āt al-sab‘ wa-‘ilalihā wa-ḥujajihā wa maqāyis al-naḥw fīhā* li Abī Muḥammad Makkī ibn Abī Ṭālib

* *al-Hidāyah ilá bulūgh al-nihāyah fī ‘ilm ma‘ānī al-Qur’ān wa-tafsīrihi wa anwā’i ‘ulūmihi* li Abī Muḥammad Makkī ibn Abī Ṭālib

**al-Taḥṣīl lifawā’idKitāb al-tafṣīl al-jāmi‘ li-‘ulūm al-tanzīl* li Abī al-‘Abbās Aḥmad ibn ‘Ammār al-Mahdawī(d. 440/1048)

* *al-Waqf wa-al-ibtidā’* li Abī Bakr Muḥammad ibn Qāsim Ibn al-Anbārī (d. 328/940)

* *al-Waqf wa-al-ibtidā’* li Abī Ja‘far al-Naḥḥās Aḥmad ibn Muḥammad ibn Ismā‘īl al-Murādī al-Miṣrī (d. 338/950)

* *Nāsikh al-Qur’ān wa-mansūkhih li Abī* al-Qāsim Hibat Allāh ibn Salāmah ibn al-Naṣr ibn ‘Alī al-Baghdādī (d. 410/1019)

* *Nāsikh al-Qur’ān wa-mansūkhih* li Abī Dāwūd Sulaymān ibn al-Ash‘ath al-Sijistānī (d. 275/889

* *Nāsikh al-Qur’ān wa-mansūkhih* li Abī ‘Ubayd al-Qāsim ibn Sallām Miskīn al-Harawī

* *Nāsikh al-Qur’ān wa-mansūkhih* li Abī Ja‘far al-Naḥḥās Aḥmad ibn Muḥammad ibn Ismā‘īl al-Murādī

* *Nāsikh al-Qur’ān wa-mansūkhih* li Abī Bakr ibn al-‘Arabī al-Ma‘āfirī (d. 543/1148)

* *Aḥkām al-Qur’ān* li Abī Isḥāq Ismā‘īl ibn Isḥāq ibn Ismā‘īl ibn Ḥammād ibn Zayd ibn Dirham al-Mālikī (d. 282/895)

* *Aḥkām al-Qur’ān* li Abī al-Faḍl Bakr ibn Muḥammad ibn ‘Alâ al-Qushayrī (d. 344/95)

* *Aḥkām al-Qur’ān* li Ibn Bukayr (al-Ḥusayn ibn Aḥmad ibn ‘Abd Allāh al-Ṣayrafī’nin [d. 388/998])

* *Aḥkām al-Qur’ān* li Abī al-Ḥakam Mundhir ibn Sa‘īd ibn ‘Abd Allāh ibn ‘Abd al-Raḥman al-Ballūṭī (d. 355/966)

* *Aḥkām al-Qur’ān* li Abī Bakr ibn al-‘Arabī al-Ma‘āfirī (d. 543/1148)

**Tafsīr al-Qur’ān* li Abī Bakr ‘Abd al-Razzāq ibn Hammām al-San'ānī (d. 211/826)

* *Tafsīr al-Qur’ān* li Abī Zakarīyā Yaḥyá ibn Sallām al-Taymī (d. 200/815)

* *Tafsīr al-Qur’ān* li Abī Bakr Muḥammad ibn al-Ḥasan ibn Muḥammad al-Naqqāsh al-Mawṣilī (d. 351/962)

* *Tafsīr al-Qur’ān* li Abī Ja‘far Muḥammad Ibn Jarīr al-Ṭabarī (d. 310/923)

* *Tafsīr al-Qur’ān* li Abī ‘Abd al-Raḥmān Aḥmad ibn Shu‘ayb ibn ‘Alī al-Nasā’ī (d. 303/915)

* *al-Kashf wa-al-bayān ‘an tafsīr al-Qur’ān* li Abī Ishaq Aḥmad ibn Ibrāhīm al-Tha’labī al-Nīsābūrī (d. 427/1035)

* *Mukhtaṣar tafsīral-Tha'labī* li Abī Bakr Muḥammad ibn al-Walīd ibn Muḥammad ibn Khalaf al-Fihrī al-Ṭurṭūshī (d. 520/1126)

* *Majāz al-Qur'ān li Abī* 'Ubaydah Ma'mar ibn al-Muthanná al-Taymī (d. 209/824)

* *Yāqūtat al-ṣirāṭ fī (tafsīr) gharīb al-Qur'ān* li Abī 'Umar Muḥammad ibn 'Abd al-Wāḥid al-ma'rūf bi-Ghulām Tha'lab (d. 345/957)

* *Nuzhat al-qulūb fī tafsīr gharīb al-Qur'ān* li Abī Bakr Muḥammad ibn 'Uzayz al-Sijistānī (d. 330/941)

* *Ma'ānī al-Qur'ān wa-i'rābuh li Abī* Isḥāq Ibrāhīm ibn al-Sarī al-Zajjāj (d. 311/923)

* *al-'Ālim wa-al-muta'allim fī ma'ānī al-Qur'ān* li Abī Ja'far al-Naḥḥās Aḥmad ibn Muḥammad ibn Ismā'īl al-Murādī

* *I'rāb al-Qur'ān* li Abī Ja'far al-Naḥḥās (d. 338/950)

* *Gharīb al-Qur'ān* li Abī Muḥammad 'Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī (d. 276/889)

* *Gharīb al-Qur'ān* li Abī Muḥammad Makkī ibn Abī Ṭālib

* *Gharīb al-Qur'ān* li Abī Muhammad Yaḥyá ibn al-Mubārak ibn al-Mughīrah al-Yazīdī al-'Adawī (d. 202/817)

* *Mushkil al-Qur'ān li Abī* Muḥammad 'Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī (d. 276/889)

**Mushkil i'rāb al-Qur'ān* li Abī Muhammad Makkī ibn Abī Ṭālib al-Muqrī'

* *Isti'ābal-bayān fī ma'rifatmushkil i'rāb al-Qur'ān* li Abī 'Abd Allāh Muḥammad ibn Abī'l-Âfiye al-Muqri' (d. 509/1115)

**Mushkil i'rāb al-Qur'ān* li Abī Bakr Muḥammad ibn al-Ḥasan Ibn Fūrak al-Iṣbahānī al-Nīsābūrī (d. 406/1015)

* *al-Gharībayn* li Abī Ubeyd Aḥmad ibn Muḥammad ibn Muḥammad al-Harawī al-Bāshānī (d. 401/1011)

* *Faḍā'il al-Qur'ān* li Abī 'Ubayd al-Qāsim ibn Sallām al-Harawī (d. 224/838)

* *Faḍā'il al-Qur'ān* li Abī Zar' 'Abd ibn Aḥmad ibn Muḥammad al-Harawī (d. 434/1043)

* *Faḍā'il al-Qur'ān* li Ibn Muzayn Abū Zakarīyā Yaḥyá ibn Ibrāhīm ibn Muzayn al-Qurṭubī (d. 259/873)

* *al-Burhān fī 'ulūm al-Qur'ān* li Abī al-Ḥasan 'Alī ibn Ibrāhīm ibn Sa'īd ibn Yūsuf al-Jūfī(d. 430/1038)

**Faḍā'il al-Qur'ān* li Abī Bakr al-'Abbās ibn Aṣba' ibn 'Abd al-'Azīz al-Hamādānī al-Hijārī (d. 386/996)

* *Shawāhid al-Qur'ān* li Abī 'Ubayd al-Qāsim ibn Sallāmal-Harawī (d. 224/838)

**al-Bayān ʻan tilāwat al-Qurʼān* li Abī ʻUmar Yūsuf ibn ʻAbd Allāh ibn Muḥammad ibn ʻAbd al-Barr al-Namarī al-Andalusī (d. 463/1071)

* *Tārīkh ṭabaqāt al-qurrāʼ wa al-muqriʼīn* li Abī ʻAmr al-Dānī

* *Akhlāq ḥamalat al-Qurʼān* li Abī Bakr Muḥammad ibn al-Ḥusayn ibn ʻAbd Allāh al-Ājurrī al-Baghdādī (d. 360/970)

**Qaṣīdah Abī Muzāḥim (al-Qaṣīdah al-rāʻiyyah) (al-Qaṣīdah al-Khāqāniyya*[23]li Abī Muzāḥim Mūsá ibn ʻUbayd Allāh ibn Yaḥyá al-Khāqānī (d. 325/937)

* *Qaṣīdah* Abī al-Ḥusayn Muḥammad ibn Aḥmad ibn ʻAbd al-Raḥman al-Malaṭī (d. 377/987)

* *Sharḥ qaṣīdah Abī Muzāḥim al-Khāqānī* li Abī ʻAmr al-Dānī (d. 444/1053)

* *Qaṣīdah*[24]li Abī al-Ḥasan ʻAlī ibn ʻAbd al-Ghanī al-Fihrī al-Ḥuṣrī (d. 488/1095)

* *Minaḥ al-farīdah al-Ḥimṣīyah fī sharḥ al-Qaṣīdah al-Ḥuṣrīyah: fī qirāʼat al-imām Nāfiʻ* li Abī al-Ḥasan Muḥammad ibn ʻAbd al-Raḥmān ibn Muḥammad al-Ishbīlī (d. 543/1148)

* *Adab al-qārī wa-al-muqrī' li Abī* Bakr Muḥammad ibn ʻAlī ibn Aḥmad al-Udfuwī al-Miṣrī (d. 388/998)

* *al-Amthālal-kāminah fī al-Qurʼān* li Abī Muḥammad Hasan ibn ʻAbd Allāh al-Quḍāʻī

* *al-Amthālal-kāminah fī al-Qurʼān* li Ḥusayn ibn al-Faḍl ibn ʻUmayr al-Bajalī (d. 282/895)

1.2. *Fahrasat* of Mintūrī

Abū ʻAbd Allāh Muḥammad ibn ʻAbd al-Malik al-Mintūrī al-Qaysī (d. 834/1431) had been trained by Abū Saʻīd Ibn Lubb in Granada on qirāʼāt and other religious disciplines. He had attended to the tafsīr lessons of Abū Bakr Ibn Juzayy and got a diploma. Mintūrī deepened his knowledge on qirāʼāt, on which he concentrated, thanks to lessons from Abū ʻAbd Allāh Muḥammad ibn ʻAlī al-Kanānī al-Qījāṭī. He benefited from this person until the end of his life (nearly 40 years), and listened to approximately 100 works on ʻulūm al-Qurʼān and got a diploma (Mintūrī, 2011: 16, Baş, 2005: 117). Some of the works he has written on ʻUlūm al-Qurʼān and qirāʼāt are the following: *Ikhtiyār al-Shayḥ Abū Muḥammad Makkī ibn Abī Ṭālib,Sharḥ al-Durar al-lawāmiʻ fī aṣl maqraʼ al-Imām Nāfiʻ, al-Jamʿ bayna ṭarīqayi al-Ḥâfiẓ Abī ʿAmr al-Dānī wa-al-Imāmʻ Abd Allāh ibn Surayḥ, Qiraʼāt Ḥumayd ibn Qays al-Aʿraj, Qiraʼāt Sulaymān ibn Mihrān al-Aʿmash, Qiraʼāt Sallām ibn Sulaymān eṭ-Ṭawīl, Rayy al-ẓamʼān fī ʻadad āy al-Qurʼān,Sharḥ Rajaz Abī al-Ḥasan ibn Barrī.*

[23] This qaṣīdah that is the first separate work about ʻilm tajwīd al-Qurʼān, is composed of fifty-one couplets. It is called also as *Qaṣīdah al-Khāqāniyah.*

[24] This is the poem that is also called as *al-Qaṣīdah al-Ḥuṣrīyah* or *al-Qaṣīdah al-rāʻiyah*. It is about qirāʼāt of Nāfiʻ ibn ʻAbd al-Raḥmān and it is two hundred and nine couplets.

The first 99 of the works mentioned by Mintūrīin in his fahrasah are on ‘ulūm al-Qur’ān and tafsīr (Mintūrī, 2011: 62-99). These works are listed as follows:

* *Ikhtilāfal-qira’āt al-sab‘* li Abī Bakr Ibn Mujāhid (d. 324/936)
* *al-Ḥujjah li ikhtilāf al-qurrā’* li Abī ‘Alī al-Fārisī (d. 377/987)
* *al-‘Iẓah fī al-qira’āt al-sab‘* li Abī ‘Alī al-Ḥasanibn ‘Alī al-Ahwāzī (d. 446/1055)
* *Jāmi‘ al-bayān fī al-qira’āt al-sab‘* li Abī ‘Amr ‘Uthmān ibn Sa‘īd al-Dānī
* *al-Mufradat li Abī ‘Amr al-Dānī*
* *al-Iqtiṣād li Abī ‘Amr al-Dānī*
* *al-Taysīr fī al-qirā’āt al-sab‘ li Abī ‘Amr al-Dānī*
* *al-Durr- al-nasīr wa-al-‘athb al-namīr* li ‘Abd al-Wāḥid al-Mālikī
* *al-Qaṣīdah fī ikhtiṣār al-taysīr* li Abī al-Qāsim al-Ru‘aynī al-Shāṭibī (d. 590/1194)
* *Sharḥ al-ṣaghīr li ḥirz al-amānī* li ‘Alam al-Dīn Abī al-Ḥasan ‘Alī ibn Muḥammad al-Sakhāwī (d. 643/1245)
* *Ibrāz al-ma‘ānī min Ḥirz al-amānī (fī al-qirā’āt al-sab‘*) li Abd al-Raḥmān ibn Ismā‘īl ibn Ibrāhīm al-ma‘rūf bi-Abī Shāmah al-Dimashqī
* *Tabṣirah fī al-qirā’āt al-sab‘* li al-Qayrawānī (d. 437/1845)
* *al-Mūjazfī al-qira’āt al-sab‘* li Abī Muḥammad Makkī ibn Abī Ṭālib
* *al-Kashf ‘an wujū’ al-qirā’āt* li AbīMuḥammad Makkī ibn Abī Ṭālib
* *al-ĸāfī fī al-qira’āt al-sab‘* li Abī ‘Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru‘aynī al-Muqri’ (d. 476/1084)
* *al-Tadhkīr fī al-qira’āt al-sab‘* li Abī ‘Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru‘aynī al-Muqri’
* *al-Tuḥfah al-tālī fī ashraf al-ma’ālī* li Abī Muḥammad ‘Abd al-Wāḥid ibn Muḥammad ibn ‘Alī ibn Abī al-Sadād al-Bāhilī (d. 705/1306)
* *al-Tajrīd al-kabīr* li Abī al-Ḥasan ‘Alī ibn Sulaymān al-Qurṭubī (d. 730/1330)
* *al-Iqnā‘ fī al-qira’āt al-sab‘* li AbīJa‘far Aḥmad ibn ‘Alī ibn Aḥmad ibn Khalaf al-Anṣārī (d. 540/1145)
* *al-Hādī ilā madhāhib al-qurrā al-sab‘ah* li Abī ‘Abd Allāh ibn Muḥammad ibn Sufyān al-Qayrawānī
* *al-Hidāyah fī al-qira’āt al-sab‘* li al-‘Abbās Aḥmad ibn ‘Ammār al-Mahdawī (d. 440/1048)
* *al-Kifāyah al-mûdih fī sharḥ al-Hidāyah* li Abī al-‘Abbās Aḥmad ibn ‘Ammār al-Mahdawī
* *al-Miftāḥ fī al-qira’āt al-sab‘* li Abī al-Qāsim ‘Abd al-Wahhāb ibn Muḥammad ibn ‘Abd al-Wahhāb (d. 461/1069)

* *al-Kifāyah al-ṭālib wa ma'ūnah al-rāghib fī ta'līl al-qirā'āt al-sab'* li Abī al-Qāsim 'Abd al-Wahhāb

* *al-Badī' fī sharḥ al-qirā'āt al-sab' li Abī* 'Abd Allāh Muḥammad ibn Aḥmad al-Kenānī (d. 454/1062)

* *al-Tanbīh wa-al-irshād ilā ma'rifat ikhtilāf al-qirā'āt al-sab'* li Abī al-Ḥasan 'Abd al-'Azīz ibn 'Abd al-Malik ibn 'Abd al-Malik ibn Shafī' (d. 514/1121)

* *Tadhkirah fī al-qirā'āt al-thamānī* li Abīal-Ḥasan Ṭāhir ibn 'Abd al-Mun'im ibn Ghalbūn al-Muqri' al-Ḥalabī (d. 399/1009)

* *al-Talkhīṣ fī al-qirā'āt al-thamānī* li Abī Ma'shar 'Abd al-Karīm ibn 'Abd al-Ṣamad al-Ṭabarī (d. 478/1085)

* *al-Mufradatfī al-qirā'āt al-'ashr* li Abī'Alī al-Ḥasan ibn 'Alī al-Ahvāzī

* *al-Mustanīr al-qirā'āt al-'ashr* li Ṭāhir Aḥmad ibn 'Alī ibn 'Ubayd Allāh (d. 496/1103)

* *al-Rawḍah fī al-qirā'āt al-iḥdá 'ashrah* li'Alī al-Ḥasan ibn Muḥammad ibn Ibrāhīm al-Mālikī al-Baghdādī

* *al-Muntahá* li al-Faḍl Muḥammad ibn Ja'far Khuzā'ī (d. 408/1018)

* *al-Ṭuruq al-mutadāwalah fī al-qirā'āt* li AbīJa'far Aḥmad ibn 'Alī ibn al-Bāshiz (d. 540/1145)

* *al-Kāmil fī al-qirā'āt* li Abīal-Qāsim Yūsuf ibn 'Alī ibn Jubārah al-Hudhalī (d. 465/1073)

* *al-Badī' fī al-qirā'āt al-musammá bi Sūq al-'arūs* li Abī Ma'shar 'Abd al-Karīm ibn 'Abd al-Ṣamad al-Ṭabarī (d. 478/1085)

* *al-Muḥtawī 'alá al-shādh min al-qirā'āt* li Abī 'Amr al-Dānī (d. 444/1053)

* *al-Tanbīh fī qirā'at Nāfi'* li AbīMuḥammad Makkī ibn Abī Ṭālib al-Muqrī Ḥammūsh ibn Muḥammad al-Qaysī

* *al-Tamhīdfī qirā'at Nāfi'* li Abī 'Amr al-Dānī

* *al-Ta'rīf fī qirā'at Nāfi'* li Abī 'Amr al-Dānī

* *Qaṣīdah Abū al-Ḥasan 'Alī ibn 'Abd al-Ghanīfī qirā'at Nāfi'* li Abīal-Ḥasan 'Alī ibn 'Abd al-Ghanī al-Fihrī al-Ḥuṣrī al-Qayrawānī (d. 488/1095)

* *al-Rajaz al-bārī fī qirā'at Nāfi'* li Abī 'Abd Allāh Muḥammad ibn Muḥammad ibn Dāwud al-Ṣanhājī al-ma'rūf bi-Ibn Ājurrūm (d. 723/1323)

* *al-Rajaz al-musammá bi-al-durr al-lawāmi'* Abū al-Ḥasan 'Alī ibn Muḥammadal-Barrī (d. 730/1330)

* *al-Wajīz al-Nāfi' fī sharḥ al-durr al-lawāmi'* li Abī Muḥammad 'Abd Allāh ibn Aḥmad ibn Muslim al-Qaṣrī

* *Isfār al-fajr al-tālī fī ikhtiṣār al-zahr al-yāni‘ fī qirā’at Nāfi‘* li Abī ‘Abd Allāh Muḥammad ibn Ibrāhīm ibn al-Ṣaffār

* *al-Ibānah fī al-qirā’āt Warsh* li Abī Bakr Muḥammad ibn ‘Alī al-Udfuwī (d. 388/998)

* *Irshād al-mutamassikīn fī qirā’at Warsh* li Abī ‘Amr al-Dānī (d. 444/1053)

* *al-I‘jāz wa-al-bayān fī qirā’at Warsh* li Abī ‘Amr al-Dānī (d. 444/1053)

* *Talkhīṣ fī qirā’at Warsh* li Abī ‘Amr al-Dānī

* *al-Tafṣīl fī idghām al-kabīr* li Abī ‘Amr al-Dānī

* *al-Idghām al-kabīr* li Abī ‘Amr al-Dānī

* *al-Idghām al-kabīr* li Abī ‘Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru‘aynī al-Muqri’

* *al-Idghām al-kabīr* li Abī ‘Abd Allāh Muḥammad ibn Aḥmad ibn Kammād al-Lahmī (d. 712/1313)

* *al-Mubhij fī al-idghām al-sawākin*li Abī ‘Amr al-Dānī

* *al-’Iḍah fī al-hamz* li Abī ‘Amr al-Dānī

* *al-Muḍīḥ fī al-imālahe* li Abī ‘Amr al-Dānī

* *al-Ibānah fī al-rā’āt wa-al-lām’āt li Warsh* li Abī ‘Amr al-Dānī

* *Kitāb tarqiq al-lām min ’ism Allah li Warsh idhā kānet qablah ḥarakah mumālah* li Abī ‘Abd Allāh Muḥammad ibn ‘Alī al-Kanānī al-Qījāṭī

* *al-Tabyīn fī al-yā’āt* li Abī ‘Amr al-Dānī (d. 444/1053)

* *Qaṣīdah Abī Muzāḥim Mūsá ibn ‘Abd Allāh al-Khāqānī* (li Abī Muzāḥim Mūsá ibn ‘Abd Allāh al-Khāqānī (d. 325/937)

* *Qaṣīdah* Abī al-Ḥusayn Muḥammad ibn Aḥmad ibn ‘Abd al-Raḥman al-Malaṭī (d. 377/987)

* *al-Urjūzah al-munabbihah ‘alá asmā’ al-qurrā’ wa-uṣūl al-qirā’āt wa-‘aqd al-diyānāt* li Abī ‘Amr al-Dānī (d. 444/1053)

* *al-Ri‘āyah fī tajwīd al-qirā’āt* li Abī Muḥammad Makkī ibn Abī Ṭālib al-Qayrawānī (d. 437/1045

* *al-Taḥdīd fī haqīqati al-itqān wa-al-tajwīd* li Abī ‘Amr al-Dānī

* *Kitāb nihāyah al-itqānfī tajwīd tilāwat al-Qur’ān* li Abī al-Ḥasan Shurayḥ ibn Muḥammad al-Ru‘aynī (d. 539/1144)

* *al-Tarshīd fī milāk al-itqānwa-al-tajwīd* li Abī ‘Alī al-Ḥusayn ibn ‘Abd al-‘Azīz ibn Muḥammad al-Qurashī al-Fihrī

* *Naẓm al-farīd fī aḥkām al-tajwīd* li Abī al-‘Abbās Aḥmad ibn Muḥammad ibn al-Ḥasanī al-Sabtī al-Muqri’ (d. 776/1375)

* *Makhārij al-ḥurūf* li Abī ‘Abd Allāh Muḥammad ibn ‘Alī al-Kanānī al-Qījāṭī

* *Taḥqīq al-nuṭq bi al-yâ'i* li Abī ‘Abd Allāh Muḥammad ibn ‘Alī al-Kanānī al-Qījāṭī

* *al-Ibānah ‘an tafsīr ma‘ānī al-qirā’āt* li Abī Muḥammad Makkī ibn Abī Ṭālib

* *Shurūṭ al-qirā’at al-maqbūlah el-ma‘mūl bihā* li Abī‘Abd Allāh Muḥammad ibn ‘Alī al-Kanānī al-Qījāṭī

* *al-Radd ‘alá man i‘taraḍa Kitāb al-īmā’ ilá wujūh al-dalālāt* li Abī‘Abd Allāh Muḥammad ibn ‘Alī al-Kanānī al-Qījāṭī

* *al-Radd ‘alá man mana‘a al-ṣalāt bi qirā’at* li Abī‘Abd Allāh Muḥammad ibn ‘Alī al-Kanānī al-Qījāṭī

* *‘Adad āy al-Qur’ān*lial-Faḍl ibn Shāẕān al-Muqri’ (d. 290/903)

* *al-Bayān ʿan ‘adad āy al-Qur’ān*li Abī ‘Amr al-Dānī

**Kitāb al-qaṭʿ wa-al-iʿtināf (al-waqf wa-al-ibtidá)* li AbīJa‘far al-Naḥḥās.

**al-Muktafá fī al-waqf wa-al-ibtidá* li Abī ‘Amr al-Dānī

* *Mushkil i‘rāb al-Qur’ān* li Abī Muḥammad Makkī ibn Abī Ṭālib al-Qayrawānī (d. 437/1045)

* *al-Muqni‘ fī rasm maṣāḥif al-amṣār ma‘a Kitāb al-naqṭ* li Abī ‘Amr al-Dānī (d. 444/1053)

* *al-Mumti‘ fī ikhtiṣār al-muqni‘* li Abī ‘Abd Allāh Muḥammad ibn Aḥmad ibn Kammād (d. 712/1313)

* *al-Qaṣīdah fī ikhtiṣār al-muqni‘: al-musammá bi ‘Aqīlat atrāb al-qaṣā’id fī asná al-maqāṣid* li al-Qāsim ibn Firruh ibn Khalaf ibn Aḥmad al-Shāṭibī al-Ru‘aynī al-Andalusī (d. 590/1194)

* *Jamīlat arbāb al-marāṣid fī sharḥ ‘Aqīlat atrāb al-qaṣā’id* li AbīIsḥāq Burhān al-Dīn Ibrāhīm ibn ‘Umar al-Ja‘barī (d. 732/1332)

* *al-Tanzīl fī rasm* li Abī Dāwūd Sulaymān ibn Najāḥ (d. 496/1103)

* *al-Ḥurūf allatī ukhtulifat fīhā meṣāḥif ‘Uthmān* li Abī Dāwūd Sulaymān ibn Najāḥ (d. 496/1103)

* *al-Urjūzah al-musammá bi-al-mawrid al-ẓam’ān fī ma‘rifa rasm al-Qur’ān* li Abī‘Abd Allāh Muḥammad ibn Muḥammad ibn Ibrāhīm al-Sharīshī al-Kharrāz (d. 718/1318)

* *Faḍā’il al-Qur’ān* li Abī al-Qāsim Muḥammad ibn ‘Abd al-Wāḥid ibn Ibrāhīm al-Ghāfiqī al-Mallāḥī (d. 619/1222)

* *al-Ta‘rīf wa-al-i‘lām fīmā ubhima min al-asmā’ wa-al-a‘lām* li Abī Zayd ‘Abd al-Raḥmān ibn ‘Abd Allāh ibn Aḥmad al-Suhaylī (d. 581/1185)

* *al-Takmilah wa-al-itimām li-Kitāb al-Ta‘rīf wa-al-a‘lām fīmā ubhima min al-Qur’ān* li Muḥammad ibn ‘Alī ibn Khiḍr al-Ghassānī al-ma‘rūf bi-Ibn ‘Asākir (d. 636/1239)

* *Ṣilat al-jam‘ wa-‘ā’id al-tadhyīl li-mawṣūl kitābay al-I‘lām wa-al-Takmīl*[25] li Abī ‘Abd Allāh Muḥammad ibn ‘Alī ibn Aḥmad al-Balansī (d. 782/1380)

*[*Mushkil al-Qur’ān*] li Abī Muḥammad ‘Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī (d. 276/889)

* *Aḥkām al-Qur’ān* li Abī Bakr ibn al-‘Arabī al-Ma‘āfirī (d. 543/1148)

* *Ma‘ānī al-Qur’ān* li Abī Zakarīyā Yaḥyá ibn Ziyād al-Farrā’ (d. 207/822)

* *Ma‘ānī al-Qur’ān* li al-Zajjāj (d. 311/923)

* *al-‘Ālim wa-al-muta‘allim fī ma‘ānī al-Qur’ān* li Abī Ja‘far al-Naḥḥās (d. 338/950)

* *al-Hidāyah ilá bulūgh al-nihāyah fītafsīr al-Qur’ān* li Abī Muḥammad Makkī ibn Abī Ṭālib

* *Mukhtaṣar tafsīr Yaḥyá ibn Sallām* li Abī ‘Abd Allāh Muḥammad ibn Abī Zamanayn (d. 399/1009)

* *al-Muḥarrar al-wajīz fī tafsīr al-Kitāb al-‘Azīz* li AbīMuḥammad ‘Abd al-Ḥaqq ibn Ghālib ibn ‘Aṭīyah al-Andalusī (d. 541/1147)

* *Tafsīr gharīb al-Qur’ān al-azīz* li AbīBakr Muḥammad ibn ‘Uzayz al-Sijistānī(d. 330/941)

* *al-Gharībaynfī al-Kitāb wa-al-sunnah* Abū ‘Ubayd Aḥmad ibn Muḥammad al-Harawī (d. 401/1011)

* *Kitāb al-bayān al-minan ‘alá al-qārī al-Kitāb wa-al-sunnah* li Abīal-Qāsim Qāsim ibn Muḥammad ibn Ṭaylasānī al-Awsī

1.3. *Fihris* of Ibn ‘Aṭīyah

Abū Muḥammad ‘Abd al-Ḥaqq ibn Ghālib ibn ‘Aṭīyah ibn ‘Abd al-Raḥmān al-Muḥāribī al-Gharnāṭī al-Andalusī (d. 541/1147) became well known with the name “Ibn ‘Aṭīyah” and became famous more with his tafsir named *al-Muḥarrar al-wajīz*. His work mentioned as *Barnāmaj* in some sources was published with the title of *Fihris Ibn ‘Aṭīyah*. Ibn ‘Aṭīyah mentions his thirty teacher from whom he took lessons in his work *Fihris* in which he gives information about his education in the fields of tafsīr, qirā’āt, ḥadīth, fiqh, kalām, language and history. While he mentions the books he read under the supervision of these teachers, he also talks about the narration chain of several sciences and works (Ibn ‘Aṭīyah, 1983: 59-148).

According to *Fihris Ibn ‘Aṭīyah,* these are the works that Ibn ‘Aṭīyah read about tafsīr and ‘ulūm al-Qur’ān:

* *Mu’allafāt* Abū ‘Amr ‘Uthmān ibn Sa‘īd al-Dānī

* *Mu’allafāt* Abū ‘Abd Allāh Muḥammad ibn Abī Zamanayn al-Murrī al-Qurṭubī (d. 399/1009)

* *Ma‘ānī al-Qur’ān* li Abī Isḥāq Ibrāhīm ibn al-Sarī al-Zajjāj (d. 311/923)

[25] *Tafsīr mubhamāt al-Qur’ān*

* *Ma'ānī al-Qur'ān* li Abī Ja'far al-Naḥḥās

* *Shifā' al-ṣudūr fī tafsīr al-Qur'ān* li Abī Bakr Muḥammad ibn al-Ḥasan ibn Muḥammad ibn Ziyād ibn Harūn al-Naqqāsh al-Mawṣilī (d. 351/962)

* *Mushkil al-Qur'ān* li AbīMuḥammad 'Abd Allāh ibn Muslim ibn Qutaybah al-Dīnawarī d. 276/889)

* *Kitāb al-tafṣīl* li Abī al-'Abbās Aḥmad ibn 'Ammār al-Mahdawī al-Muqri' (d. 440/1048)

* *al-Hidāyah fī al-qirā'āt* li Abīal-'Abbās al-Mahdawī

* *al-Muntahá fī al-qirā'āt* li Abī al-Faḍl Muḥammad ibn Ja'far Khuzā'ī

* *al-Rawḍah fī al-qirā'āt al-iḥdá 'ashrah* li Abī'Alī al-Ḥasan ibn Muḥammad ibn Ibrāhīm al-Baghdādī

* *Mukhtaṣar kitāb al-Ṭabarī al-kabīr fī tafsīr al-Qur'ān* li Abī 'Abd Allāh Muḥammad ibn Aḥmad al-Naḥwī

* *al-Wāḍiḥ (fī al-qirā'āt al-'ashr*) li Abī al-Ḥasan ibn Riḍwān al-Ṣaydalānī (d. 423/1032)

1.4. *Barnāmaj* of al-Ru'aynī

Abū al-Ḥasan 'Alī ibn Muḥammad ibn 'Alī al-Ru'aynī al-Ishbīlī (d. 666/1268), famous under the name Ibn al-Fakhkhār, introduces 112 of his masters in his fahrasah named *Barnāmaj shuyūkh al-Ru'aynī* (See al-Ru'aynī, 1962: 7-213). Ru'aynī first of all introduces 10 of his masters, from whom he got qirā'āt and tajwīd training. He provides detailed information on where and which lessons he got from these masters. When talking about the qirā'āt works that his masters were reading, he also records detailed information about the personality of his masters and the atmosphere during the lessons. Among the masters Ru'aynī received qirā'āt lessons with a diploma were also Abū Bakr Ibn al-Rammāk, Abū Bakr ibn 'Abd Allāh ibn Aḥmad ibn Muḥammad al-Qurṭubī, Abū Bakr Muḥammad ibn 'Abd al-Nūr ibn Aḥmad al-Sabaī, Abū Zakarīyā Yaḥyá ibn Aḥmad ibn Sulaymān ibn Marzūq al-Juzamī, Abū al-Ḥasan 'Alī ibn Hishām ibn 'Amr ibn Hajjāj ibn Sa'b al-Lahmī al-Sharīshī (al-Ru'aynī, 1962: 9-21).

The works on 'ulūm al-Qur'ān which Ru'aynī has read and mentioned are as follows:

* *Idghām al-kabīr* li Abī 'Amr Zabbān ibn al-'Alā' ibn 'Ammār al-Baṣrī al-Māzinī (d. 154/771)

* *Muqaddimat (fī) al-tajwīd* li Ibn al-Tahhān Abū al-Aṣbagh 'Abd al-'Azīz ibn 'Alī ibn Muḥammad al-Ishbīlī al-Sumātī (d. nearly 560/1165)

* *al-Kāfī fī al-qira'āt al-sab'* li Ibn Shurayḥ Abū 'Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru'aynī al-Muqri' al-Ishbīlī (d. 476/1084)

* *Gharīb al-Qur'ān* li Abī Bakr Muḥammad ibn 'Uzayz al-Sijistānī (d. 330/941)

* *al-Istidhkār li mashhūr qira'āt al-qurrā' al-sab'ah bi al-amṣār* li Abī al-Qāsim 'Abd al-Raḥman ibn Yaḥyá ibn al-Ḥasan al-Qurashī

* *al-Iqnā' fī qirā'āt al-sab'* li AbīJa'far Aḥmad ibn 'Alī ibn Aḥmad ibn Khalaf al-Anṣārī (d. 540/1145)

* *al-Hādī fī al-qira'āt* li Abī 'Abd Allāh Muḥammad ibn Sufyān al-Qayrawānī (d. 410/1019)

* *Tabṣirah fī al-qirā'āt al-sab'* li Abī Muḥammad Makkī ibn Abī Ṭālib al-Qayrawānī (d. 437/1845)

* *al-Kashf 'an wujū' al-qirā'āt al-sab' wa-'ilalihā wa maqāyis al-naḥw fīhā* liAbī Muḥammad Makkī ibn Abī Ṭālib (d. 437/1045)

al-Kashf 'an wujū' al-qirā'āt al-sab'

* *al-Hidāyah ilá madhāhib al-qurrā' al-sab'ah* li Abī al-'Abbās Aḥmad ibn 'Ammār al-Mahdawī (d. 440/1048)

**Jāmi' al-bayān*li Abī 'Amr al-Dānī

* *al-Jāmi' li qirā'at al-a'immah*li Abīal-Qāsim'Abd al-Jābiribn Aḥmad ibn 'Umar ibn al-Ḥasan al-Ṭarasūsī (d. 420/1029)

* *al-Taysīr fī al-qirā'āt al-sab'* li Abī 'Amr al-Dānī

* *Nāsikh al-Qur'ān wa-mansūkhih li Abī* al-Qāsim Hibat Allāh ibn Salāmahibn Naṣr ibn 'Alī al-Baghdādī (d. 410/1019)

* *al-Nāsikh wa al-mansūkh* li Abī 'Abd Allāh ibn Hishāmal-Shawāsh

* *Tafsīr 'Abd al-Karīm ibn Baqī al-Ghāfiqī*

* *al-Taqrīb fī al-qira'āt al-sab'* li Abī al-'Abbās ibn Ḥarb

* *Talkhīṣ riwāyatay Warsh wa Qālūn* li Abī'Abd Allāh ibn Hishām al-Shawāsh

* *Qaṣīdahal-Ḥuṣrī fī qirā'at Nāfi'* li Abī al-Ḥasan 'Alī ibn 'Abd al-Ghanī al-Fihrī al-Ḥuṣrī al-Qayrawānī (d. 488/1095)

* *Qaṣīdah Abī Muzāḥim li Abī* Muzāḥim Mūsá ibn 'Abd Allāh al-Khāqānī (d. 325/937)

* *al-Waqf wa-al-ibtidā'* li Abī Bakr Muḥammad ibn al-Qāsim Ibn al-Anbārī (d. 328/940)

1.5. *Barnāmaj* of al-Tujībī

The muhaddith and traveler Abū al-Qāsim 'Alam al-Dīn al-Qāsim ibn Yūsuf ibn Muḥammad al-Tujībī al-Sabatī (d. 730/1329) has recorded in his *Barnāmaj* the works he has been taught by the way of listening and qirā'āt together with their chains of narrators and his masters (al-Tujībī, 1981: 8-9). The works on 'ulūm al-Qur'ān which Tujībī has read and mentioned are as follows:

* *al-Kāfī fī al-qira'āt al-sab'* li Ibn Shurayḥ Abū 'Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru'aynī al-Muqri' al-Ishbīlī (d. 476/1084)

**al-Mufradat 'Abd Allāh ibn Kathīr al-Makkī* li Abī 'Amr 'Uthmān ibn Sa'īd al-Dānī (d. 444/10539.

**al-Taysīr li ḥifẓi madhāhib al-qirā'āt al-sab'ah* li Abī 'Amr al-Dānī (d. 444/1053)

* *Ḥirz al-amānī wa-wajh al-tahānī (al-Shāṭibīyah)* li Abīal-Qāsim ibn Firruh ibn Khalaf ibn Aḥmad al-Shāṭibī al-Ru'aynī al-Andalusī (d. 590/1194)

* *Qaṣīdah (fī qirā'at Nāfi')* li Abī al-Ḥasan 'Alī ibn 'Abd al-Ghanī al-Fihrī al-Ḥuṣrī al-Qayrawānī (d. 488/1095)

* *al-Mufradat fī al-qirā'āt al-thamān (al-Mufradat Ya'qūb ibn Isḥāq al-Ḥaḍramī)* li Abī 'Amr al-Dānī

* *Jāmi' al-bayān* li Abī 'Amr al-Dānī

* *Ṭabaqāt al-qurrā' wa al-muqri'īn min al-ṣahābah wa-al-tābi'īn wa man talāhum fī sāiri al-amṣār min al-khālifīn* li Abī 'Amr al-Dānī

* *al-Muqni' fī rasm maṣāḥif* li Abī 'Amr al-Dānī

* *Nihāyah al-itqānfī tajwīd alfāẓ al-Qur'ān Kitābuh* li Abī al-Ḥasan Shurayḥ ibn Muhammad al-Ru'aynī (d. 539/1145)

* *al-Intisāf min Abī 'Amr al-Muqri' al-Dānī* li Abī al-Ḥasan Shurayḥ ibn Muhammad al-Ru'aynī

**al-Taqrīb wa-al-ḥarsh fī qirā'at Qālūn wa-Warsh* li Abī al-Aṣbagh 'Īsá ibn Muḥammad ibn Fattūḥ al-Hāshimī al-Balansī al-ma'rūf bi-Ibn al-Murābiṭ (d. 552/1157)

**Kitāb al-bayān al-minan 'alá al-qārī al-Kitāb wa-al-sunnah* li Abīal-Qāsim Qāsim ibn Muḥammad ibn Aḥmad ibn Sulaymān Ibn al-Tilimsān (d. 643/1246)

* *al-Tuḥfah al-tālī fī ashraf al-ma'ālī* li AbīMuḥammad 'Abd al-Wāḥid ibn Muḥammad ibn 'Alī ibn Abī al-Sadād al-Bāhilī (d. 705/1306)

* *'Umdah taḥrīr fī idghām al-kabīr* li Abī Muḥammad 'Abd al-Wāḥid ibn Muḥammad ibn 'Alī ibn Abī al-Sadād al-Bāhilī (d. 705/1306)

* *Nuzhat al-qulūb fī tafsīr gharīb al-Qur'ān al-azīz* li Abī Bakr Muḥammad ibn 'Uzayz al-Sijistānī (d. 330/941)

* *Lughah al-Qur'ān al-azīz wa tafsīrihi* li Abī al-'Abbās Aḥmad ibn Yūsuf ibn Aḥmad ibn Yūsuf al-Fāsī (d. 660/1262)

* *Ṣifat akhlāq ḥamalat al-Qur'ān* li AbīBakr Muḥammad ibn al-Ḥusayn ibn 'Abd Allāh al-Ājurrī al-Baghdādī (d. 360/970)

1.6. *Barnāmaj* of Ibn Abī al-Rabī‘

Abū al-Ḥusayn ‘Ubayd Allah ibn Aḥmad Ibn Abī al-Rabī‘ (d. 688/1289) has written many works on qirā’āt and tafsīr[26] and his works enjoyed great popularity during his lifetime as well as after his death and have been used as textbooks for a long time. He is also the master of many glossators and qirā’āt scholars like Ibn Abī al-Rabī‘, Abū Hayyān al-Andalusī (d. 745/1344), Abū Isḥāq Ibrāhīm al-Ghāfiqī, Ibn al-Zayyāt al-Kalāī (d. 728/1328). The works on qirā’āt which Ibn Abī al-Rabī‘has read from his masters and recorded in his *Barnāmaj* are the following (Ibn Abī al-Rabī‘, 2011: 67-68):

* *al-Kāfī fī al-qira’ āt al-sab‘* li (Ibn Shurayḥ Abū ‘Abd Allāh Muḥammad ibn Shurayḥ ibn Aḥmad al-Ru‘aynī al-Muqri’ al-Ishbīlī (d. 476/1084)
* *al-Taysīr fī al-qirā’āt al-sab‘* li Abī ‘Amr al-Dānī (d. 444/1053)
* *Tabṣirah fī al-qirā’āt* li Abī Muḥammad Makkī ibn Abī Ṭālib (Ḥammūsh ibn Muḥammad al-Qaysī (d. 437/1845)
* *al-Hidāyah*li Abīal-‘Abbās Aḥmad ibn ‘Ammār al-Mahdawī (d. 440/1048)

1.7. *Barnāmaj* of al-Mujārī

The Qirā’āt and ḥadīth scholar Abū ‘Abd Allāh Muḥammad ibn Muḥammad ibn ‘Alī al-Mujārī al-Andalusī (d. 862/1458) has been taught tafsīr by Abū Muḥammad ‘Abd Allāh ibn Muḥammad ibn Jujayy and acquired a diploma. He has followed the lessons of Abū ‘Abd Allāh Muḥammad ibn Muḥammad al-Kenānī for thirty years and benefited from him on the fields of qirā’āt, grammar and fiqh. He was also trained by Abū ‘Abd Allāh Muḥammad ibn ‘Alī al-Ḥaffār on qirā’āt in Granada. al-Mujārī has attended to lessons on tafsīr and other disciplines of Abū ‘Uthmān Sa‘īd ibn Muḥammad al-Tilimsānī, Ibn Marzūq (d. 842/1439) and other scholars in Tilimsān. He has been trained by Ibn Arafah on various disciplines in Tunis. After returning to Granada, he has trained students especially in the disciplines qirā’āt and ḥadīth. ‘Abbās ibn Aḥmad al-Shāwī who was trained by him on qirā’āt sab‘ah was one of his disciples (See al-Mujārī, 1982: 81, 89, 92, 104, 122, 134, 138).

The works on qirā’āt and tafsīr which Mujārī was taught and recorded by him in his *Barnāmaj* which contains also the biographies of the thirty four masters he benefited from are the following (al-Mujārī, 1982: 81-157):

* *al-Kashshāf* li al-Zamakhsharī (ö. 538/1144)
* *Tafsīr Ibn Abī Zamanayn* li Abī ‘Abd Allāh Muḥammad ibn Abī Zamanayn (d. 399/1008)
* *Aḥkām al-Qur’ān* li AbīBakr ibn al-‘Arabī al-Ma‘āfirī

[26] He has written a Quran commentary named *Tafsīr al-Qur’ān al-‘aẓīm*.

* *al-Tas'hīlli-'ulūm al-tanzīl* li Ibn Juzayy

* *Jāmi' al-bayān (fī al-qira'āt al-sab')* li Abī 'Amr 'Uthmān ibn Sa'īd al-Dānī

* *al-Shāṭibīyah*[27], al-Qāsim ibn Fīrruh ibn Abī al-Qāsim Khalaf ibn Aḥmad al-Shāṭibī al-Ru'aynī (d. 590/1194)

* *Milāk al-ta'wīl fī al-mutashābih*[28] li Abī Ja'far Aḥmad ibn Ibrāhīm ibn al-Zubayr al-Thaqafī al-Gharnāṭī al-Andalusī (d. 708/1308)

* *al-Idghām al-kabīr* li Abī 'Amr Zabbān ibn al-'Alā' ibn 'Ammār al-Baṣrī el-Basrî.

* *al-Iqnā' fī qirā'āt al-sab'* li AbīJa'far Aḥmad ibn 'Alī ibn Aḥmad ibn Khalaf al-Anṣārī (d. 540/1145)

* *Rajaz*[29] li Abī al-Ḥasan 'Alī ibn Muḥammad ibn 'Alī ibn Barrī al-Tāzī al-Maghribī (d. 731/1331)

* *al-Taysīr fī al-qirā'āt al-sab'* li Abī 'Amr al-Dānī

2. Evaluating the Literature

The scholars in Andalusia have been closely following the works on tafsīr in the east thanks to educational journeys to Cairo, Baghdad, Damascus, Mecca and Medina. Returning from their journeys, the scholars were on one hand transferring the works of the east to Andalusia and on the other hand beginning to write their own works. Beginning from the second half of the 9th century, prominent tafsīr and qirā'āt scholars began to emerge in Andalusia (Özdemir, 1995: 21). Baqī ibn Makhlad's (d. 276/889) *al-Tafsīr al-kabīr* has been regarded as the first important tafsīr in Andalusia and superior to Ṭabarī's *Jāmi' al-bayān*. This was followed by Abū Muḥammad Makkī ibn Abī Ṭālib al-Qaysī's tafsīr named *al-Hidāyah ilá bulūgh al-nihāyah* and Ibn 'Aṭīyah al-Andalusī's *al-Muḥarrar al-wajīz* and Muḥammad ibn Aḥmad al-Qurṭubī's *al-Jāmi' li-aḥkām al-Qur'ān*.

In Andalusia it has been considered as a holy duty in the scope of the qirā'āt discipline, to preserve the qirā'āt forms on which common consensus exists in the east. Abū 'Amr 'Uthmān ibn Sa'īd al-Dānī has dealt with six qirā'āt styles in his *al-Taysīr fī al-qirā'āt*, and also Ibn 'Abd al-Quddūs al-Qurṭubī has written his book *al-Miftāḥ fī ikhtilāf al-qira'āt al-sab'*.

Scholars who have written a fahrasah have mentioned both works from the Eastern Islamic World and the works of Andalusian scholars. It could be seen that there are a great

[27] *al-Shāṭibīyah* is a qaṣīdah about qirā'āt al-sab'ah. It is poetic form of Abū 'Amr 'Uthmān ibn Sa'īd al-Dānī's book *al-Taysīr fī al-qirā'āt al-sab'ah*. Its original name is *Ḥirz al-amānī wa-wajh al-tahānī* and it is composed of 1173 couplets. It is named as *al-Shāṭibīyah* with reference to its writer (Çollak, 2010: 77).

[28] It is about exegesis of the Qur'an.

[29] *Rajaz*, is the poetic work that is written by Ibn Barrī in *rajaz* meter of two hundred and forty-three couplets about qirā'āt ofal-Imām Nāfi'.

number of works dealing with the seven popular qirā'āt styles, which the fahrasah writers had read regarding the discipline qirā'āt. Works on the Nāfi' qirā'āt, which became popular in Andalusia, take a prominent place among them. From the mentioned names of the works it could be understood that together with general studies on qirā'āt, also detailed studies were conducted by focusing on controversial topics regarding the Nāfi' qirā'āt (Adıgüzel, 2015: 43-44). While among the works on qirā'āt and tafsīr mentioned in the fahrasah there are works written in centers of the Islamic world like Egypt, Iraq and Hejaz, also many works written in Andalusia draw attention. Among the writers from the east Ibn Mujāhid's works (d. 324/936), and among the ones from Andalusia works of qirā'āt scholars like Ibn Ghalbūn (d. 388/999), Makkī ibn Abī Ṭālib, Abū 'Amr 'Uthmān ibn Sa'īd al-Dānī (d. 444/1053), Abū al-'Abbās al-Mahdawī (d. 440/1048), Muḥammad ibn Shurayḥ al-Ru'aynī(d. 476/1083) and Abū al-Ḥasan Shurayḥ ibn Muḥammad al-Ru'aynī (d. 539/1144) take an important place. It has to be taken into consideration that Ibn Ghalbūn was one of the main qirā'āt masters of Andalusian disciples. Among the tafsīrs of the Quran must be mentioned the works of scholars like 'Abd al-Razzāq al-San'ānī, Yaḥyá ibn Sallām , Abū Bakr al-Naqqāsh, Nasāî, Ibn Jarīr al-Ṭabarī, Zamakhsharī and Ibn 'Aṭīyah al-Andalusī and Abū 'Amr 'Uthmān ibn Sa'īd al-Dānī's *Kitāb fīhi mas'alah 'an ta'wīl al-istisnā li al-su'adā wa-al-ashqiyā* and Makkī ibn Abī Ṭālib's narration tafsīr named *al-Hidāyah ilá bulūgh al-nihāyah fī 'ilm ma'ānī al-Qur'ān wa-tafsīrihi*. Among *Aḥkām al-Qur'ān* tafsīrs the works of Abū al-Faḍl al-Qushayrī and Ibn Bukayr, Abū Bakr ibn al-'Arabī al-Ma'āfirī draws attention. Among the works on 'Ulūm al-Qur'ān are Abū 'Ubaydah Ma'mar ibn al-Muthannā's *Majāz al-Qur'ān*, Ibn Qutaybah al-Dīnawarī's *Gharīb al-Qur'ān*; Abū 'Ubayd al-Qāsim ibn Sallām's, Abū Dāwūd's and al-Naḥḥās' works named *Nāsikh al-Qur'ān wa-mansūkhih*. In fahrasahs, it could be seen that works written by different people on topics such asnāsikh and mansūkh, *i'rāb al-Qur'ān*, gharīb al-Qur'ān have been read for more than one time through different masters. At this point, it has to be pointed out that together with Ibn Khayr, also Mintūrī and Tujībī were the scholars who gave the greatest place to works on 'ulūm al-Qur'ān.

The fahrasah writers mention the whole chain of tradition beginning from their master to the ending at the writer when they list the books they have been taught. So clear evidence is provided in which chain this book has been taught. They sometimes also record when and where they acquired the book from their masters. From this aspect, fahrasahs bring light to scholarly relationships of the city in which the writer lives and the cities in the same or neighboring regions. Another important aspect of the fahrasahs is that they show us the important scholar families in Andalusia. For example, it could be seen that the qirā'āt scholar Abū al-Ḥasan

Shurayḥ ibn Muḥammad al-Ru'aynī from which Ibn Khayr al-Ishbīlī has benefited most, has taught books of his masters to his disciples, particularly the works of his father Muḥammad ibn Shurayḥ. Ibn Khayr has acquired *Mushkil i'rāb al-Qur'ān* of the famous qirā'āt scholar Makkī ibn Abī Ṭālib (d. 437/1045) through his son and grandson.

Result

Fahrasahs provide clear information about which works on qirā'āt and tafsīr written in the East Islamic World and Andalusia were in circulation in Andalusia in a certain period. Fahrasahs also include valuable records showing the links between Sevilla (Ishbīliyah), Cordoba, Malaga, Almeria and other Andalusia cities regarding the teaching of qirā'āt and tafsīr. These records show when and by whom the Islamic scholarly fundus of knowledge was transferred to Andalusia and how it has been processed here.

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Mental Analysis of "Teberri and Tevelli" Concepts in the Qur'an in the Context of the "Other"[30]

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INTRODUCTION

The word teberrî (تبرى) is defined as; to abstain from things disliked, therefore stay away from it, to get away and remain out of trouble in the dictionary. It is derived from the same source of the words bür'(بُرْء) and bera'(بَرَاء) (Isfahani, 2012). The opposite of teberrî is "tevellî" (تولي) which means amity and to be connected with affection with each other. It includes the motion of intimacy that rejects a foreigner to enter inside. Tevellîis derived from the root "velâyet" (ولاية) which means custody, guardianship. The verb "tevellâ" means guardianship when it is used in a transitive sense on its own. On the other hand; it means to turn away and to abandon something if it is made transitive with the letter "min"(مِنْ) literally or figuratively (Isfahani, 2012). When the use of these words is considered in the dictionaries and in the Qur'an in general, it is not possible to find a separatist and exclusionist understanding. Even though Prophet Muhammad's life and teachings do not have a negative attitude towards the "other", the events following his death caused individuals and communities within the same religion to exhibit negative attitudes against people who do not share their point of view. Prima facie, the teberrî and the "other" do not belong to same semantic axis; nevertheless, due to schism within the Muslim community and development of attitudes towards people with different ideas, they have become to be synonyms. In this context, problematic of what kind of attitude should develop individuals towards people who belong to the same religion but have different religious understanding inevitably comes to the fore (Kesgin, 2016).

To get to the root of this problem, it is important to define who the "other" concept is, which is the favorite naming of recent times. How concept defines other people is as important as the answer to the question "Who's who?" in this concept (Nahya, 2011). Turkish word "öteki-other" is derived from the word "öte-away" which connotes a remote location that is far away from the place where the speaker takes as a reference, a place geographically located far away from the speaker and with respect to the reference point. It should be in the opposite direction

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(Komisyon, 1998,). The “other” concept could be defined as; within the framework of past and today’s relationships, individual, group, social class or community being differentiated and segregated as a class or ethnically from the society or culture. In terms of positioning, there are two opposite poles: “I-We” and “other-other one-someone else”. As a result of this positioning; the “other” in the most basic sense is the result of the action of a differentiation (Nahya, 2011).

The essential element of the concept “teberrî-tevellî” and “other”;in spite of being able to be defined in more different ways, is its reflection in the social dimension. The purpose of this study is to focus on the solution processes of this phenomenon, rather than what causes this alienation. In addition, this work strictly refrains from intentions to prioritize or push in to the background of any particular group. Another issue that has been taken care of in this study is to show the past without sanctifying or aggrandizing it. In other words, it is without being denial and condescending; to show a scientific approach.

The emergence of the concepts of Teberrî and Tevellî

The political events that took place shortly after the Prophet Mohammed’s death gave rise to the fact that Muslims were separated from each other and even hated.[31]As a result of this hate speech; teberrî has become one of the systematized beliefs. This belief has undergone some changes over time, finally has become a faith basis of a sect.

When the history of Islamic thought is considered; first of all, it is possible to say that tevellî and teberrî methods were first adopted by Kharijites. After the event of arbitration (tahkîm); Urve b. Hudeyr, refusing both sides, announced that he had abandoned both Ali and Muawiyah and repudiated their decisions (For detailed information, see. Bağdâdî, nd). Nonetheless; Naafi b. Ezrak, who is considered as the founder of Ezârika division of Kharijites, cut off relations with those who refused to fight together with him, saying he refrained from (teberrî) them (For detailed information, see. Eş’ari, 1980). It could be said that Kharijites' understanding of Teberrî has a pretty comprehensive framework. They argued that supporters of both sides that had accepted the Referee event, the two arbitrators, two participants in the Battle of the Camel (Cemel), the Caliph Osman, in short, everyone that were not on their side were at “Kufr” (Kufr is the “denial of the Truth” (truth in the form of articles of faith in Islam) (Bağdâdî, nd). Even though Kharijites first used the concept of teberrî and tried to spread its usage, it is not possible to say they made the concept the essence of their faith.

[31]This expression could be considered as an exaggerated approach. However, when we turn the pages of history, we, unfortunately, encounter people with such a mentality that could easily kill Muslims who do not share their own thoughts.

One of the sects that frequently use tevellî and teberrî method is Shia sect.[32]Tevellî and teberrî concepts that Shia used in connection with his own idea of structure, they were shaped by discussion Imamate which centered on the problem of who was to be chosen as the successor of the Prophet Mohammed after his death. Imamate (إمامة) means "leadership" and is an important concept in Shia theology. According to Shia, The Imams are the spiritual and political successors to Muhammad, the Prophet of Islam.[33] Martyrdom of Ali ((Muhammad's son-in-law) by the Kharijites, Hassan's giving up the Caliphate to Muawiyah due to period's conditions and finally, Hussein's martyrdom at Karbala resulted in formation of love and sympathy for the Ahl al-Bayt (a phrase meaning, literally, "People of the House" or "Family of the House" and designated in Islam for the holy family of the Prophet Muḥammad, particularly his daughter Fatimah, her husband Ali and their descendants) during that period in some sectors within the Islamic community. Consisting a core belief principle of Shia; the thought of tevellî-teberrî is inspired by love and affection for Ali and his descendants (Dündar, 2017). Initially, tevellî was to love Ali and following his path; teberrî was to refrain from Ali's enemies and from those who usurped caliphate of Ali. However, later understanding of tevellî and teberrî has been extended to include Ali's family members and the Imams who are descendants of Ali. In fact, the Shia Imamiyya further expanded the area of its teberrî; the first three Caliphs, Aisha and those who opposed Ali in the Camel War, those who supported Muawiyah's forces in the Battle of Sıffîn, two umpires that arbitrated between two parties, Khārijites that fought against Ali and their supporters. In case of practical impossibility of teberrî due to current circumstances, they recommended to bear enmity against those people (For detailed information, see. Öz, 2011).

Shia at first adopted teberrî as a political attitude, later to give the concept a religious dimension by integrating it into fundamental principles of Islam. At the first stage of adoption of teberrî as a religious principle, tevellî was used together with it. Afterwards; they were put forward as two separate principals (Öz, 2011). Consequently, Shia and Khārijites' usage of these two concepts does not match up with Qur'an; because, these concepts never appeared in the same way anywhere in the Qur'an.

[32]These concepts, which are closely related to Shia's theory of imamate, haveaccepted by all Shiite group been,it was chosen to call them generally Shia regardless of its branches. It goes that which is indicated is mainly the Shia Imamiyya, which is the largest branch that lives today.

[33]According to Shia's understanding of imamate, Ali was appointed as Imam by the Prophet with the clear and strong certainty. I.e. Ali's imamate is fixed with the explicit provision. Furthermore this leadership is not only limited to Ali,in the absence of any obstacle, it is descendable to his lineage. According to them, imams are protected from large and small sins. Because the imamate is an essential element of religion,its importance prevents it to be chosen by the society. Şehristani, 1995.)

Utilization of concepts of Teberrî and Tevellî in the Holy Qur'an.

Throughout Qur'an, the words teberrâ (Bakarah, 2:166, 167, 205; Taubah, 9:114; Qasas, 28:63; Mumtahanah, 60:8) and tevellâ (Bakarah, 2:205; Âl 'Imrân, 3:23; Nisâ', 4:80, 115; A 'râf, 7:79, 93, 196; Yûsuf, 12:84; Tâ-hâ, 20:48, 60; Nûr, 24:11, 47; Qasas, 28:24; Dhâriyât, 51:39; Najm, 53:29, 33; Ma 'ârij, 70:17; Qiyâmah, 75:32; 'Abasa, 80:1; Ghâshiyah, 88:23; Lail, 92:16; 'Alaq, 96:13) appear with different derivations of their word roots. Rather than addressing each one of these verses one by one, it would be more useful to draw general principles from the verses. When the meanings used in these verses are considered, teberrâ is generally mentioned in terms of creativity, to connote staying away from positioning any idol in an equal basis with Allah and avoiding into the darkness of Kufr. On the axis of the Prophet Muhammad, it is used to refer to him staying away from his opponents, and his adversaries staying away from him. The important matter that demands attention in verses' utilization is that all of them use the concepts according to their lexical meanings. If generalization is conducted from the verses, the common point is avoiding to be in the same stage with the enemies of Allah (in the context of faith), getting out of the treaties and alliances of the unbelievers and refraining from the things that the Qur'an accepted as superstitious (Dundar, 2017) These narratives in no way mean an ontological remoteness. They draw attention to what appropriate behavior should be when the "other" exhibit behaviors that do not conform to the divine and humanitarian values.

Although tevellâ (turning away from) in each one of the Koranic verses is mentioned in a sense to break off relations with people in the form of behavioral sense, there is no narrative in which Allah turns away from an entity. "*So remind, [O Muhammad]; you are only a reminder. You are not over them a controller. However, he who turns away and disbelieves, then Allah will punish him with the greatest punishment.*" (Ghâshiyah, 88:21-24) It is emphasized in the verse that conscious actions one makes with his/her own choice will be given not in this world, but in the afterlife.

Qur'an's narrative on whom should be chosen as a friend, what will happen to those who have chosen wrong company or people or situations that need to be refrained from does not address any particular person, group or community as in the case in the interpretations of Shia and the Kharijites. The emerging issues of in-politics origin, to haul in the platform of religion and discuss them within a religious context are a lost racing from the beginning.

Mental Analysis of Alienation from the perspective of Qur'an and Islam

Alienation is not only a matter of modern days but as mentioned above, is rather a phenomenon in progress that began really long times ago. In the past, the phenomenon used to be called "teberrî", today it is conceptualized as alienation. Qualitative differences found that these two concepts are very natural, considering the constantly changing world we live in; because the times, places and communities are all changing phenomena. Also, it is inevitable for concepts to undergo some changes over time.

It could be said that the "other" existed as a concept in a considerable way in the region where Islam emerged and developed, as the other great religions mentioned in the Qur'an and Muslims in Medina shared the same environment personally and thus, kept touch with them. The early Muslims were communicating with other religions before the Hegira ("Migration" or "Emigration", the Prophet Muhammad's migration (622 CE) from Mecca to Medina in order to escape persecution). However, it would be more appropriate to start the relationship of Muslims with the other from the Medina era; because it is the period of Madinah that Muslims gained political power. The relationship of a politically weak society with the other is very difficult to handle in a healthy way. Because at that time, the structure of society was not suitable to handle this relationship. Muslims in the Medina era, in their approach to the "Other", followed a peaceful way without giving any concession on religious matters. No exclusionary attitude was taken against them as long as no attacks came from the other groups. When they dishonored their commitments, the appropriate response was given.

Qur'an identified Islam as the only truth. Although there are no validities of the falsified and superstitious religions in the eyes of Allah, the Holy Creator has not adopted the attitude of ignoring them. In other words, the Qur'an is communicating with the other without resorting to exclusion (Çalışkan, 2007). *Indeed, those who have believed and those who were Jews and the Sabeans and the Christians and the Magians and those who associated with Allah - Allah will judge between them on the Day of Resurrection. Indeed Allah is, over all things, Witness* (Hajj, 22:17). The inclusion of the religions as a truth in this verse is an important issue in terms of addressing the people or groups coming to today from the aftermath of Prophet Muhammad, accepted as "other" or considered as those whom should be stayed away. Another remarkable point about this issue is that, although the Qur'an is the only reality, the names given to others are never insulting. However, when the Islamic thought tradition is considered, deprecatory and derisive nomenclature by the sects for their opponents is frequently encountered.

There are many contrasts that regulate our relationship between We and the other such as: local-foreign, rich-poor, one of us-one of them, male-female, free-slave, traditional-

innovative (Schnapper, 2005). In classifications made according to these criteria, the other always represents the empty side of the glass. While the full side of the glass never wishes the glass half-empty to be filled, due to the desire of crushing and self-satisfaction. This case shows where the egocentric person wishes to position other people. Elements, perceptions, objects, and phenomena that are described as bad, malice, evil are put on the "other" using a very simple reflection. As a result, groups and communities from many segments of the society that desired to be kept at a distance are ontologically being pushed to the periphery (Yavuz, 2006).

Theological groups usually seek to disable another group while trying to ensure their own realities. Because; according to their acceptance, controlling reality will only be possible with controlling thoughts. In this perspective, the others, although there are not large differences in the theological sense, could sometimes swiftly be labeled as Ahl-i Bid'ah ((أهل-ahl) literally means the people. In Islam bid'ah (Arabic: بدعة; English: innovation)) refers to innovation in religious matters) (Yeşilyurt, 2004). The attitude of people looking at the same teachings from different angles to ignore their opponents', which they position as the "other", thoughts completely, to avoid them to be discussed no matter of what, even for purposes of criticism, is the best indication of misinterpretation of the divine message. Because; due to this attitude, a lot of functional thought that may be very original and creative are condemned to be set aside without being able to enter into the field, like a baby being aborted before birth. This attitude, which does not recognize the other's right to life, is a futile endeavor, which results in making the other irrelevant in order to protect and defend themselves under the protection of traditionalist approaches (Yeşilyurt, 2004).

In terms of theology's aspect, which faces human being, development and maintenance of a positive and moderate form of communication between me and the other, is an important way of ensuring and protecting personal integrity. This is an important factor that requires interaction and consideration before ignoring what is happening around us. (Yeşilyurt, 2004). In other words, it is not possible for an individual to live only as "me". It is imperative that the individual allow for the possibility of experiencing someone else in order to be able to continue his/her life in the society.

One of the most important reasons for alienating others is the prejudices that the individual or society has. For this reason, it is possible to talk about a very close relationship between the alienation and the prejudice. Prejudices could be defined as judgments that individuals or society have created for others, as well as our thoughts about a person we do not know or whom we do not associate in our own world of thought and living universe. From this point of view, it could be said that prejudices actually come to fruition as a result of an alienation

process. This alienation could be perceived as a total rejection of the value system of a person who happens to be in our axis of prejudgment. In short, prejudices are in fact a form of perception built on the negativity of the other (Ulağlı, 2018). Starting on an individual basis, prejudices may evolve into social prejudgments. In this respect, the other, whatever he/she does, cannot come out of the mold on which the other side has put him/her in, he/she is always the other.

One of the most important approaches to the other is the tendency to decide in this world on other's prospects in the afterlife. Since I represent the right side, the other must always be portrayed as the one who is condemned to suffer the atrocities. Even God is the God of "I". For this reason, even the thought of God helping the "other", in need of assistance, who has had a difficult time, is not accepted (Yeşilyurt, 2004).

Although the approach for the "other" is considered to be more moderate in the modern world, the situation is not so different from the past. People refuse even to share the same living space with the people that they put into the other class, cannot stand the difference and cannot tolerate people who think differently from themselves (Tan, 2015).

No matter what is said about Islam, the ultimate aim of both the traditional sciences and the theologies as well as the contemporary theologies is ultimately to make its divine message understandable (Yeşilyurt, 2004). In this case, the first question that comes to mind is what kind of a portrait the Qur'an draws for the "other". The best answer to alienation is originally given by revelation. The Qur'an responds to the existential/ontological alienation from the past with qualitative (blasphemy, discord) alienation (Yavuz, 2006). The Qur'an does not position existence as being down or up in an ontological sense. The factor that extols or reduces the creatures is the ability to understand and practice the divine message. In other words, human beings could only be positioned according to the relationship with their creators. Me's superiority to the other is only centered on the taqwa (piety)(Yavuz, 2006). Indeed "*O mankind, We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.*"(Hujurât, 49:13). The point discussed in this verse is a good example.

Conclusion and Discussion

The problems faced today are not actually the things that have been faced for the first time. Although they are not exactly the same, they continue with different versions of the past. The difference is that only with the change of times, location, society and conditions, the

occurrence, development and shape of events evolve. The problematic of our communication with the other is one of those ancient matters. Although the relationship with someone else is handled in connection with people; in fact, this situation has indirectly turned into an effort to determine the relationship with Allah. After Prophet Muhammad's death, Muslims have developed better relationships with members of other religions in the course of history, but unfortunately, they have not shown the same success with the people with whom they share the same religion. Individuals in the name of sectarianism were separated into different categories and forced to be drifted out of society. However, it is never acceptable for societies that speak the same language and have the same cultural attributes to see themselves superior or different from the others. The tendency of the side that deems itself as superior and the other side as innately inferior/slavery is completely against the universal principles of the Qur'an. The Qur'an has clearly demonstrated its principles of tevellî and teberrî. For this reason, it is impossible to establish positive relations in Muslim society by glorifying, defending and justifying alienating behavior. Those who are farthest to our views must not be regarded as the most worthless in value. For constructing a healthy future, the Qur'an's human-centered perspective should guide social relations.

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Severe Limb Pains due to Rivaroxaban Treatment

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INTRODUCTION

Deep venous thrombosis (DVT) is an important health problem worldwide due to high morbidity and mortality (1). It is a disorder in which inherited, environmental and acquired risk factors interact dynamically (2). After ischemic heart disease and stroke, DVT is the third most common cardiovascular system disease (3,4). If DVT is not treated properly, serious complications such as post thrombotic syndrome (PTS) and pulmonary embolism (PE) may occur. DVT and PE are considered as different variants of the same disease and both are called venous thromboembolism (VTE). Most PE cases are caused by DVT, so VTE is a noteworthy concept (5). Anticoagulant therapy is an effective treatment of VTE and prevents thrombus extension and recurrent events.

Standard anticoagulant therapy is initiated with heparin or low molecular weight heparin (LMWH) and oral warfarin (coumadin), and is continued for at least five days until targeted INR values (between 2.0 and 3.0) are obtained for at least two consecutive measurements. Then, heparin or LMWH treatment is discontinued and oral warfarin treatment is continued for at least six months. Warfarin and other vitamin K antagonists block the vitamin K epoxide reductase in the liver leading to reduced gamma carboxylation of vitamin K dependent coagulation factors (6). Although warfarin is an effective drug in the treatment of VTE, it has a narrow therapeutic index. Furthermore, warfarin therapy requires frequent laboratory monitoring due to interacting with multiple food and drugs. Therefore, new oral anticoagulant drugs such as dabigatran, rivaroxaban, apixaban and edoxaban have been developed. These new agents have been approved for the treatment and prophylaxis of VTE, and prevention of thromboembolic complications associated with atrial fibrillation. These new agents are synthetic, selective and reversible inhibitors of factor Xa (rivaroxaban, apixaban and edoxaban) or thrombin (dabigatran). They have the potential to ensure that VTE is treated without hospitalization (7).

Rivaroxaban is a new oral anticoagulant drug that selectively and reversibly inhibits factor Xa in the intrinsic and extrinsic coagulation pathways, preventing platelet activation and thus clot

formation (8). One-third of rivaroxaban is excreted by the kidneys as active drug; two-thirds of this drug is metabolized by the liver, one half of which is eliminated in the urine and one-half via the hepatobiliary route (7). Rivaroxaban-treated patients were reported to have a 14% lower risk of developing PTS compared to LMWH/warfarin-treated patients (9). These novel drugs have predictable pharmacokinetic and pharmacodynamic properties, so allowing a fixed dose without the requirement of routine monitoring of the coagulation profile. However, these new agents including rivaroxaban are not free from side effects. Complications such as pain in the musculoskeletal system, increase in wound secretion, bubbles, pruritus, upper abdominal pain and syncope have been reported in the rivaroxaban's phase III studies (10). They may lead to hepatic injury due to a metabolic-related mechanism (11). Here we present a patient with severe joint pains of lower and upper limbs due to rivaroxaban treatment with a review of the relevant literature.

Case report

A 51-year old housewife using rivaroxaban due to deep venous thrombosis is reported here. Her medical history included asthma and hypertension. During the physical examination, respiratory participation of both hemi-thoraxes was equal. Heart and breath sounds were normal. Swelling and edema were detected in her left lower limb. DVT diagnosis was confirmed by venous Doppler ultrasonographic examination. The results of liver and kidney function tests were normal. She had no FVL and PT G20210A polymorphisms. However, she had the double heterozygous MTHFR C677T/MTHFR A1298C.

She had previously maintained oral warfarin treatment. After a while; warfarin treatment was discontinued by her physician, since it requires INR monitoring. So, she was administered rivaroxaban instead of warfarin. She received 15 mg of rivaroxaban twice daily in the initial 3 weeks and 20 mg once daily in the following period. She complained about severe arm and leg pains that started when she used rivaroxaban. Therefore, rivaroxaban treatment was discontinued and parenteral subcutaneous bemiparin (LMWH) started and warfarin 5 mg once a day was added. This combination was continued until targeted INR values were obtained at two consecutive measurements. Then, oral warfarin treatment alone was continued. He has not had any complaints while under warfarin treatment.

Discussion

Rivaroxaban and apixaban could be used without initial parenteral heparin or LMWH or fondaparinux treatment (7). Since Rivaroxaban treatment does not require parenteral heparin or LMWH injections and laboratory monitoring, elderly patients with DVT living in rural areas who do not

want to be hospitalized could be successfully treated without hospitalization (12). Additionally, these new drugs including rivaroxaban are also administered as alternatives to warfarin therapy for extended period (7).

Although the INR value can be used in the evaluation of warfarin activity, in patients taking new direct oral anticoagulant drugs, the INR value cannot be used to assess their effectiveness (13). Factor Xa inhibitory activity can be more accurately assessed using anti-FXa chromogenic assays. However, anti-FXa chromogenic assays, such as ecarine clotting time (ECT) levels, are still not available in most hospitals (13).

Although these new anticoagulant agents have low drug and food interactions and wide therapeutic indices, they are not exempt from bleeding complications. Their mainly reported bleeding complications are ecchymosis, gastrointestinal bleeding and intracranial hemorrhage (14). Furthermore, they have no fully effective antidotes against the risk of bleeding. However, after the introduction of these agents, some new molecules have been developed to antagonize their anticoagulant activity (13). It has been reported that idarucizumab (a humanized monoclonal antibody fragment) is an effective agent in safely reversing the anticoagulant effect of dabigatran (13). The treatment with idarucizumab has been found to be safe with no significant adverse events, especially no procoagulatory effects or complications such as venous thrombossis (15).

A second antidote, andexanet alpha, is a reversing agent developed to neutralize the anticoagulant effects of factor Xa inhibitors. This antidote is a recombinant protein structurally similar to FXa but enzymatically inactive and with a high affinity binding to FXa inhibitors (13). It was approved by the FDA in May 2018 for use in emergency cases associated with rivaroxaban and apixaban. But, it has not yet been approved in European and Asian countries (15).

A third antidote, ciraparantag, binds direct FXa and Flla inhibitors, LMWH, fondaparinux, and heparin but not vitamin K antagonists. This small molecule is in development with promising preliminary evidence (13). However, because of their possible rebound effect with a resulting risk of thromboembolic complications, these antidotes must be administered only in selected cases (13)

New oral anticoagulants are contraindicated in patients with severe hepatic and/or renal dysfunction. Additionally, they have not been widely studied in all patient populations and therefore, are not recommended in patients with active malignancy, thrombocytopenia or high hemorrhagic risk (16). For patients with malignancy-related thrombosis, LMWH therapy should be preferred (17).

It has been observed that administration of 15 mg oral rivaroxaban twice daily for three weeks followed at a single daily dose of 20 mg may provide an effective single drug approach in the initial and continued treatment of patients with venous thromboembolism (18).

Some non-hemorrhage-related complications such as liver injury, hypersensitivity reactions, leukocytoclastic vasculitis and hair loss have been reported after rivaroxaban treatment (11). Rivaroxaban appears to be associated with the increased risk of gastrointestinal bleeding in patients above the age of 75. For this reason, the physicians should be cautious when prescribing rivaroxaban in elderly patients with increased bleeding risk (16). Furthermore, it has been reported that there may be an association between rivaroxaban treatment and early periprosthetic joint infection (19). In addition to all these complications, a patient was also reported to have failed rivaroxaban treatment (8).

Leucocytoclastic vasculitis (LCV) is associated with the deposition of the immune complex in small vascular walls that brings about the loss of vascular wall integrity and extravasation of erythrocytes by immune response resulting in purpura. Rivaroxaban treatment may lead to Leucocytoclastic vasculitis in some patients (20).

Because of genetic differences among humans, the effects and side-effects of each drug may be different. Therefore, it is possible that different side effects of new oral anticoagulant agents may be observed. For this reason, new drugs should be kept under observation for a certain period of time. Duration of anticoagulant therapy should be tailored to each individual patient weighing the hemorrhagic risk against the risk of recurrences. Discontinuation of rivaroxaban is usually sufficient to resolve the complaints, as seen in this case. Rivaroxaban should not be administered in patients with severe renal insufficiency and in patients with liver disease associated with coagulopathy and clinically relevant hemorrhagic risk (21). Thus, Hepatic and renal function tests should be measured before the initiation of rivaroxaban therapy (6).

Some side effects of these new drugs may be observed over time due to the genetic differences between patients. Therefore, hepatic and renal function tests should be carefully monitored during treatment with these drugs. Warfarin has been administered to many patients for a long time and its side-effects are well known. Therefore, as in our patient, we think that adjusted-dose warfarin treatment should be continued instead of switching to rivaroxaban or other new drugs in patients whose INR values are constantly in the target values.

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