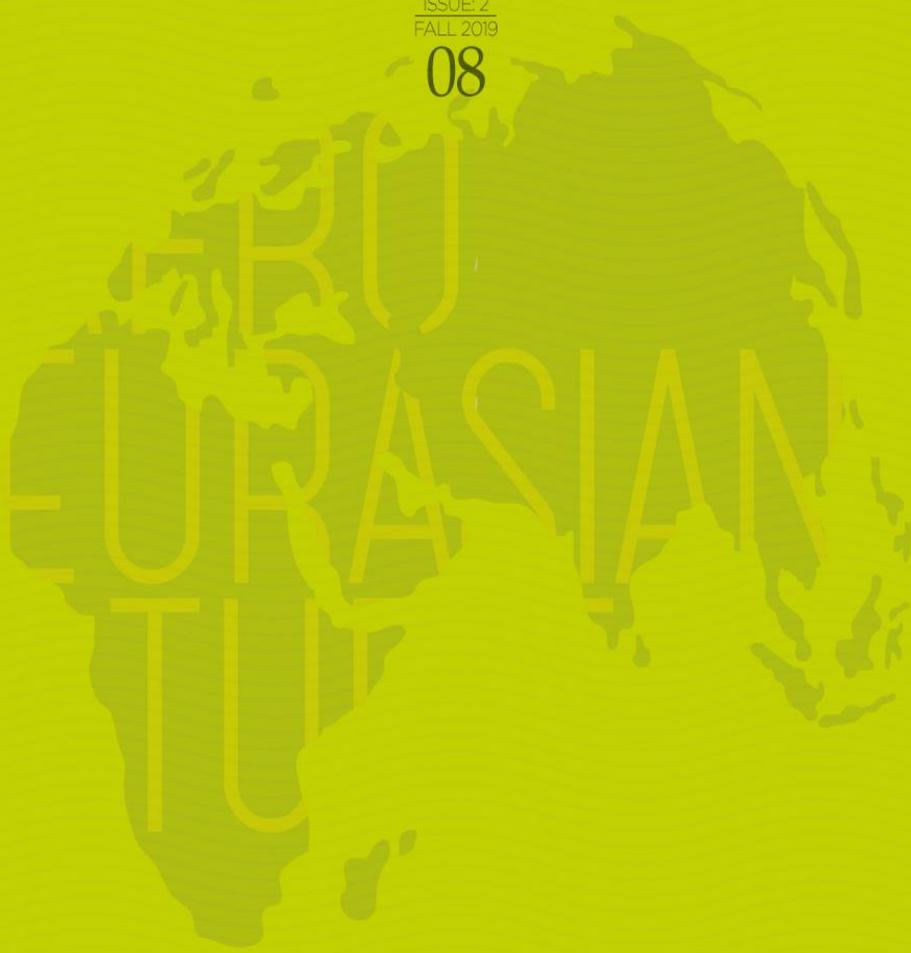


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Bakırköy Istanbul- Turkey, Phone: +90 – 212 – 395 0000 Fax: +90 – 212 –
395 0001

e-posta: afroeurasianstudies@gmail.com

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Contents

149-152 | Generic

Articles

153-165 | Emine KILIÇASLAN

**The Use of Ideological Language in the Context of Political
Communication in the Internet Journalism Media: (The Case of
Ukraine Crisis News)**

Siyasal İletişim Bağlamında İnternet Haberciliği Medyasında
İdeolojik Dilin Kullanımı (Ukrayna Krizi Haberleri Örneği)

166-185 | Bahri AYDIN & Amine TARHAN

**Teachers Opinions on the Entrepreneur's Features of School
Managers**

Öğretmenlerin Okul İdarecilerinin Girişimcilik Özelliklerine
İlişkin Görüşleri

186-198 | Hammet ARSLAN

Samarkand: Cultural And Scientific Center of Central Asia

Semerkant: Orta Asya'nın Kültür ve Bilim Merkezi

199-219 | Hür Mahmut YÜCER

**Mevlana Celaleddin Rumi, Social (Public) Area and Preventive
Social Work**

Mevlâna Celaleddin Rûmî, Kamusal Alan ve Koruyucu Sosyal
Hizmetleri

220-230 | Ergin ÖGCEM

Theoretical and Practical Reasons for Distancing from Faith (I)

İnanca Mesafeli Duruşun Teorik ve Pratik Nedenleri (I)

231-234 | Writing and Publishing Policies

Publication Principles & Representation of Footnotes and Reference

Editor

Academic circles and popular media alike have been discussing the changes in the global economic and political balance of power. Whatever the future may bring; the region of Africa, Europe and Asia, i.e. the Old World, which was the cradle of world civilizations for millennia, is destined to play a significant role in shaping the world again.

The Afro Eurasian Studies has been established in summer 2011 to offer a respected peer-reviewed outlet for the scholarly research in social and administrative sciences, which would shed light on the history and the current state of economic, political and social dynamics of Africa, Europe and Asia. The journal welcomes original manuscripts in English on a range of subject matters including economics, finance, management, political science, public policy and international relations with particular focus on the Afro Eurasian region.

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Assoc. Prof. Dr. Mustafa YİĞİTOĞLU

The Use of Ideological Language in the Context of Political Communication in the Internet Journalism Media: (The Case of Ukraine Crisis News)

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Emine KILIÇASLAN

Assoc. Prof. Dr., Aydın Adnan Menderes University, Aydın Vocational School

Department of Audio-Visual Techniques and Media Production

Printing And Publishing Technologies Pr.

E-mail: emine.kilicaslan@adu.edu.tr

Orcid Id: 0000-0002-4226-9409

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Phone: +90 – 212 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aes@musiad.org.tr

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Siyasal İletişim Bağlamında İnternet Haberciliği Medyasında İdeolojik Dilin Kullanımı (Ukrayna Krizi Haberleri Örneği)

ÖZ

Küreselleşme süreci ve medya sektöründe yaşanan gelişmeler siyasal aktörler için yeni propaganda alanları yaratmıştır. Bu gelişmelerle birlikte propaganda kavramı yerini siyasal iletişim kavramına bırakmıştır. İdeolojileri aktarmanın yeni adı olan siyasal iletişim medya da yaşanan gelişmelerle birlikte siyasal aktörler tarafından oldukça ilgi görmeye başlamıştır. Bu bağlamda, günümüzün en popüler alanlarından olan siyasal iletişim özellikle medya sektöründe yaşanan gelişmeler sonucunda siyasal aktörler için oldukça popüler olmuştur. Bu popüleritenin en önemli nedenlerinden birincisi sosyal medya ile kitlelere ya da hedef kitleye hızlı bir şekilde ulaşabilmektir. İkincisi ise sosyal medya kullanarak siyasal aktörler kitlelere çok büyük paralar harcamadan en ucuz şekilde ulaşmaktadır. Siyasal aktörler için sosyal medya mecraları siyasal iletişim, propaganda ve siyasal reklam yapmanın en kullanışlı yolu olmuştur. İnternet ve sosyal medya da yaşanan gelişmeler siyasal aktörlerin bu gücünü daha da artırmıştır. Bu nedenle, siyasal aktörler, iktidar olmak ya da iktidarlarını güçlendirmek için sosyal medya mecralarında da yerlerini almaya başlamışlardır.

Sonuç olarak, günümüzde, siyasal iletişim, yazılı, görsel ya da internet ve sosyal medya üzerinden, siyasal aktörlerin yaptıkları tüm faaliyetleri kapsamaktadır. Bu bağlamda siyasal aktörler medya üzerinden kendi siyasi düşüncelerini yaygınlaştırmaktadır. Buradan hareketle, medya sektörü tarafından üretilen tüm ürünler ideoloji içermektedir. Medyanın ürettiği ürünlerde kullanılan; dil, görseller, semboller belirli bir ideolojik çerçeve içinde yapılmaktadır. Örneğin “özgürlük” ve “eşitlik” kavramları sık kullanılıyorsa ve her yerde karşımıza çıkıyorsa bu iki kavramın ideolojik çerçevesi liberalizm ideolojisi ile bağlantılıdır. Özellikle, medyada üretilen haberlerde ideolojik dilin kullanımına etik açısından bakıldığında, medya etiği kapsamında çoğunlukla, yazılı, görsel ve internet haberciliği kapsamında medya yayınlarının etik olup olmadığı her zaman tartışılmaktadır. Bu nedenlerle bu çalışmada, Sputniknews, amerikanvoice ve CRITürk, internet gazetelerinde, Ukranya-Rusya arasında yaşanan ve savaş çıkacak söylemlerine neden olan kriz ile ilgili haberlerde kullanılan dil analiz edilmiştir. Analiz yöntemi Rusya Federasyonu haber ajansı Sputniknews, ABD haber ajansı, amerikanvoice ve Çin Halk Cumhuriyeti haber ajansı CRITürk’ de yer alan ve Ukrayna-Rusya krizi ile ilgili haberlerin verilmiş tarzında kullanılan kelimeler aracılığıyla haberde “ideolojik dilin kullanımı” araştırılmıştır.

Anahtar Kelimeler: Etik, Haber, İdeolojik Dil, Ukrayna, Kriz.

The Use of Ideological Language in the Context of Political Communication in the Internet Journalism Media: (The Case of Ukraine Crisis News)

ABSTRACT

The globalization process and the developments in the media sector have created new propaganda areas for political actors. With these developments, the concept of propaganda has left its place to the concept of political communication. Political communication, which is the new name of conveying ideologies, has started to attract a lot of attention from political actors with the developments in the media. In this context, political communication, which is one of the most popular areas of today, has become very popular for political actors, especially as a result of developments in the media sector. One of the most important reasons for his popularity is to reach the masses or the target audience quickly with social media. Second, by using social media, political

actors reach the masses in the cheapest way without spending huge sums of money. For political actors, social media channels have been the most useful way of political communication, propaganda and political advertising. The developments in the internet and social media have further increased this power of political actors. For this reason, political actors have started to take their place in social media channels in order to be in power or to strengthen their power.

As a result, today, political communication covers all the activities of political actors through written, visual or internet and social media. In this context, political actors disseminate their political thoughts through the media. From this point of view, all products produced by the media sector contain ideology. Used in the products produced by the media; language, images, symbols are made within a certain ideological framework. For example, if the concepts of "freedom" and "equality" are used frequently and appear everywhere, the ideological framework of these two concepts is related to the ideology of liberalism. Especially, when the use of ideological language in the news produced in the media is considered from an ethical point of view, it is always discussed whether media broadcasts are ethical within scope of media ethics, and within the scope of written, visual and internet journalism. As it is known, the concept of propaganda was used before the concept of political communication. Since propaganda is quite negative and contains negativity, it has left its place to the concept of political communication. Political communication, which is the new name of conveying ideologies, has started to attract a lot of attention from political actors with the developments in the media. For this reason, the field of political communication, which is very interesting today, has become one of the most popular areas as a result of the developments in the media sector. Especially with the introduction of social media into people's lives, this popularity has increased even more. Social media maintains its importance as an indispensable medium for political actors. As a result, internet journalism and social media journalism will continue to consolidate its place as today's communication understanding. For these reasons, in this study, it has been investigated how the news of the Ukraine crisis is given by the news channels of the global sovereign states. In this study, the research of the ideological language used by the selected news channels was demonstrated by discourse analysis in the conceptual dimension. For this reason, in this study, the language used in Sputniknews, americanvoice and CRITurk, internet newspapers and the language used in the news about the crises between Ukraine and Russia, which caused the discourses of war to break out, were analyzed. Analysis method the use of ideological language in the news was investigated through the words used in the way of reporting the news about the Ukraine-Russia crisis in the Russian Federation news agency Sputniknews, the USA news agency americanvoice and the People's Republic of China news agency CRI Turk.

Keywords: Ethics, News, Ideological Language, Ukraine, Crisis.

Introduction

With the 19th century, scientific and technological developments in Western states became the most important tool for the ideological strengthening of liberalism, which is the Western ideology. In this context, these developments in mass communication technology have become very important for political actors in terms of reaching the masses easily and quickly.

These developments in mass communication technology also paved the way for the global application of the "Let them do, let them pass" discourse, which is the basic philosophy of liberalism ideology. The political actors of liberalism, who advocate that everything should be determined according to the free market economy, have invested in the technology of these tools because they know that the way to become a global power is through the mass media apart from economic power and political power.

Especially after the Second World War, the mass media played an important role in the spread of the Western ideological system and Western culture. After the Second World War, the world entered the process of being shaped by Hollywood movies. No matter what subject these films deal with, they make propaganda of Western ideology and culture.

As it is known, the concept of propaganda was used before the concept of political communication. Since propaganda is quite negative and contains negativity, it has left its place to the concept of political communication. Political communication, which is the new name of conveying ideologies, has started to attract a lot of attention from political actors with the developments in the media. For this reason, the field of political communication, which is very interesting today, has become one of the most popular areas as a result of the developments in the media sector. Especially with the introduction of social media into people's lives, this popularity has increased even more. Social media still maintains its importance as an indispensable medium for political actors.

As a result, internet journalism and social media journalism will continue to consolidate its place as today's communication understanding. For these reasons, in this study, it has been investigated how the news of the Ukraine crisis is given by the news channels of the global sovereign states. In this study, the research of the ideological language used by the selected news channels was demonstrated by discourse analysis in the conceptual dimension.

1. Understanding the Concept of Ideology in the Context of Political Communication

Ideology as a concept is a slippery concept. Because all kinds of definitions and explanations on the concept of ideology do not have a solid reference point from the very beginning. The reason for this is that the subject on which the researcher will develop an idea, namely ideology, is a concept that refers to the thought itself, or more accurately, to the most basic foundations of thought. In the worst case, the researcher becomes both the producer and the consumer of a set of arguments that have lost all contact with objectivity and thus are unsubstantiated and perhaps self-defeating. According to McLellan, "The ideological is the thought of the other; not ours. We almost instinctively reject the idea that our own thinking may be ideological so that the foundations of our most valuable concepts are not claimed to be on a slippery ground (McLellan, 2005:2). If we add to Elster's claim that ideology is not simply a mental reflection, but a force that shapes the desires of those under its influence, the conviction that we are completely devoid of an objective point of reference for ideological investigation will be strengthened. Every person has strong ideologies. The important thing is to be able to see this situation. To the extent that we can develop objective views about our own ideological perspective, we are open to development and learning.

In the relationship between political communication and ideology, it is necessary to understand that both concepts are intertwined. Political communication completely includes ideology. Political communication is the area where political messages are sent by political actors and power relations are experienced.

Political communication is seen as the most important tool in the processes of liberal democracies becoming both global and national political power. This situation has led to the liberal ideology gaining even more power with the development of mass media. From this point of view, looking at the definition of political communication, Aziz defines political communication as the use of various communication types and techniques in order to impose certain ideological goals of political actors on certain groups, masses, countries or blocs, and to put them into action when necessary (Aziz, , 207:8). The factor that transforms the communication process into a political message process is the purpose of the message as well as the source sending the message. The medium where this aim is realized is the media sector today. Especially the developing internet and social media have provided the opportunity for political actors to disseminate their ideas freely, quickly and cheaply. For this

reason, political actors engage in political communication by taking their place on the internet and social media.

2. Political Communication and Media Relationship

As it is known, the emergence of the concept of ideology belongs to the medieval period. It was during this period that the first studies on ideology were made. It was during this period that the first newspapers appeared. This period, which is called the feudal period, is a period in which the bourgeois class also emerged and became stronger. Newspapers have been the means by which the bourgeoisie disseminated their ideologies. The bourgeoisie has established the dominance of its own ideological thought system through these newspapers. With the development of mass media, these tools have started to play an important role in the implementation and realization of market economy and political policies (Erdoğan, 2005: 150).

These newspapers, which emerged during the Industrial Revolution in the 17th century, gave ordinary public news as gossip. These newspapers, which started to give gossip as ideological domination, dominate the same situation in the developing media sector today. The ideological concepts spread by these newspapers were realized within the framework of the concepts of "freedom" and "equality". As a result, newspapers, which were the first mass media, contributed greatly to the collapse of the feudal political system. The bourgeois, who were the important political actors of that period, spread their ideological thought systems through newspapers. The bourgeois class, which is organized through newspapers, legitimizes their sovereignty by using newspapers as a means of political communication.

Today, news channels and news channels continue to expand their ideological role in global power relations. In the 1940s, when the concept of contemporary communication emerged, and after the Second World War, it continued increasingly under the guidance of the Western ideological system. In this increase, the concepts of "objectivity" and "impartiality" were added to the mass media, which is an important tool of political communication and ideology, to increase reliability.

For example, according to Hall, "the media construct the imaginations of other classes and weave class differences into unity, unity in plurality. The media presents plurality, but only in such a way as to generate a vote of the differences and alternatives in question. Discourse selects the elements that can turn into a vote from the discussion and condemns the rest to the silence of marginality" (Hall, 2002:34). The dominant ideology of the bourgeois political system continues within the framework of certain concepts such as voting, majority, democracy, freedom and impartiality.

3. Internet Journalism

In the light of the aforementioned, the first thing that draws attention when looking at internet journalism is that it is quite different from the traditional journalism understanding. After the 1990s, with the spread of the internet, internet journalism started to enter our lives. The understanding of journalism, which has changed with the globalization process, has experienced a different transformation with the introduction of the internet and social media into human life. The Internet is a very large computer network that connects many small computer networks around the world (Wingate, 1999: 4).

The most important feature of the Internet is that it enables people to access information quickly and easily. In this context, the most important problem of journalism, the problem of delivering the news to the reader quickly, has been overcome with internet journalism. However, the disadvantage of this

situation arises from the fact that the accuracy, impartiality and objectivity of the news are damaged and it creates the problem that everyone is a reporter and everything is news.

Considering the advantages, people can access the news at any time. In addition, the elements of time and space have lost their meaning. In this context, no matter where you are in the world, if you can connect to the internet and have a mass media, you can access the news instantly.

Internet journalism, which has started to increase its effectiveness day by day, creates its own existence on clicks. In this understanding of journalism, which is based on advertising, the indicator of being readable and preferred is the "snatch" headlines. For this reason, news that has no news value in internet journalism is created on fear, anxiety, curiosity and excitement. The most important reason for this is the new media journalism, which is established and operates only on receiving advertisements.

As a result, the relationship between media, political communication and ideology is directly related to the media's efforts to create an agenda and the language, emphasis, content and concepts used in the formation of the news. Today, internet and social media journalism has surpassed traditional journalism methods. This area, which whets the appetite of political actors, is widely used for the manipulation of the masses. For example, the Spring Revolutions supported by Soros, the Orange Revolutions, and the Ukraine crisis started to take a different course. In the study below, the news elements used by the newspapers doing internet journalism in the Ukraine crisis are shown in the tables.

4. Content Analysis

Content analysis provides an in-depth examination of qualitative studies on a particular subject, especially in media research. In this context, the tendencies or aims of the subject or subjects examined with content analysis are determined.

The reason for choosing content analysis in this study is to determine the ideological tendencies of the analyzed internet news. Two purposes are pursued here. The first is to show that the impartiality and objectivity of internet news is ideological. The second is to prove which website contains the most ideological news.

4.1. Sputniknews Turkish Ukraine Crisis News

News 1. 18.02.2022, Lugansk People's Republic: Ukrainian army opened fire, violated the ceasefire

In the statement made by the representative of the Lugansk People's Republic (LPR), which declared its unilateral independence from Ukraine, it was stated that the Ukrainian army again fired in the direction of the LPR. A source told Sputnik, "The Ukrainian army grossly violated the ceasefire. Heavy weapons were also used," he said. According to the source, Ukrainian soldiers fired at the LPR-controlled Molochny and Veselenkoe settlements, as well as the Zelenaya Rosha area with 120 and 82 millimeter caliber mortars and grenade launchers. The LPR People's Militia had previously announced that the Ukrainian security forces had begun attacking two villages.

News 1 Political Communication Content Analysis: When we evaluated News 1 in the context of political communication, it was written that the Ukrainian army opened fire on Lugansk. It was

alleged that the Ukrainian army violated the ceasefire and used heavy weapons. The source was not specified in the article. The news points out that Ukraine is acting to provoke Russia.

News 2. 18.02.2022, Russian Deputy Foreign Minister Vershinin stated that attempts to show Russia as a party to the conflict in Ukraine cannot be accepted.

Speaking at the United Nations (UN) Security Council meeting, where the implementation of the Minsk agreements was discussed, Russian Deputy Foreign Minister Sergey Vershinin said that attempts to make Russia a party to the conflict in Ukraine have no basis and cannot be defended. Vershinin said, "The Ukrainian side offers several options that do not allow for an effective response to cases of ceasefire violations, taking a path towards the complete rejection of direct interaction with the Donbass within the framework of the coordination mechanism. Vershinin urged his Western colleagues at the UN Security Council not to embarrass themselves and to abandon their baseless accusations that Russia is planning to attack Ukraine. The Ukrainian side offers several options that do not allow for an effective response to cases of ceasefire violations, taking a path towards the complete rejection of direct interaction with the Donbass within the framework of the coordination mechanism. Attempts to put the responsibility on Russia and to make Russia a party to the conflict have no basis and cannot be defended.

News 2 Political Communication Content Analysis: As in the first news, "attempts to portray Russia as a party to the conflict in Ukraine cannot be accepted", "ceasefire violations", "attributing responsibility to Russia", "Russia is a party to the conflict", rhetoric" indicates that Russia is provoked in terms of political communication.

News 3. 18.02.2022, Kremlin Spokesperson Dmitriy Peskov stated that the statements, including US President Joe Biden, that Russia is planning to 'invade' Ukraine, escalated the situation. Biden had previously made predictions about Russia's "invasion" of Ukraine. The Sun and Daily Mirror newspapers had claimed that Russia's invasion of Ukraine would begin at 3:00 on the night of February 16, referring to US intelligence data.

News 3. Political Communication Content Analysis: "Statements that Russia is planning to 'occupy' Ukraine escalate the situation", "Predictions with Russia's 'invasion' of Ukraine", "The Sun and Daily Mirror", "Russia" As in the first and second news, the ideological fiction of the third news was that Russia would invade Ukraine.

News 4. 18.02.2022, USA deployed F-35 again to Germany to 'prevent aggression' in Ukraine. A fleet of fifth-generation F-35A stealth fighter jets has been redeployed to Germany's Spangdahlem Air Base, the US Air Force Reserve Command said in a statement. The purpose, according to the statement, is 'to deter possible aggression and to defend allies if deterrence fails'.

A step back has come from the United States after most of the NATO forces were deployed near its eastern borders, arguing that Russia would invade Ukraine. Stating that this step is aimed at deterring a possible aggression and defending the allies in case the deterrence fails, the command did not specify the number of deployed warplanes. However, US Air Force combat squadrons are generally known to consist of 18 to 24 aircraft with support vehicles such as air refueling tankers.

News 4 Political Communication Content Analysis: "USA 'prevent aggression' in Ukraine" "Redeploy F-35 to Germany", "deter a possible aggression", "defend allies", "Russia's 'invasion of Ukraine' ", "NATO forces", "A step back from the USA". News 4 is structured differently from other news. In this context, from the point of view of political communication, the content of the news is close to the other

three news and confirms those news. The news actually states that the United States is the provocation of war.

News 5. 18.02.2022.

Russia's Permanent Representative to the EU, Vladimir Chizhov, stated that he sees no reason for the situation around Ukraine to escalate in the foreseeable future and that the 'discharge' process will not take long if the West listens to Russia's concerns.

"There will be no escalation in the next week, next week or next month," Chizhov told German newspaper Die Welt. And if our partners finally listen to our legitimate concerns, it is in the interest of all Europeans, from Lisbon to Vladivostok, as well as all other countries in the world. "The discharge process will not take long," he said. "Wars in Europe rarely start on Wednesdays," said Chizhov, taking the Western countries' claims that Russia will attack Ukraine on February 16, adding, "This may not be a strong enough guarantee, but I can assure you that according to Russia There will be no attacks next Wednesday," he added. Western countries claimed that Russia would attack Ukraine on February 15 or 16, evacuated their diplomatic personnel from Ukraine and warned their citizens about travel to this country.

News 5, Political Communication Content Analysis: He warned that he did not see any reason for the situation around Ukraine to escalate in the future, the 'discharge' process would not last long, there would be no escalation, there would be no attack, evacuated from Ukraine, and warned about travels to the country. Like the continuation of the first four news stories, this news is based on the fact that Russia does not want war. To strengthen the evidence, Russia's Permanent Representative to the EU Vladimir Chijov and the German newspaper Die Welt were included in the news.

Table 1. Sputniknews Ukraine Crisis News, (<https://tr.sputniknews.com/>, E.T. 18.02.2022).

News 1	News 2	News 3	News 4	News 5
Ukrainian army opened fire	party to the dispute	Russia plans to invade Ukraine	US, aggressiveness in Ukraine	around Ukraine in the future
Violated the ceasefire	Cases of ceasefire violations	the situation escalated	Redeployed F-35 to Germany	sees no reason for the situation to escalate
A source	Russia as a party to the conflict	Russian invasion of Ukraine	'deter possible aggression'	There won't be an escalation
Heavy weapons used	abandon their false accusations	The Sun and Daily Mirror	Claiming that Russia will invade Ukraine	evacuated from Ukraine
fired with mortars and grenade launchers	Attacking to Ukraine	US intelligence data	A step back from the USA	warned about travels to the country.

When we look at the news of the Ukraine crisis from Sputniknews, it is noteworthy that the defense strategy is mainly carried out. In this context, as the examples above

Lugansk People's Republic: Ukrainian army opened fire, violated the ceasefire.

Russian Deputy Foreign Minister Vershinin stated that attempts to portray Russia as a party to the conflict in Ukraine are unacceptable. Discourses such as "attempts to portray Russia as a party to the conflict in Ukraine cannot be accepted", "ceasefire violations", "loading the responsibility on Russia", "making Russia a party to the conflict" indicate that Russia is provoked in terms of political communication. Statements that Russia is planning to 'invade' Ukraine escalate the situation", "Predictions with Russia's 'invasion' of Ukraine" The USA deployed F-35 to Germany again to 'prevent aggression' in Ukraine. A fleet of fifth-generation F-35A stealth fighter jets has been redeployed to Germany's Spangdahlem Air Base, the US Air Force Reserve Command said in a statement. The purpose, according to the statement, is 'to deter possible aggression and to defend allies if deterrence fails'. He warned that he did not see any reason for the situation around Ukraine to escalate in the future, the 'discharge' process would not take long, there would be no escalation, there would be no attack, he had evacuated from Ukraine and warned about travels to the country. Like the continuation of the first four news stories, this news is based on the fact that Russia does not want war. To strengthen the evidence, Russia's Permanent Representative to the EU Vladimir Chijov and the German newspaper Die Welt were included in the news. As a result, even though the Russian Federation applied a defensive strategy in internet news, it actually started the attack on Ukraine on February 23, 2022.

4.2. Voice of America Turkish Ukraine Crisis News

News 1: 18.02.2022

Belarusian President Alexander Lukashenko traveled to Moscow to meet with Russian President Vladimir Putin. It was stated that the leaders of the two countries will discuss the duration of the joint military exercise, which Ukraine is conducting near the northern border. Belarus' BelTA news agency, Lukashenko said, "We will act in line with the decision we will make tomorrow. If we decide to terminate, we will terminate in 24 hours. If we decide to stay for one more month, they will stay for another month. "The armed forces will remain as long as needed," he said. Russia and Belarus have been holding military exercises near the Ukrainian border since February 10. The exercise, which was expected to end on February 20, increased the concern in the West that "Russia may invade Ukraine".

Looking at News 1, the news is based on the joint exercise between Russia and Belarus on Ukraine. In the continuation of the news, the message that is intended to be given is given. "The exercise has increased the fear in the West that Russia may invade Ukraine"

News 2: 18.02.2022

Pro-Russian separatists in eastern Ukraine accused the Ukrainian government of bombing a village, while Russian media reported that more troops were returning to their bases. Separatists accused the Ukrainian government of "opening fire on its territory with mortars, artillery and machine guns". In a statement made by separatist forces in eastern Ukraine, which call themselves the Luhansk People's Republic, it was stated that "the Ukrainian armed forces violated the ceasefire regime and Minsk agreements by using heavy weapons." "Russian mechanized infantry units returned to their bases in Dagestan and Chechnya after completing exercises in Crimea," the Russian Defense Ministry said in a statement today, according to the Russian Interfax news agency. The agency also announced that the ministry reported that a train full of tanks is on its way to return to its base in Nizhny Novgorod. TASS news agency also published news that military units are returning to their bases.

Looking at News 2, the news is based on "pro-Russian separatists in eastern Ukraine". However, in the continuation of the news, the separatists accused the Ukrainian government of "opening fire on

its territory with mortars, artillery and machine guns" in order to start a war. The sentence is included. The news was written on the claim that Russia is trying to start a war.

News 3:18.02.2022

The United Nations Security Council met to discuss the Minsk Agreement, which was reached in 2015 to end the ongoing conflict between the Ukrainian military and Russian-backed separatists. There were heated discussions at the meeting, which lasted for about three and a half hours. During the Security Council meeting, many protesters gathered in front of the UN building, chanting slogans condemning Russia and supporting Ukraine. Apart from the 15 members, the Permanent Representatives of Ukraine and Germany, who are not members of the council, also attended the meeting to express their views. UN Deputy Secretary General for Political Affairs and Peacebuilding Rosemary DiCarlo, Organization for Security and Cooperation in Europe (OSCE) Ukraine Monitoring Mission Representatives Finnish diplomat Mikko Kinnunen and Turkish diplomat Yaşar Halit Çevik, Ukrainian lawyer and politician Tetyana Montyan, the latest on the crisis in Ukraine informed the council members about the situation. Calling for intense diplomacy from the UN, DiCarlo, who called for restraint in his speech to the council members, noted that the rise of tension in the region is extremely dangerous and that this should not be allowed.

News 3: It is based on the United Nations Security Council's effort to reduce the possibility of war. For this reason, it was emphasized that the meeting was held to ensure compliance with the Minsk Agreement. "Many protesters gathered in front of the UN building chanted slogans condemning Russia and supporting Ukraine. The crucial point of this news is the United Nations' fictionalization as if it approaches both Russia and Ukraine equally. But in the middle of the report, "the protesters chanted slogans condemning Russia and supporting Ukraine." The sentence shows the main ideological message that is intended to be conveyed in the news.

News 4: 18.02.2022

"Signs Show We Are On The Verge Of Invasion"

President Joe Biden met with the national security team, while Foreign Minister Antony Blinken stated that all signs indicate that Russia is about to invade Ukraine. With this statement, Blinken stated that Washington will use every opportunity until the last minute to see if diplomacy will deter Moscow. Blinken remained distant to the call of the Ukrainian authorities to impose sanctions on Russia now, saying that it would lose the deterrent effect of the sanctions. The US Secretary of State said that we were on the verge of invasion and said, "We will do everything we can to prevent the invasion." "We will use every opportunity and every minute to see if diplomacy deters Putin until the tanks move and the planes fly," Blinken said. Blinken also stated that he will meet with Russian Foreign Minister Sergey Lavrov next week, unless there is an invasion. The Secretary of State said that President Biden is ready to communicate with Putin at any time, in any form, if it helps prevent war.

News 4 is entirely based on the Russian invasion of Ukraine. The role of the United States in this occupation is shown as ensuring peace and reconciliation. Looking at the sample sentences in the news, Signs Indicate We Are on the Verge of Occupation", he stated that "Washington will use every opportunity until the last minute to see if diplomacy will deter Moscow". "We will use every opportunity and every minute to see if diplomacy deters Putin until the tanks move and the planes fly."

News 5: Tensions Rising in Eastern Ukraine

While the gunfire between Ukraine and the region under the control of Russian separatists was expressed in hundreds, Ukrainian President Zelensky called for a meeting with Russian President Vladimir Putin. Zelensky also urged Putin to choose a place to meet. Pro-Russian separatists in eastern Ukraine issued a full military readiness order and sent more civilians from the region to Russia on Sunday. The President of Ukraine called for a ceasefire on his Twitter account on Sunday. Russia has given passports to 700,000 people in the region, and claims that Russian citizens are in danger can be used as a pretext for Moscow's military action against Ukraine.

News 5 Tensions Escalate in Eastern Ukraine, the region under the control of Russian separatists in Ukraine, the pro-Russian separatists in eastern Ukraine issued a full military readiness order, called for a ceasefire on his Twitter account (Zelensky). As seen in the examples above, the 5th News is based on Russia's efforts to start a war. Zelensky requested a meeting with Putin. It is emphasized that Russia will use the occupation as an excuse by withdrawing its own citizens.

Table2: Voice of America, Ukraine Crisis News, (<https://www.amerikaninsesi.com>, E.T. 20.02.2022).

News 1	News 2	News 3	News 4	News 5
Leaders of the two country (Putin and Lukashenko)	Pro-Russian separatists	United Nations Security Council	Signs show that we are on the verge of the invasion	Tensions rising in Eastern Ukraine
Joint military exercise	While accusing the Ukrainian government of bombing a village	Russian-backed separatists with the Ukrainian army	whether diplomacy will deter Moscow	With Ukraine, the Russian separatist-controlled territory in the country
We will act in accordance with our decision.	Separatists, the Ukrainian government	Minsk Agreement	He stated that Washington will use every opportunity until the last minute.	Pro-Russian separatists in eastern Ukraine
Will stay as long as needed (Russia-Belarus)	accused of "opening fire"	Large numbers of protesters gathered in front of the UN building	Ukraine calls for sanctions against Russia now	issued a full military readiness order
Russia can invade Ukraine		Many protesters gathered in front of the UN building, chanted slogans condemning Russia and supporting Ukraine.	"We will do everything we can to prevent the invasion."	He called for a ceasefire on his Twitter account.

Findings and General Assessment

Looking at the news headlines in internet journalism, "arousing curiosity" is very important in terms of reading the news. Likewise, when we look at political news, it is necessary to deal with the construction of these news in terms of the relationship between political communication and ideology, within the framework of the relationship between defense and attack. First of all, when the news of the sputniknews.com website is evaluated, it is seen that the common point is based on the defense strategy. For example: Russian Deputy Foreign Minister Vershinin stated that attempts to portray Russia as a party to the conflict in Ukraine are unacceptable. Russian Deputy Foreign Minister Vershinin stated that attempts to portray Russia as a party to the conflict in Ukraine are unacceptable. This defense strategy can be seen in headlines such as "Statements that Russia is planning to 'invade' Ukraine escalate the situation".

In the same way, when we look at the news website named Voice of America, the attack strategy draws attention in the news headlines about the Ukraine crisis. E.g; Russia can invade Ukraine. Pro-Russian separatists in eastern Ukraine accused the Ukrainian government of bombing a village, while Russian media reported that more troops were returning to their bases. The United Nations Security Council met to end the ongoing conflict between the Ukrainian military and Russian-backed separatists. Signs Show We Are On The Verge Of Invasion." Examples express the attack strategy.

The clicks and readability of the titles used in such news are decisive. For this reason, news are also fictionalized in terms of "conflict", "extraordinary" and "attracting attention" in the headlines. In the context of political communication, the USA and Russia still show their own state existence as two different poles. In this context, the Ukrainian state is a country that NATO attaches importance to incorporating into itself. NATO and in the background the USA and European states want to continue their expansion strategy by incorporating Ukraine into their own structure. The fact that Ukraine is on the side of the Western states here means that Russia is stuck in its own geography and cannot go down to the Mediterranean.

As a result, the Ukraine crisis is a crisis that goes back to the cold war period in the past, apart from the news above, and there are different accounts in the background. This crisis is illustrated by drawing a different picture through internet news. The most important reason for this is to create a global public opinion.

Conclusion

With the developing communication technologies since the beginning of the century, the media sector has left its mark on today. The concepts of print media, visual media and internet publishing are the indicators of this development. In this context, when we look at the news website named Voice of America, the strategy of attack draws attention in the news headlines about the Ukraine crisis. Especially some news headlines, "Russia may invade Ukraine". "Pro-Russian separatists" in eastern Ukraine accused "the Ukrainian government of bombing a village, while Russian media" reported that more troops were returning to their bases. It met to end the ongoing conflict between the "Ukrainian army and Russian-backed separatists." "Signs Indicate We Are On The Verge Of Invasion." News headlines and content such as "expresses the attack strategy" were featured on the Voice of America website.

These news are fictionalized by Voice of America that Russia will attack Ukraine. The news about this attack was built on both creating a global public opinion and Russia's invasion of Ukraine. It draws attention to the occupation.

Sputniknews, when looking at the news of the Ukraine crisis, it is noteworthy that the defense strategy is mainly carried out. In this context, as the examples above, "Ukrainian army opened fire, violated

the ceasefire". Discourses such as "attempts to portray Russia as a party to the conflict in Ukraine cannot be accepted", "ceasefire violations", "loading the responsibility on Russia", "making Russia a party to the conflict" indicate that Russia is provoked in terms of political communication.

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As a result, the Ukraine crisis is a crisis that goes back to the cold war process in the past, apart from the news above, and there are different accounts in the background. This crisis is illustrated by drawing a different picture through internet news. The most important reason for this is to create a global public opinion. While the USA and NATO construct the news in an effort to create global public opinion, Russia constructs the news in the context of its defense strategy. It also shows its attack on Ukraine in this context.

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Teachers Opinions on the Entrepreneur's Features of School Managers

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Bahri AYDIN

Prof. Dr., Bolu Abant İzzet Baysal University;

Department of Educational Sciences

E-mail: bahriaydin@ibu.edu.tr

Orcid Id: : 0000-0002-1720-6334

Amine TARHAN

Bolu Provincial Health Directorate;

Family Health Center

E-mail: aminetarhan@gmail.com

Orcid Id: : 0000-0002-9420-1422

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Phone: +90 – 212 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aes@musiad.org.tr

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Öğretmenlerin Okul İdarecilerinin Girişimcilik Özelliklerine İlişkin Görüşleri

ÖZ

Bu araştırma, Bolu ili merkez ilçede bulunan okul yöneticilerinin girişimcilik özelliklerine ilişkin öğretmen görüşlerini belirlemeyi amaçlamaktadır. Araştırmada nitel araştırma yöntemi kullanılmıştır. Araştırma grubu maksimum çeşitlilik tekniği ile belirlenen sekiz öğretmenden oluşmaktadır. Öğretmenlerden elde edilen veriler devlet okulu, özel okul, ilkokul, ortaokul, yönetici, öğretmen, cinsiyet, kırsal ve şehir merkezi gibi farklı kategorilere göre belirlenmiştir. Verileri toplamak için katılımcılarla yarı yapılandırılmış görüşme formu kullanılarak görüşmeler yapılmıştır. Analizler betimsel analiz yöntemi ile değerlendirilmiştir. Öğretmen görüşlerinden hareketle okul yöneticilerinin girişimci davranışlarında kişisel özelliklerin önemli olduğu ortaya çıkmıştır. Bu kişisel özellikler arasında yenilikçi olma, güçlü iletişim becerilerine sahip olma, proje yapma, risk alma vb. nitelikler bulunmuştur. Girişimci özelliklere sahip yöneticilerin okula birçok katkı sağladığı (okulun iyileştirilmesi, mesleki performansın artırılması vb.) olumsuz özelliklerin neredeyse hiç olmadığı belirlenmiştir. Mevzuat, yönetmelik vb. Sorunlar nedeniyle istediklerini yapamayan okul yöneticilerinin motivasyonlarının olumsuz etkileneceği veya kişisel olumsuz davranışlarının (kibir, hırs) insanları olumsuz etkileyeceği gözlemlenmiştir. Ayrıca okul yöneticilerinin girişimcilik özelliklerini yenilikçi düşünme, araştırmacı ruha sahip olma ve fikirlerini hayata geçirme olarak açıklamak mümkündür.

Anahtar Kelimeler: Okul Yöneticisi, Okul, Yönetim, Girişimcilik, Öğretmen.

Teachers Opinions on the Entrepreneur's Features of School Managers

ABSTRACT

This research aims to determine the teachers' views on the entrepreneurial characteristics of school administrators in the central district of Bolu. Qualitative research method was used in the research. The research group consists of eight teachers determined by the maximum diversity technique. The data obtained from the teachers were determined according to different categories such as public school, private school, primary school, secondary school, administrator, teacher, gender, rural and city center. To collect the data, interviews were conducted with the participants using a semi-structured interview form. Analyzes were evaluated with descriptive analysis method. Based on the opinions of teachers, it has been revealed that personal characteristics are important in the entrepreneurial behavior of school administrators. These personal characteristics include being innovative, having strong communication skills, making projects, taking risks, etc. attributes were found. It has been determined that administrators with entrepreneurial characteristics make many contributions to the school (improving the school, increasing professional performance, etc.) and almost no negative features. Legislation, regulation etc. It has been observed that the motivation of school administrators who cannot do what they want due to problems will be negatively affected or that their personal negative behaviors (arrogance, ambition) will negatively affect people. In addition, it is possible to explain the entrepreneurial characteristics of school administrators as innovative thinking, having an investigative spirit and putting their ideas into practice.

Keywords: Mevlâna, Protective/Preventive Social Service, Civil Society, Disadvantaged.

Introduction

The concept of management has been defined in different ways until today. When these definitions are briefly mentioned, Sabuncuoğlu and Tokol (2001) define the concept of management as the whole of conscious and regular actions based on cooperation and solidarity in achieving the targeted goals of the enterprise. Koçel (2011) considers it important for managers who carry out management activities to be competent in areas such as motivation, communication and leadership. As a matter of fact, one of these competencies is entrepreneurship. In addition, one of the most important requirements of the management is the effective use of human and material resources in line with the targeted objectives. In social life, management includes all groups, small or large. Management includes the action of influencing others and cooperating with people, reaching the goals determined in line with their goals, and includes the activities in this process (Eryılmaz, 2002).

Entrepreneurship; It is the ability to produce, implement, take risks, plan and market (MEB, 2005). It is to sense the possibilities of the environment, to dream based on these intuitions, to design, plan and develop accordingly (Çetinkaya & Alparslan, 2013). The development process to overhaul what has been implemented in an activity is to have or use them in an organization, to use the action to take advantage of what has been implemented in an activity. The new payment recovery process is a set of risks and rewards. It is to advance with the educated as intercity relations (Smith K. & Petersen, 2011).

The fact that school administrators have entrepreneurial characteristics will make significant contributions to the formation of an innovative and production/service-oriented society. School administrators are people who are in contact with students, teachers and parents in the regions they serve and have the potential to guide them. Therefore, school administrators have an important role in the development of entrepreneurial activities in a society. Because school administrators' entrepreneurial activities will improve teachers' and children's entrepreneurial skills. At the same time, it will make great contributions to the creation of entrepreneurial environments, social entrepreneurship activities and works for the benefit of society.

When the literature is examined, there is the idea that school administrators should be leaders. Especially to school administrators; They were given different roles by giving names such as program manager, educational leader, transformational leader. In the literature, there are studies on school administrators to become entrepreneurial administrators. In related studies, it is stated that the entrepreneurship skills of school administrators contribute to the formation of an entrepreneurial culture (Vandenberghe, 1995). Mintzberg (1973) defined the entrepreneurial aspect of the manager in his classification of managerial roles as follows: "The manager of the organization creates the necessary opportunities to improve the current situation of the organization and designs the necessary changes." As a result, the fact that school administrators have entrepreneurial skills allows entrepreneurship to become widespread in society.

From this point of view, the research was carried out in line with the evaluation of teachers' views on what entrepreneurial characteristics should be in school administrators. The starting point of this requirement is that there are not enough comprehensive and concrete studies in the literature on entrepreneurship for school administrators. The aim of this research is to determine the opinions of teachers about the entrepreneurial characteristics of school administrators in the central district of Bolu.

The aim of the research is to make inferences about the entrepreneurial characteristics of school administrators in line with the opinions of teachers working in public and private schools in the central district of Bolu. From this point of view, it has been tried to find answers to the following questions during the study process:

According to the opinions of school administrators and teachers;

1. What does it mean for school administrators to have entrepreneurial characteristics?
2. What are the entrepreneurial characteristics of school administrators?

3. Why is it important for school administrators to have entrepreneurial characteristics?
4. What are the positive and negative effects of school administrators having an entrepreneurial characteristic?
5. Do school administrators engage in entrepreneurial activities within the framework of entrepreneurial characteristics of school administrators? If yes, what are these activities?
6. What are the situations that hinder the entrepreneurial activities of school administrators?
7. What can be done to improve the entrepreneurial characteristics of school administrators?

Innovation and entrepreneurship are the most critical elements of success in the development of countries and the sustainable and real welfare of their citizens. The word innovation can be explained as the development of a defect, deficiency or innovation in any field (institution, organization, company, any field of activity) rather than differentiation. Therefore, it can be said that innovation is an important situation for every organization and institution.

A systematic and strategic plan on how to train entrepreneurs in Turkey has not been put forward yet. It is a fact that the entrepreneurial environment could not be developed despite the well-intentioned government support necessary for the creation of an entrepreneurial environment. Unfortunately, the technology offices that are trying to be established in universities, technoparks and R&D centers today do not have the necessary activities and equipment related to entrepreneurship. Therefore, the importance of the role of entrepreneurial generations and education in the formation of an entrepreneurial environment emerges. Entrepreneurship can be expressed as a skill that should be systematically addressed from an early age (Tarhan, 2019; Tarhan, 2021). For this reason, education has an important effect on the formation of entrepreneurial environments, and school administrators have an important effect on the formation of an entrepreneurial education environment.

Results

1. Findings including teachers' views on what school administrators' entrepreneurial characteristics mean

Under this title, it has been tried to determine what the entrepreneurial characteristics of school administrators mean, based on the opinions of teachers. Schools were divided into public schools and private schools, and the findings were interpreted in the context of primary school, secondary school and the gender of the administrators. The data containing the perceptions of teachers that school administrators have entrepreneurial skills were evaluated. Schools are divided into public schools and private schools. The findings were interpreted in the context of primary school, secondary school and administrator and teacher genders. Data regarding the findings obtained during the research process are given in Table 4.1. (Note: In the tables, the teacher is abbreviated as "T")

Table 1. Teachers' views on what the entrepreneurial characteristics of school administrators mean

themes	Persons	F
being creative	T2; T4; T5	3
be hardworking	T3; T6; T7	3
to be innovative	T1;T2	2
to be a leader	T2; T3	2
ability to communicate effectively	T3; T4	2
being brave	T1	1
to be stable	T1	1
bringing your idea to life	T4	1
self-development	T8	1
being a researcher	T7	1
total		17

In the light of the information in Table 1, the teachers explained their thoughts about the entrepreneurial characteristics of school administrators as follows: Being creative, being hardworking, being innovative, being a leader, communicating effectively, being brave, being determined, being successful, putting their ideas into practice, improving themselves, to be a researcher. The teachers' views on the themes are given below:

- “It means a person who is determined, brave, innovative and open to change.” (T1).
- -In the rapidly changing world order, it is the school administrator's keeping up with the innovations and developments of the age, rapid technological developments, making a difference and leading the change (T2).
- -Instilling entrepreneurial thinking in students and teachers in the unit he manages. Increasing the ties of the unit he manages with other units, that is, with another school and so on; in this way, to work to create convenience for everyone wherever their path goes (T3).
- - Those who have good communication with people, have different ideas, develop themselves and are sociable (T4).
- -To create awareness and difference in cooperation with the organization and its stakeholders (T5).
- - It means hard work(T6).
- -Active work, examination and research (T7).
- -Creating a productive structure that contributes to school development (T8).”

The themes with the highest frequency density in the expressions of the teachers appear as being creative and being hardworking. From this point of view, it is seen that teachers explain entrepreneurship in managers with concepts such as creativity, industriousness, innovation, etc.

2. Teachers' views on the entrepreneurial characteristics of school administrators

Under this title, it has been tried to determine what the entrepreneurial characteristics of school administrators can be by giving place to the opinions of teachers about what the entrepreneurial skills of school administrators are. Schools were divided into public schools and private schools, and the findings were interpreted in the context of primary school, secondary school, school administrators and teachers' genders. Information containing the opinions of teachers about what the entrepreneurial characteristics of school administrators might be is given in Table 4.2.

Table 2. Teachers' views on the entrepreneurial characteristics of school administrators

Themes	Persons	f
to be a leader	T1; T2; T3; T7	4
to communicate effectively	T2; T3; T4; T7	4
to be dynamic	T2; T5; T7	3
to be innovative	T1; T6;	2
have the ability to organize	T5; T8	2
to express one's opinion	T4; T5	2
to be brave	T1;	1
to be idealistic	T1;	1
to be stable	T1;	1
being creative	T2;	1
be able to plan	T8	1
to be able to project	T8	1
improve yourself	T4;	1
have field knowledge	T5	1
awareness skill	T2	1
have a vision	T7	1
work hard	T2	1
identify needs	T8	1
total		29

Based on the information in Table 2, Being a leader, Being able to communicate effectively, Being dynamic, Being innovative, Having the ability to organize, Expressing your opinion, Being courageous, Being idealistic, Being determined, Being creative, Being able to plan, Being able to project, Being able to develop yourself. Eighteen themes were created, namely, "Having content knowledge, Awareness skill, Having a vision, Selfless work". From this point of view, it is possible to express the entrepreneurial characteristics of school administrators as follows, starting from the statements of school administrators about their entrepreneurial characteristics: Being a leader, Being brave, Being innovative, Being Idealistic, Being Determined, Being Versatile, Being Dynamic, Being Creative, Being Intelligent, Being Effective. To communicate well, To express oneself, To improve oneself, To be fair, To engage in social activities, To dominate the field, To have an open mind, To have a vision, To be able to notice the deficiencies, To be planned, To be able to make a project, To be able to work as a team.

The statements containing the explanations of the teachers regarding the themes mentioned above are given below:

- Leader, brave, innovative, idealistic, open to change, radical(T1).
- Versatile, dynamic, creative, smart, sensitive, effective leadership(T2)
- The unit he/she manages is in contact with other units, that is, with another school, etc. increase ties; working in this way to create convenience for everyone wherever his path goes (T3).
- Strong communicator, Can express himself well, Self-development, Fair, Participating in social activities (T4).
- To be open, dynamic and adaptable to the corporate culture that has full knowledge of the legislation and can take risks (T5).
- Follows the innovations in education(T6).
- Being fair, equipped, open to communication, social, visionary, leader-spirited, agile(S7).
- Entrepreneurial principal identifies the deficiencies of the school, develops a project by making a plan and working as a team(T8).

Based on these explanations, most of the teachers defined entrepreneurial managers as leaders, people who can communicate effectively, who are dynamic, who are innovative, who have the ability to organize and who have the ability to express their ideas.

3. Teachers' views on why it is important for school administrators to have entrepreneurial characteristics

Under this title, the information obtained in line with the opinions of teachers about why it is important for school administrators to have entrepreneurial skills has been tried to be interpreted. Schools are divided into two as public schools and private schools, and the findings are interpreted in the context of primary school, secondary school, school administrators and teachers. The information containing the opinions of teachers about the importance of school administrators with entrepreneurial characteristics in the findings is given in Table 4.

Table 3. Teachers' views on the importance of school administrators having entrepreneurial characteristics

Themes	Persons	f
developing the school	T2; T7; T8	3
increase efficiency	T5;T6	2
contributing to the student	T1	1
creating an opportunity	T2	1
to benefit	T3	1
build trust	T4	1
self-expression	T4	1
developing the budget	T5	1
total		11

Based on the information obtained in Table 3, it is seen that teachers express that school administrators have entrepreneurial characteristics as "Developing the school, Increasing productivity, Contributing to students, Creating opportunities, Providing benefits, Building trust, Expressing oneself, Developing the budget". In these explanations, the expression of contributing to the individual as well as the development of the school is among the findings. In the statements of the teachers, it is seen that the idea that school administrators with entrepreneurial skills can improve the school is dominant and they attach importance to this.

The following expressions of the teachers were used in the formation of the above-mentioned themes:

- Being an entrepreneur is important if they want to contribute to children and young people in a changing and beautifying world(T1).
- It is important for the education system and the school to bring the necessary opportunities to achieve its goals(T2).
- It is important because it benefits others as a person who has benefited himself(T3).
- Expressing oneself well, being able to answer the parents' questions clearly, and building trust are important in terms of education(T4).
- Increasing organizational commitment and productivity. Budget performance(T5).
- It increases quality(T6).
- Since it works with people, it will add value to the school and contribute greatly to the school's reaching its determined vision(T7).
- For school development and effectiveness(T8).

From this point of view, it has been emphasized that the entrepreneurial characteristics of teachers are important in terms of improving the school, increasing efficiency and contributing to the students.

4. Teachers' views on the positive and negative aspects of school administrators having entrepreneurial characteristics

Under this title, teachers' opinions on the positive aspects of school administrators' entrepreneurship skills have been tried to be interpreted. Schools are divided into two as public schools and private schools, and the findings are interpreted in the context of primary school, secondary school, school administrators and teachers. Information including teachers' views on the positive aspects of school administrators having entrepreneurial characteristics is given in Table 4.

Table 4. Teachers' views on the positive aspects of school administrators having entrepreneurial characteristics

Themes	Persons	f
contribution to the development of the school	T2;T4;T5;T6; T7;T8	6
tolerance to innovation	T1;T3;T5	3
development of communication	T4	1
establishing an environment of trust	T4	1
increased motivation	T5	1
total		12

It is possible to explain the themes obtained from the information obtained in Table 4 as "Contribution to the development of the school, Tolerance to innovations, Improving communication, Establishing an environment of trust, Increasing motivation". In addition, the teachers' views on the positive results of school administrators' entrepreneurial characteristics are as follows.

- Innovation is tolerated.
- Contributes to the renewal of the school.
- Stagnation is perceived as a problem.
- Communication improves.
- An environment of trust is created.
- Satisfaction increases.

- Improvement of physical facilities is ensured.
- Adaptation to changes is ensured.
- It helps permanent learning.
- There is an increase in the motivation to work.
- There will be an increase in the quality of education.
- Effectiveness is ensured on educational elements in the educational environment.
- It contributes to the development of the school.
- It is possible to express that the effectiveness of the school increases.

The above themes were created by making use of the teachers' explanations below:

- In this way, the school is in a structure that is open to innovations and assimilates changes (T1).
 - The fact that the administrator, who has many roles in the school, is an entrepreneur, contributes to the positive change and renewal of the school(T2).
 - The stagnation problem arises(T3).
 - Good communication, Trust, Satisfaction(T4)
 - Improving physical facilities, adapting to the needs of the age, willing employees in permanent learning (T5).
 - The quality of education at school increases(T6).
 - It is effective on students, parents and school personnel(T7).
- For the development and effectiveness of the school(T8)

From this point of view, it has been stated that as a result of the entrepreneurial skills of school administrators, innovations in the educational environment will be welcomed with understanding and this will contribute to permanent learning and the development of communication. Many positive results were explained by the teachers. Thanks to the entrepreneurial administrator, according to the teachers, the quality of the educational environment will increase and the school will develop, the satisfaction and performance of the educational elements will increase, and the physical facilities will be improved.

The information obtained was tried to be interpreted by giving place to the opinions of teachers about the negative aspects of school administrators having entrepreneurial skills. Schools are divided into two as public schools and private schools, and the findings are interpreted in the context of primary school, secondary school, school administrators and teachers. Table 4.5 contains information about the negative aspects of school administrators' entrepreneurial characteristics.

Table 5. Teachers' views on the negative aspects of school administrators having entrepreneurial characteristics

Themes	Persons	f
no adverse effects	T2;T4;T6;T7;T8	5
individual characteristics	T5	1
laws and regulations	T1	1
total		7

Based on the information obtained in Table 5, teachers made evaluations about the negative effects of school administrators with entrepreneurial characteristics, and most of the teachers stated that they did not have any negative effects. In addition, three teachers evaluated that when school administrators with entrepreneurial characteristics want to realize their entrepreneurial ideas, they may have problems with laws and regulations and therefore may experience difficulties, and that negative personal factors may negatively affect the motivation of school administrators. The above themes were created by making use of the teachers' explanations below:

- Sometimes they may experience difficulties with laws and regulations(T1).
- I don't think it has a negative effect(T2).
- It can only be judged by some groups(T3).
- None(T4).

- If it is combined with personal characteristics such as arrogance, it is possible to create an environment of conflict with its stakeholders(T5).
- Without entrepreneurial skills, we stay away from innovations. Therefore, it is not available (S6).
- I do not think that the entrepreneurial feature can have a negative effect(T7).
- If there is no entrepreneurial skill, the school will stay where it is and there will be no development. Therefore, it does not exist (T8).

In the light of the information above, most of the teachers stated that there is no negative aspect of entrepreneurial characteristics. In addition, arrogance etc. There were opinions of teachers who said that individual characteristics will create negativity and that negativities arising from laws may be experienced.

5. Findings including the opinions of teachers about the entrepreneurial activities of school administrators within the framework of entrepreneurial characteristics

Under this title, the views on whether school administrators engage in entrepreneurial activities in schools in the context of their entrepreneurial characteristics have been evaluated. Entrepreneurship practices of school administrators were tried to be determined in the findings obtained. The data were collected and interpreted in the context of "Entrepreneurship practices for management, entrepreneurship practices for teachers, entrepreneurship practices for students, entrepreneurship practices for society and entrepreneurship practices for families". Entrepreneurial activities of school administrators for management are given in Table 6.

Table 6. Teachers' views on the entrepreneurial activities of school administrators related to management

themes	Persons	f
scientific and social activities	T1;T2;T4	3
school development	T3;T7	2
none	T5;T8	2
being accessible	T2	1
awareness	T6	1
total		9

Based on the information in Table 6, the themes related to the entrepreneurial activities of school administrators for management were determined as "Scientific and social activities, School development, None, Accessibility, Awareness". Two of the teachers stated that there is no activity for management that can be associated with entrepreneurship. In addition, other teachers explained their ideas as "institutional activities related to management, activities for children, accessibility of the administrator, trying to contribute by supporting new ideas, communication with other schools, seminars and trainings, school and environment interaction".

The above themes were created by making use of the teachers' explanations below:

- Can compare children and young people with different activities and situations(T1)
- Managers' being open to their employees, listening to the projects and activities of the employees and guiding them by offering ideas(T2).
- Connecting with the school and making it global (T3).
- Seminar, training(T4)
- Although they have entrepreneurial characteristics, I do not see such behavior in school administrations. They are monotonous, far from taking risks, and strictly adhere to the legislation that fulfills their obligations. Even if they have entrepreneurial characteristics, they may not be able to show their official duties due to informal relations or because they are afraid to investigate (T5).
- Provides information about new regulations (T6).
- Making connections in the context of school-environment relationship (T7).
- There are no entrepreneurial activities related to innovation(T8).

Teachers explained the entrepreneurial activities of school administrators related to management as scientific activities and activities for the development of the school. Although there are teachers who

state that there is no activity, there are opinions of teachers who accept the accessibility and high awareness of administrators as entrepreneurial activities.

The data obtained from the opinions of school administrators on entrepreneurial activities for teachers are given in Table 7.

Table 7. Teachers' views on entrepreneurial activities of school administrators for teachers

Themes	Persons	f
scientific and social activities	T3;T4;T6;T8	4
school development	T2;T7	2
being open to innovations	T1;T4	2
none	T5	1
total		9

Based on the findings in Table 7, one of the school administrators stated that they do not engage in entrepreneurial activities due to legal situations and personal problems and they do not reflect this skill. Others expressed the entrepreneurial activities for teachers as "Scientific and social activities, School development, Being open to innovations". From this point of view, the entrepreneurial activities of school administrators for teachers, contributing to the increase of teachers' individual competencies, making efforts to improve their professional skills, contributing to the production of new ideas, caring for different ideas, and motivation seem important.

As an example of the "development of the school" theme with the highest frequency, T2's "Creating environments where they feel better in the field of education in order to motivate teachers"; T6's "For example, there will be skill workshops, the preparations for skill workshops at school are starting."; T7 "Contributing to the development of professional skills"; In T8, there are statements such as "Teachers encourage in-service training for their professional development".

The data obtained from the opinions of teachers and school administrators about entrepreneurial activities for students are given in Table 8.

Table 8. Teachers' views on the entrepreneurial activities of school administrators regarding students

Themes	Persons	f
scientific and social activities	T1;T2;T3;T4; T5;T8	6
school development	T7	1
none	T6	1
total		8

Based on the information in Table 8, when teachers' views on entrepreneurial activities of school administrators for students are evaluated, it is stated that a teacher does not have entrepreneurial activities. Other teachers said that the entrepreneurial activities of school administrators for students are "to organize different activities for students, to encourage students to participate in national and international project activities, to direct them to courses and seminars that will contribute to their personal development". To develop social projects and activities, to support entrepreneurship activities, to support students to make projects, to contribute to their personal development, to support their social and sports activities. From this point of view, it is reflected in the findings. Entrepreneurial activities of school administrators for students generally include project incentives, student activities, directing them to courses and seminars that will contribute to their personal development. The above themes have been created by using the following explanations of the teachers:

- To be able to do different activities for students (T1)
- Encouraging students to participate in national, local and international events and projects(T2)
- He can direct courses, seminars, etc. by improving his cognitive and environmental aspects (T3).
- Social projects, social events(T4).
- It supports students' entrepreneurial activities and supports them to produce projects(T5).

- Even though they have entrepreneurial characteristics, I cannot see such behavior in school administrations. They are in a monotonous structure far from taking risks, strictly adhering to the legislation that fulfills their obligations. Even if they have entrepreneurial characteristics, they may not show them because of their fear of losing their formalized duties due to informal relations or their hesitations to investigate (T6).
- To ensure that they take the place they deserve in the developing and changing world(T7)
- Encourages students to social and sports activities(T8).

Regarding the "School development" theme, which is one of the highest frequency intensities, T3 "Can lead lectures, seminars, etc. by improving their cognitive and environmental aspects." He stated that the different skills of the students will contribute to the development of entrepreneurship activities by giving courses and seminars apart from formal education.

The teacher with the code S5 said, "Supports students' entrepreneurial activities and their production of projects." He emphasized the importance of supporting students by the administrators with his explanation. Regarding the theme of "There is no entrepreneurial activity," participant T6 said, "Even if they have entrepreneurial characteristics, I cannot see such behavior in school administrations. They are monotonous, far from taking risks, strictly adhering to the legislation that fulfills their obligations. Even if they have entrepreneurial characteristics, they may not show it because of the fear of losing their job or the fear of investigation." In the statement, he mentioned the systemic and educational problems of the process. He expressed the intense curriculum applied in schools and the dynamics that hinder entrepreneurial activities and in-school problems.

The data obtained from the opinions of the teachers and school administrators about the entrepreneurial activities for the society are given in Table 9.

Table 9. Teachers' views on the entrepreneurial activities of school administrators about society

Themes	Persons	f
i have no idea/no idea	T2;T4;T8	3
social and scientific activities	T3;T4	2
environment interaction	T1;T6	2
addressing social problems	T4;T7	2
total		9

In the light of the findings in Table 9, when the opinions of school administrators on entrepreneurial activities for the society are examined, three teachers stated that there is no entrepreneurial activity in the administrators or they did not express their opinions. In addition, it is seen that managers use expressions such as "Social and scientific activities, Environmental interaction, Focusing on social problems" regarding entrepreneurial activities for the society. From this point of view, it is important for social entrepreneurship that teachers make statements such as cooperating with social associations, producing solutions to social problems, and environmental interaction. On the other hand, in addition to the information above, it is seen that there is no significant difference in the statements of teachers working in public schools and teachers working in private schools regarding the entrepreneurial activities of school administrators for the society. This is actually the most important proof of the interest in social events and problems. However, there are deficiencies in the application of this interest in transforming it into an activity.

Regarding the theme of "contributing to the environment", participant T1 entrepreneur managers said, "It certainly contributes to the environment. A more innovative society emerges," he emphasized the innovative society.

Regarding the theme of "acting by cooperating with social associations", participant S3 "Based on volunteering by organizing cooperation orientations with social associations." expressed, Participant Ö3 expresses the emphasis on social participation, cooperation with non-governmental organizations and cooperation and participation based on volunteerism. Under the theme of turning to social problems, participant T4 referred to solutions related to environmental problems and possible negative consequences of these problems with the explanation of "Social problems, water pollution, environment, protecting animals".

Data containing the practices of school administrators on entrepreneurial activities for families are given in Table 10.

Table 10. Teachers' views on entrepreneurial activities of school administrators for families

themes	Persons	f
none	T5,T6;T7;T8	4
parent orientation	T4	1
guiding the family	T2	1
family communication	T1	1
family interaction	T3	1
total		8

In line with the findings obtained in Table 10, the entrepreneurial activities of the school administrators for the family were evaluated. Four teachers stated that there was no activity. In addition to this, other teachers explained the entrepreneurial activities of school administrators for the family by using the phrases "Parent orientation, Directing the family, Family communication, Family interaction". From this point of view, inclusion of families in the process for the development of entrepreneurship skills and strengthening the family's relations with both the school and the student come to the fore. The findings show that in the current situation, school administrators are insufficient in initiative activities for families. The themes above were created by making use of the following explanations of the teachers:

- It opens the horizons of family members (T1).
- Bringing parents together with experts in order to strengthen the bond between parents and students (in educational, psychological terms)(T2)
- Involving the family in the activities (T3).
- Parent orientations (T4).
- Even though they have entrepreneurial characteristics, I cannot see such behavior in school administrations. They are in a monotonous structure far from taking risks, strictly adhering to the legislation that fulfills their obligations. Even if they have entrepreneurial characteristics due to fear of losing their duties formulated with informal relations or hesitations to investigate, they may not show it(T5).
- None(T6).
- It does not go beyond school-parent union meetings(T7).
- None(T8).

Regarding the training seminars aimed at strengthening family and student bonds, participant S2 made a statement as "Bringing parents together with experts in order to strengthen the bond between parents and students (in educational and psychological terms)". This situation reveals the importance of raising awareness of families and involving experts in the process. Another participant T3 explained the necessity of actively involving the family in the process with the phrase "Involving the family in the activities".

6. Findings including the opinions of teachers about the situations that hinder the entrepreneurial activities of school administrators

Under this title, teachers' views on the situations that hinder the entrepreneurial characteristics of school administrators were evaluated. In the findings, the data on what difficulties and obstacles school administrators may encounter in the entrepreneurial process were examined. The data obtained are discussed under five headings: "barriers caused by laws, barriers caused by teachers, barriers caused by students, barriers arising from families and barriers due to personal characteristics". The data obtained from the opinions of the teachers about the obstacles arising from the laws in the process of the entrepreneurial activities of the school administrators are given in Table 11.

Table 11. Teachers' views on legal obstacles that school administrators may encounter in the entrepreneurship process

Themes	Persons	f
bureaucratic obstacles	T1;T2;T3;T5;T6;T8	6
I don't know	T7	1
unions	T4	1
lack of willingness to take risks	T5	1
total		9

Based on the findings in Table 11, the opinions of the teachers regarding the legal difficulties faced by the school administrators during the entrepreneurial activities were evaluated. From this point of view, one teacher used the expression "I don't know". Others explained the legal difficulties as "Management, Bureaucratic obstacles, Learned helplessness, Obstacles in union activities, Lack of willingness to take risks".

Regarding the theme of bureaucratic obstacles, regulations, learned helplessness, participant S2 mentioned the existing bureaucratic difficulties in the form of "Bureaucratic obstacles, learned helplessness of the manager who encounters regulations".

In the title of "Bureaucratic obstacles theme", participant S5 said, "Unwillingness to take risks for all the stakeholders we mentioned. Another reason may arise from the legislation. The sharp boundaries of legislation make independent innovation risky for all education stakeholders." said. Ö8 said, "Since there is a bureaucratic system, what needs to be done is limited and not much comes out of the legislation." It was stated that the limiting effect of the regulation and legislation and these limitations immobilized teachers.

The data obtained from the opinions of the teachers about the barriers arising from the teachers in the process of the entrepreneurial activities of the school administrators are given in Table 12.

Table 12. Teachers' views on the barriers arising from teachers in the entrepreneurship process of school administrators

Themes	Persons	f
being selfless and reluctant	T2;T3;T6;T7;T8	5
not being innovative	T1	1
bureaucratic obstacles	T5	1
i don't know	T4	1
lack of risk taking	T5	1
total		9

Based on the information in Table 12, the opinions of the teachers about the obstacles that may arise from the teachers in the process of the entrepreneurial activities of the school administrators were evaluated. Situations that may hinder entrepreneurial activities are expressed as "being unwilling, not being open to innovation, bureaucratic obstacles, not having a tendency to take risks". Teachers see teachers who do not care about innovation in the entrepreneurship process, are reluctant, uninterested, and have a fixed mindset, who oppose development and change, as obstacles. Considering that the teacher, who is one of the main elements of education, takes an important place in entrepreneurship activities, the unwillingness and inadequacy of teachers in entrepreneurship activities and instilling the entrepreneurial spirit in individuals will directly affect this process in a negative way. The data obtained from the teachers' opinions about the barriers caused by the students are given in Table 13.

Table 13. Teachers' views on the barriers caused by students in the entrepreneurship process of school administrators

Temalar	Kişiler	f
İsteksizlik	T3;T6	2
Maddi yetersizlik	T7	1
Yoktur	T2	1
Bürokratik engeller	T5	1
Akademik bilgi ve katılım	T8	1
Cesaretsizlik	T5	1
Ergenlik problemleri	T4	1
İletişimsizlik	T1	1
Toplam		9

Based on the findings in Table 13, the opinions of the teachers regarding the obstacles that may arise from the students during the entrepreneurial activities of the school administrators were evaluated. As a result of these findings, teachers explained these barriers as "Reluctance, Financial inadequacy, Bureaucratic obstacles, Academic knowledge and participation, Courage, Adolescence problems, Lack of communication". At the same time, a teacher made a statement that "there is no obstacle that may arise from the students". Findings show us that it is possible for students to take a more active role in entrepreneurial activities when "motivational studies are carried out for students' wishes, their financial opportunities are expanded, and communication and information deficiencies are eliminated". The themes above were created by using the following explanations of the teachers.

- Communication related problems may occur(T1).
- I do not think that there is such an obstacle(T2).
- If it is thought of as a duty, he does not want to do it, just as he does not want to do homework(T3).
- Conflicts brought about by the developmental periods(T4).
- Lack of willingness to take risks for all the stakeholders we mentioned. Another reason may be due to legislation. The sharp limits of the legislation make an independent innovation risky for all education stakeholders(T5).
- They don't say what kind of thing is this (T6).
- The inadequacy of the students' financial and family conditions(T7).
- Students' lack of awareness (T8).

The data obtained from the opinions of the families on the barriers arising from them are given in Table 14.

Table 14. Teachers' views on school administrators' family-related barriers in the entrepreneurship process

Themes	Persons	f
reluctance/prejudice	T3;T5;T6;T7;T8	5
not being open to innovations	T1	1
material/cultural disability	T2	1
bureaucratic obstacles	T5	1
ignoring entrepreneurial skills	T4	1
total		9

Based on the information in Table 14, the opinions of the teachers about the obstacles arising from the families in the entrepreneurial activities of the school administrators were evaluated. Teachers explained these obstacles as "Reluctance/Prejudice, Not being open to innovations, Financial/cultural inadequacy, Bureaucratic obstacles, Not caring about entrepreneurial skills". It is noteworthy that especially among the teachers' opinions, the expressions of parents being reluctant are high.

The data obtained regarding the barriers arising from the personal characteristics of school administrators in entrepreneurial activities are given in Table 15.

Table 15. Teachers' views on the barriers arising from personal characteristics of school administrators in the entrepreneurship process

Themes	Persons	f
i don't know	T2;T4	2
dislike risk	T1;T5	2
unwillingness	T6;T8	2
to be strict	T1	1
individuality	T3	1
lack of skills	T7	1
total		9

In line with the information obtained in Table 15, the opinions of the teachers regarding the obstacles arising from the personal characteristics of the school administrators in their entrepreneurial activities were evaluated. Two teachers stated that they had no knowledge on this subject. Others have explained these barriers as “Dislikeing risk, Reluctance, Being Ruthless, Individualism, Lack of Skill”. The themes above have been prepared based on the explanations of the teachers below:

- Managers who are prescriptive and act only in accordance with the law cannot have an entrepreneurial spirit(T1).
- I have no information(T2).
- Enthusiasm(T3).
- I have no information(T4).
- Lack of willingness to take risks for all the stakeholders we mentioned. Another reason may be due to legislation. The sharp limits of the legislation make an independent innovation risky for all education stakeholders(T5).
- It doesn't suit me(T6).
- Insufficient skills(T7).
- Entrepreneurship is voluntary, it may not be for everyone(T8).

In the light of the information above, sample findings regarding the skill of "risk taking", which is an important skill in terms of entrepreneurship, were examined. In this direction, participant S5 said, “The lack of willingness to take risks for all the stakeholders we mentioned. Another reason may be due to legislation. The sharp limits of the legislation make independent innovation risky for all education stakeholders.” This situation was deemed important.

7. Findings on teachers' views on what can be done to improve the entrepreneurial characteristics of school administrators

Under this title, teachers' opinions on how to improve the entrepreneurial characteristics of school administrators were evaluated. The schools were divided into two parts as public schools and private schools, and the findings were interpreted in the context of primary school, secondary school and the gender of the administrators. The data obtained from the teachers' views on the practices that can be done to improve the entrepreneurship skills of school administrators are given in Table 16.

Table 16. Teachers' views on practices related to the development of entrepreneurship skills of school administrators

Themes	Persons	f
giving opportunity to entrepreneurial managers	T2;T3;T5;T8	4
entrepreneurship education	T1;T4;T8	3
project applications	T6;T7	2
removing bureaucratic obstacles	T1;T5	2
support and motivation	T6	1
importance to innovations	T5	1
total		12

Based on the information in Table 16, the opinions of the teachers about the practices for the development of the entrepreneurial characteristics of the school administrators were evaluated. Teachers expressed these practices as "Giving opportunity to entrepreneurial managers, Entrepreneurship education, Project implementations, Removal of bureaucratic obstacles, Support and motivation, Importance of innovations". Teachers stated that better results would be obtained if qualified people with entrepreneurial characteristics were made school administrators rather than the development of entrepreneurial characteristics of school administrators. On the other hand, they stated that entrepreneurship education and seminars and not implementing projects would contribute positively to the entrepreneurial skills of school administrators. They mentioned that the bureaucratic burden of school administrators should be alleviated. At the same time, they mentioned the source of financial support and financing. The themes above were prepared based on the explanations of the teachers below:

- Laws and regulations can be made more constructive and educational and awareness-raising seminars can be given. (T1).
- Rather than developing the entrepreneurial characteristics of the school administrator, it is necessary to appoint people with entrepreneurial characteristics as administrators(T2).
- Evaluating the step-up process within the scope of its activities can solve the problem in all cases(T3).
- Seminar, training(T4)
- I think that creating areas of freedom, albeit small, with the legal regulations to be made, and making appointments based on merit can bring an innovation and dynamic structure to our stagnant institutions(T5).
- There are so many projects at school that they can't keep up(T6).
- Researching, making projects and examining(T7).
- It can be improved with the school performance system. School principals should be chosen from enthusiastic, passionate and progressive people. At the same time, awareness should be created through in-service trainings (T8).

In the above-mentioned explanations, it is considered important to employ entrepreneurial managers. Participant S5 "I think that creating areas of freedom, albeit small, with the legal regulations to be made, and making appointments based on merit can bring an innovation and dynamic structure to our stagnant institutions." He stated this by making a statement. Explained by S8, "It can be improved with the school performance system. School principals should be chosen from enthusiastic, passionate and progressive people. At the same time, awareness should be created through in-service trainings." expressions are important.

Discussion and Result

Yazıcı (2014) stated that managers should have characteristics such as "innovation, risk taking, competitiveness, assertiveness, being a pioneer". In this research, the entrepreneurial characteristics of school administrators are as follows: "innovation, risk taking, being an example, being a leader, being able to communicate effectively, being dynamic, being innovative, having organizational skills, expressing their ideas, being brave, being idealistic, being determined, being creative, being able to plan".

Akyürek (2013) mentioned that the tendency of teachers to take risks is supportive of creativity, and educational activities are important in terms of entrepreneurial activities. He mentioned that entrepreneurial skill encourages students to produce new things. At the same time, it was stated in the study that the students had difficulties in making plans and decisions, and it was also stated that the students had enough self-confidence to do these. It has been emphasized that school-family cooperation is important in terms of entrepreneurship skills. In this study, the views of teachers about the entrepreneurial activities of the administrators towards the students are included. These views were examined under the theme of scientific and social activities. It has been emphasized that project

work for students, guiding activities for families, school, society, family and student context and interaction are important in terms of entrepreneurship.

It has been emphasized by Köybaşı (2016) that school administrators are important for schools to be innovative and to develop cooperation in schools in terms of entrepreneurship. In the study, the characteristics that school administrators should have in the formation of entrepreneurial culture are explained. Teachers explained these characteristics as "To be a leader, to communicate effectively, to be dynamic, to be innovative, to have organizational skills, to express one's opinion, to be courageous, to be an idealist".

Akyürek and Şahin (2013) talked about entrepreneurship and the characteristics of entrepreneurs. They explained that factors such as "the need to succeed, control, risk taking, managing uncertainty, self-confidence, being innovative and creative" are important in the development of entrepreneurial ability in individuals. In this study, the entrepreneurial characteristics of school administrators are discussed. These features are: Being innovative, Being an investigator, Being brave, Being able to communicate effectively, Being able to plan, Being able to think differently, Being determined, Being creative, Realizing your idea, Developing yourself, Being able to evaluate opportunities, Taking risks. , Obtaining financing, Awareness skills, Expressing one's opinion, Working selflessly, using resources effectively, identifying needs".

Hess (2016) expressed his findings on entrepreneurship education by talking about capital, investment, quality control, school, tools and rules for a creative entrepreneur in the future. In the findings obtained in the study, the importance of schools for the creation of an entrepreneurial culture was stated. In the findings regarding the importance of school administrators having entrepreneurial characteristics, results such as "tolerance to innovations, contributing to the development and renewal of the school, creating a more active school life by perceiving stagnation as a problem, developing communication, creating an environment of trust, increasing satisfaction, improving physical facilities" were obtained. From this point of view, the contributions of entrepreneurial administrators to the educational environment are of great importance in eliminating school problems in general and in creating an entrepreneurial culture in particular.

Anderson (2016) mentioned that when entrepreneurship can be developed institutionally, significant progress will be made, the contribution of institutions to the spread of entrepreneurship culture is important, the importance of the economy in stimulating entrepreneurship and the importance of acquiring and applying social gains. According to the findings, school administrators stated their entrepreneurial characteristics as "informing the society in school activities and carrying out activities together, establishing good relations with the environment, R&D supported invitation programs, social responsibility projects, being open to opinions and suggestions from the environment". Supporting the activities of the society for the development of social entrepreneurship and school-society relations, contributing to projects for the benefit of society, contributing to the solution of social problems, and trying to increase values are also expressed as the duties of entrepreneurial managers.

Smith and Petersen (1911) mentioned the risk factor in the entrepreneurship project, emphasizing the entrepreneurship of risk and encouraging entrepreneurship. In the information obtained in this study, expressions such as "Legislation, risk-taking, team leader, open-minded, dynamic, able to provide risk management" indicate that one can predict this factor or issue.

Morris (1998) stated that the characteristics that entrepreneurs should have are seeing and defining the opportunity, developing an idea, determining the necessary resources, providing the necessary resources, putting the idea into practice and managing it, and taking risks. In this study, these features are "Being social, Communicating well, Following innovations, Developing oneself, Forecasting ability, Identifying needs, Making plans, Communicating well, Being able to obtain financing, Desire for research, Being able to make projects, Being able to analyze, Awareness skill. Being open-minded, Being able to express one's opinion, Being open to change, Being able to think differently, Being selfless, Using resources effectively, Having a vision, Evaluating opportunities, Taking risks, Producing new ideas, Being courageous, Being able to think in a heterogeneous way, Being open to innovations, Being brave Being Planned, Being Inquisitive, Being Determined, Being Willful." It has

been identified as Cetinkaya Bozkurt and Alparslan, (2013) and Küçük, (2015) reached similar findings to these findings.

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SAMARKAND: CULTURAL AND SCIENTIFIC CENTER OF CENTRAL ASIA

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Hammet Arslan

Assoc. Prof. Dr., University of Muğla Sıtkı Koçman;

Faculty of Islamic Sciences / Department of Philosophy and Religious Studies /
Religious Studies Department

E-mail: hammetarslan@mu.edu.tr

Orcid Id: 0000-0002-4703-9952

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Phone: +90 – 212 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aes@musiad.org.tr

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Semerkant: Orta Asya'nın Kültür ve Bilim Merkezi

ÖZ

Özbekistan'da yer alan Semerkant kenti, coğrafi olarak ülkenin güneydoğusunda konumlanır. Köklü bir tarihe sahip olan Semerkant, yerleşim yeri olma niteliğini daimi surette koruması açısından Orta Asya'nın en eski kentidir. Uzun tarihsel süreçte kent, birçok İmparatorluğun merkezi olmuş, birçok hakana, sultana, krala ve idareciye ev sahipliği yapmıştır. Burada hüküm süren devletlerin ve yöneticilerin kente eğitim, mimari, sanat ve kültür alanında yapmış olduğu katkıları halen görebilmek mümkündür. ılıman ve yağışlı bir iklime sahip olması kentin daima cazibe merkezi olmasını sağlamıştır. Dolayısıyla insanların yerleşmeyi ve yaşamayı tercih ettikleri bir bölge olarak öne çıkmıştır. Doğu'yu Batı'ya bağlayan tarihi İpek Yolu üzerinde konumlanmış olması şehrin kültürel çeşitliliğine, ekonomik zenginliğine katkı sağlamıştır. Aslında bu yönleriyle kent bir "medeniyet beşiği" olarak anılabilir. Bütün bunlarla birlikte birbirinden farklı kültürel unsurlara yer vermesi kentin kültürel anlamda zenginleşmesine yol açmıştır. Bu bağlamda Semerkant'ın tarihine göz atıldığında Yahudilik, Mecusilik, Budizm, Hıristiyanlık, Maniheizm ve İslam gibi dinlerin tarihsel süreç içinde kentte yaşama fırsatı bulduğu görülecektir. Özellikle İslam bilim ve düşünce tarihi açısından önemli simaların kentte yetişmesi kentin bir bilim merkezi haline gelmesine yol açmıştır. Başla İslam olmak üzere bütün bu dinler değişik yönleriyle kentin kültürel açıdan zenginleşmesine katkı sağlamışlardır. Bütün bu hususlar kentin önemli bir ticaret, kültür ve eğitim merkezi olarak adının duyulmasına vesile olmuştur. Biz bu makalemizde (i) Semerkant kentinin kültürel yapısının tarihsel açıdan teşekkül sürecini (ii) kentin kültürel yapısının temel unsurlarını (iii) kentte yaşayan etnik ve dini unsurların yaşama tecrübesini ve onların bariz yönlerini ortaya koymayı hedeflemekteyiz.

Anahtar Kelimeler: Semerkant, Orta Asya, İpek Yolu, Kültür, Sanat.

Samarkand: Cultural And Scientific Center of Central Asia

ABSTRACT

The city of Samarkand, which is in the Uzbekistan, is geographically located in the Southeast of the country. Samarkand has a long history and it is the oldest city in Central Asia in terms of permanently preserving its quality of settlement. In the long historical process, the city has been the center of many Empires and has hosted many kings and administrators. It is still possible to see the contributions of these Empires and administrators to the city in the fields of education, architecture, art and culture. Having a warm and rainy/humid climate has made the city always a center of attraction. Therefore, it has served as a region where people prefer to settle and live. Its location on the historical Silk Road connecting the East to the West has contributed to the cultural diversity and economic wealth of the city. In fact, with these aspects, the city can be called as a "cradle of civilization". In addition to these, the fact that there are different cultural elements in each other led to the enrichment of the city in a cultural sense. In this context, when we look at the history of Samarkand, it will be seen that religions such as Judaism, Zoroastrianism, Buddhism, Christianity, Manichaeism and Islam have the opportunity to live in the city. Especially the growing of important figures in terms of Islamic science and thought in the city caused the city to become a scientific center of Islam. All these religions, especially Islam, have contributed to the cultural enrichment of the city in different aspects. All these issues have led to the name of the city as an important commercial, cultural and educational center. In this article, we will present (i) the historical formation process of the cultural structure of the Samarkand city (ii) the basic elements of the city's cultural structure (iii) the experience of the ethnic and religious elements lived in the city.

Keywords: Samarkand, Central Asia, Silk Road, Culture, Art.

Introduction

The city of Samarkand, which located within the borders of the Uzbekistan today, is accepted as one of the oldest settlements in Central Asia. The city, positioned in the southeast of the country, is said to date back to the eighth or seventh century BCE. The fact that it is located both in an arable basin and on the historical Silk Road has ensured the cultural and economic development and enrichment of the city. It has been one of the important stops of commercial caravans that set off from Chinese cities to Iran and the Mediterranean basin in the west, and pass through the Afghan passages in the south to Punjab and Indian cities. The fact that it was established in an area irrigated by the waters of the Zeravshan river enabled the production and marketing of many agricultural products in the city (Babak, Vaisman & Wasserman, p. 374; <https://en.wikipedia.org/wiki/Samarkand>).

Considering its long history, it is seen that the city has hosted many different civilizations. It was the capital of the Soghdian province during the Iranian-origin Achaemenid Empire. It was conquered by Alexander the Great in the first half of the fourth century BCE. In the later period, the city was ruled by administrators of Iranian and Turkish origin. In the first quarter of the 13th century, the control of the city passed to Genghis Khan. The city had its brightest years during the Timurid Dynasty. Timur declared Samarkand as the capital and left traces in the city in economic, cultural and artistic terms. In addition to the production of various agricultural products, economic activities such as gold processing, silk weaving, wood carving, ceramic arts and copper work continued for centuries in the city (<https://en.wikipedia.org/wiki/Samarkand>).

There are different opinions about the origin and meaning of the name Samarkand. According to one of these assertions, it is claimed that the word comes from the Sogdian compound word samarkand, which means "rock/stone city". Accordingly, the word *samar* in Sogdian language means "stone, rock" and the word *kand* means "city, fortress," (Room, 2006, p. 330). In Sanskrit and old Persian, the word Samarkand is also a compound word and means "battlefield". Accordingly, the word *samar* in the word means "war" and the word *kand* means "square, field, place". The second part of the word samarkand, the word *kand*, is used today in the sense of "city" in both Turkish and English. The Greek usage of the word Samarkand is *maracanda*. In Chinese history books, the name of the city is referred to as *K'ang* and *Hsi-wan-chin* (<https://en.wikipedia.org/wiki/Samarkand>; Aydınli, p. 481-484). As in Arabic sources on the name of the city, the word Semerkend means "rich/wealthy city". The name of the city is mentioned as "Semiz Kent" in old Turkish language sources (Alyilmaz, p. 303-311).

Iranian writer and geographer Istakhri, who traveled in the tenth century in the Transoxiana region and is known for his work *Kitab al-Masalik wa'l-Mamalik*, states that he has never seen a more fertile, greener and more attractive place than Samarkand and its surroundings. Saying that he walked among the greenery and gardens for eight days in the land he named "Samarkand Soghd", he drew attention to the beauty of the region and that it was a place to live. It is said that the beauty and greenery of the city stretches along the river coast. It is said that there are large pastures around the city for animals to graze. It is told that there are water channels, fruit trees and lush gardens (<https://en.wikipedia.org/wiki/Samarkand>; Tolmacheva, p. 203-205) in front of every house in this region, where the people are very hospitable.

Marco Polo, traveling in the region at the end of the thirteenth century, stated that Samarkand was a very large, prosperous, truly beautiful and green city (<https://en.wikipedia.org/wiki/Samarkand>).

Ibn Battutah, who visited Samarkand in the middle of the fourteenth century, described the city as the most attractive and pleasant city in Central Asia. He stated that the irrigation system (norias) and aqueducts established to irrigate the orchards of the city attracted attention (Ibn Battutah, p. 143). Also, according to the information he reported, traces of the destruction done by Genghis Khan in the city were also visible. It is defined as “the port of Transoxiana” because it is the meeting junction of the roads coming from China, Iran, India-Afghanistan (<https://en.wikipedia.org>). Due to the effect of the Zeravshan River on the city’s climate and vegetation, the city was not affected by extreme temperatures and droughts. Considering the narratives of the travelers, the city is mostly likened to a garden of paradise (Aydınli, p. 481-484).

Today, the city of Samarkand is the capital of the Samarkand province (oblast) of Uzbekistan and the second largest city in the country after Tashkent. Of the nearly four million population in the country’s most populous province, nearly one million live in and around Samarkand, and nearly five hundred thousand of them live in the city centre. More than eighty percent of the population is Uzbeks. The rest are Russians, Tatars and Tajiks. In the city where the official language is Uzbek, Russian is de facto second language. Samarkand has a temperate climate, with hot summers and mild and partially cold winters. The economy of the city is based on agriculture, handicrafts and industrial products. As agricultural products, mainly cotton, fruits such as wheat, rice, tobacco and grapes are produced. In the context of handicrafts, carpet making and ceramic work draw attention. In the industrial sector, weaving, canning and motor vehicle parts are manufactured. The city of Samarkand is 270 km away from Tashkent, 240 km from Bukhara, 35 km from the Tajikistan border.

I- History of the City

In Central Asia, the history of Samarkand and its surroundings as a settlement goes back approximately three thousand years. During the archaeological excavations in the region, findings dating back to the eighth century BCE were encountered. However, there is no clear and detailed information about the early centuries when the city was founded. It is told that the famous Turkish commander Alp Er Tunga (Afrasiyab), whose name is given to the surviving remains of the city, took Samarkand and its surroundings under his control in the 7th century BCE. It is said that during this period the city had the appearance of a castle within the walls. The first information in the records about the city is that it is the capital of the Soghd region and an important settlement. According to the interpretations made in the light of the findings obtained in the archaeological excavations, the city became the end zone of the Persian King Sirus in 535 BCE. It is reported that the city was established on an area of more than two hundred hectares during this period (<https://en.wikipedia.org/wiki/Samarkand>; Aydınli, p. 481-484; Çoruhlu, p. 484-486; Aleskerov, Samarkand, p. 27-28).

Alexander the Great took the city of Samarkand, known as Maracanda in Greek, under his control in 329 BCE. It is even claimed that it caused destruction in the city in order to suppress the riots. The limited information in the sources shows that Alexander the Great appointed an administrator to the city. It is stated that this person who was appointed was not from the local people, but one of Alexander’s management team (Orepius). The destruction during the siege of the city was quickly repaired and the city was reconstructed with new construction techniques (Wood, 2002, p. 15-35; Shichkina, p. 83). After this date, the Greek culture had an intense influence on the local craftsmen in the city. This effect continued during the Seleucid and Greco-Bactrian Kingdoms, which were the following administrations, and even showed its existence during the Kushan Dynasty, which originated in Central Asia. During this period, the majority of the inhabitants of the city consisted of

Sogdians of Persian origin and Sakas of Turkish origin. In the following periods, the control of the city passed into the hands of Yuezhi Turks, Kang-chu Turks and Kushans, respectively. The end of the dominance of the Kushans in the region in the third century AD caused Samarkand to weaken economically and culturally (<https://en.wikipedia.org/wiki/Samarkand>; Aydınli, p. 481-484; McGovern, p. 69-70; Law, 1992).

In the second half of the third century AD, the control of Samarkand and its surroundings passed to the Iranian Sassanids and then to the Akhuns. The Gokturks, who won the Battle of Bukhara (Rezakhani, 2017, p. 141; (<https://en.wikipedia.org>)) in 560 AD, ruled Samarkand. The Gokturks appointed some of the people they chose from the local people as ambassadors to the surrounding countries. The administration of the city passed to the Sassanids again at the beginning of the seventh century (Pourshariati, 2008). With the Arabs' attack on Iran, the Turkish khanates took Samarkand under their control. Later, the Tang dynasty of Chinese origin established dominance in the region. Despite the dominance of the Chinese dynasty, the Samarkand region had an autonomous and independent structure (<https://en.wikipedia.org>).

In 710, Islamic armies under Qutayba ibn Muslim entered the city. Although Qutayba did not implement the Arab settlement policy in the region, he taxed the local administrators. The Abbasid administration in Samarkand came to an end with the Samanid domination in the 860s. In a period of about 150 years, the Samanids declared the city as the capital of the dynasty and the city became even more important commercially. With the elimination of the Samanids by the Turkestan Ilek Khanate (Ali Afrasiyab), the next two hundred years of Samarkand passed under the rule of the Turks. In this process, the Kara-khanids, Seljuks and Khwarazmians were the dynasties that shaped the history of the city (Dumper, 2007, p. 320; (<https://en.wikipedia.org>)).

In the 1200s, the control of Samarkand passed to the Mongols led by Genghis Khan. It is stated that during this period, the city was established on the coast of the Zeravshan River, in an area overlooking the valley. With the destruction of the city by Genghis Khan, the new establishment of the city took place a little further south. Different information is given in the sources about Genghis Khan's attitude towards the people in the city. In some sources, it is reported that he did not interfere in any way with the people of the city and allowed them to continue their lives in the same way, while in others it is reported that he plundered the city, killed those who took shelter in the castles, recruited the youth, and exiled those who did not obey. It is also mentioned in the sources that Baraq Khan plundered Samarkand in order to provide the financial support needed to establish a regular army. In all this process, the city continued to exist as a part of the Chagatai Khanate, the successor of the Mongols, until the last quarter of the fourteenth century (<https://en.wikipedia.org/wiki/Samarkand>; Aydınli, p. 481-484).

In 1370, Samarkand was declared as the capital of the empire by Timur. Timur ordered deep trenches to be dug around the city and nearly eight km long wall to be build. Thus, by controlling the entrance and exit of the city, where approximately 150 thousand people lived, he created a safe city (Wood, 2002, p. 136-137). At the beginning of the sixteenth century, nomadic Uzbek communities took over the administration of Samarkand under the leadership of Shaybani Khan. In this process, the Shaybanids came to the fore in the administration. With the Bukhara becoming capital in the 1550s, Samarkand began to decline. It was ruled by a branch of the Bukhara Khanate from the late 16th century to the middle of the eighteenth century. Then, until the last quarter of the nineteenth century, it was ruled by Manghud from the Emirates of Bukhara. Since 1868, Turkestan was included in the general administrative region and became a part of the Russian Tsardom, and in 1886 it became the

capital of the Samarkand Region. It remained the capital of the Uzbek Soviet Socialist Republic until 1930 (<https://en.wikipedia.org/wiki/Samarkand>).

II- Religions Existed in the City

The city of Samarkand has become an important settlement for all religions with its multicultural and tolerant structure due to being a crossroads on the trade route between China, Iran, the Mediterranean Basin and the Indian subcontinent.

i- Buddhism

Buddhist monks and believers, who had to flee to the north due to the violence and oppression implemented by the Shunga Dynasty (185 BCE – 75 BCE) in India, settled in different parts of Central Asia, which they reached by using the difficult Afghan passes.

ii- Manichaeism and Zoroastrianism

After the Sassanids took control of Samarkand and its surroundings in 260 AD, the main religion of the region became Manichaeism. In addition, Manichaeism found the opportunity to spread in other cities of Central Asia and on the Silk Road route, with Samarkand being an important center. At the beginning of the eighth century, when the Islamic army led by Qutayba ibn Muslim took control of Samarkand and its surroundings, there were people from different religions. Most of them were believing Zoroastrianism and in addition to it there were people who follower of Buddhism, Manichaeism, Hinduism, Judaism, Nestorian Christianity and other religions in the city (Dumper, 2007, p. 319; Aydınlı, p. 481-484). It is said that Qutayba destroyed Zoroastrian fire temples and Buddhist monasteries (vihara) and built a mosque. It is reported in the sources that the people of the city either left the city or converted to Islam with the influence of the dominant power. In the following period, the city became an important education center where the history of Islamic thought was taught (Wellhausen & Graham, 1927, p. 437-438; Whitfield, 1999, p. 33; Çoruhlu, p. 484-486).

iii- Islam

The religion of Islam came to Samarkand and its environs in the eighth century. After this date, mosques, madrasas, minarets and tombs were built by the order of the rulers. The tomb of Imam Bukhari, one of the leading scholars of the Islamic world, is located there. In addition, the tomb of Imam Maturidi, who gave his name to a school named after him, is also in Samarkand. Many Muslim scholars got educated in the city. The works of some of them are still being read and researches are carried out to understand the original ideas in the works.

iv- Christianity

The history of Christianity in Samarkand goes way back. The city hosted the Nestorians who could not have the chance to live in Anatolia and Iran for a long time (Dickens, 2001, p. 17). It is stated in the sources that there was a Nestorian archbishopric in the city in the 19th century (Aydınlı, p. 481-484). In 1329, the Samarkand diocese was established under the Roman Catholic Church, and this diocese served the Christians living in the city for thirty years. Again in these years, with the help of Eljigidey from the Chagatai Khanate, the Church of John the Baptist was built in the city, depending on the Catholic sect. During the Khanate period, Christian bishoprics were allowed to be established in the city (<https://en.wikipedia.org/wiki/Samarkand>). Christianity disappeared in the following years. At the end of the 19th century, the Russian Orthodox church began to make its presence felt in the city and churches were built.

v- Current Situation

Today, the most common religion in Samarkand is Islam. Christianity comes second. The vast majority of Christians belong to the Moscow Patriarchate. There are still functional Orthodox Churches in the city, such as the Aleksy Moskovsky Cathedral and the Church of the Holy Virgin. There are also a small number of ethnically Polish and German Catholics in the city. John the Baptist Catholic Church in the city center serves for them. There are also a small number of Armenian Church members in the city.

III- Cultural and Artistic Places in the City

One of the most effective inventions in the development of science and the spread of scientific studies is the invention of paper. One of the most significant developments in the history of Central Asian science is that the technique of making paper was learned from a Chinese prisoner who was imprisoned during the Battle of Talas. Based on the learning of this technique, the first paper mill in Islamic history was established in Samarkand. The technique of making paper spread from Samarkand to other regions dominated by Islam and to Europe (Quraishi, p. 29-36).

After Genghis Khan took Central Asia under his control, he benefited from foreigners in the region for administrative affairs. According to Chinese sources, administrative tasks such as the management of the lands and the arrangement of the gardens were given to the Chinese and the Karakhitai people, not to the Muslims in the region. Because it is said that people of Chinese origin have been performing some arts in this region for a long time. (Gernet, 1996, p. 377; Bretschneider, 1888, p. 37-108).

The city was reconstructed in approximately thirty-five years during the Timurid period. Due to Timur's fondness for art, masters and craftsmen from all over the empire were invited to Samarkand. Timur was ruthless against his enemies, but he was merciful and protective towards the artists. The artists who saw this made a great effort in the development of the city in terms of art. Thus, the city became an important art center of the Transoxiana region (<https://en.wikipedia.org/wiki/Samarkand>). Timur's thoughts and dreams were sometimes not fully realized by artists. Timur followed the zoning activities of the city very closely and ordered the reconstruction of buildings that were not in the way he wanted. The greatest contribution to the development process of the city came from Timur (Marefat, p. 33-38; Çoruhlu, p. 484-486).

It is stated that many scholars were educated in Samarkand, which was the capital city during the Samanid period. In some sources, it is reported that the number of scholars who educated there was more than one thousand (Aydınlı, p. 481-484).

Ruy Gonzalez de Clavijo, who served as an ambassador in the city, draws attention to the magnificence of the works of art commissioned by Timur and describes the palaces, gardens and other structures in the city with admiration (Le Strange, p. 280; Clavijo, 1975; <https://en.wikipedia.org>). Babur also describes the splendor of the buildings in the city in his memoir (Babur, p. 68).

Famous astronomer Ulug Bey built the Samarkand Observatory between 1424-1429. He invented an 11-metre-long tool that measures the angular distance between two visible objects. The bottom part of this tool was buried under ground to protect it from earthquakes. At the end of the fifteenth century, this observatory was destroyed by minds against/blind to scientific developments (<https://en.wikipedia.org/wiki/Samarkand>).

i- Registan

Registan means "sandy field" or "desert" and was the center of the city during the Timurid Empire. It has functioned as a square where the people come together and different needs are discussed. The

square is surrounded by three madrasas (Ulugh Beg, Tilla Kari, Shir Dar). These are typical madrasas with courtyards and four iwans (Çoruhlu, p. 484-486).

ii- Shah-i Zinda

The word Shah-i Zinda means “living sultan/king” and is a necropolis located in the north-east of the city. It is located on the southern slopes of the Afrasiyab hill, in a sacred area. There are nearly twenty buildings in the complex, which was formed over the centuries. The remains of mausoleums dated to 11-12th centuries, which are thought to belong to the Karakhanids, were found in the excavations in the region. In addition, the remains of a madrasa built by Tamacha Khan in approximately 1066 were found. The majority of the structures and tombs in the Shah-i Zinda cemetery are dated between the 14th and 15th centuries. The complex is entered through a crown door built during the Ulugh Beg period. Most of the rectangular structures draw attention with their tile and mosaic decorations. In this complex, Quthum ibn Abbas, Qadi Zada al-Rumi, Shadi Mulk Aga, Emir Zade, Emir Hussein, Shirin Bika Aga, Ashteq, Arab Shah, Toman Aga tombs and mosques, and the Davlat Kushbeg madrasah (Çoruhlu, p. 484-486; Beksaç, 2010, p. 267-269).

iii- Ulugh Beg Madrasa

It is an educational institution built by Ulugh Beg in Registan Square, the center of Samarkand, between 1417-1420 during the Timurid Dynasty. In the inscription on the entrance door, it is written who had it built, and in the inscription above the main door, it is written in what year it was completed. In the madrasa, besides religious sciences, scientific sciences were also taught. The madrasa building is crowned with a blue fluted dome. Exterior wall coverings are decorated with geometric patterned navy blue, light blue, yellow and white tiles. The structure of the madrasa is in the form of an expanding rectangle (Beksaç, 2012, p. 129-130).

iv- Shir Dar Madrasa

The name of the madrasa (gate with lion) comes from the interpretation of the two tiger-sun reliefs on the crown gate as lion-sun. Because it is said that there is no difference in symbolism between lions and tigers among Turkish communities. This relief is considered among the typical features of the building. It was built by the Architect Abduljabbar between 1619 and 1636 with the order of Yalangtush Bakhodur. Although it is of late date, it has the architectural features of the Timurids and exhibits the magnificence of the ruler. It is said that the Ahmad Yasawi mausoleum in Turkestan was the inspiration for this structure (Çoruhlu, p. 484-486).

v- Tilla Kari Madrasa

It is an education and teaching building built around Registan Square between 1646-1660. It forms an integrity with the Ulugh Beg and Shir Dar Madrasa around Registan Square. It was included in the UNESCO World Heritage List in 2001.

vi- Gur-i Amir

Gur-i Amir, which has an important place in Central Asian architecture and was built for Timur, means “king tomb”. It is called by this name because Timur himself also is buried there. This mausoleum, whose construction was started in 1403 during the Timurid period and completed in 1404, is considered as the inspiration for the Babur Gardens in Kabul, Humayun's Mausoleum in Delhi, and the Taj Mahal in Agra (Berndl, 2005, p. 318–320). There are also tombs of Shah Rukh and Miran Shah (sons of Timur), Ulugh Bey and Muhammad Sultan (grandchildren of Timur) and Sayyid Bereke (teacher of Timur) in this complex of mausoleums. The madrasa, located on a side of the building, has

the basic features of Timurid architecture. It has the appearance of a square from the outside and an octagon from the inside, and there is also a funeral floor. With its tiled dome, it is one of the architectural symbols of Samarkand (Çoruhlu, p. 484-486).

vii- Mausoleum of Bibi-Khanym

This mausoleum, whose construction started in the late 1390s and finished in the early 1400s, is considered one of the architectural masterpieces of Samarkand. Although the exterior appearance of the mausoleum is not very striking, the interior, decorated with ivory colored stalactites, is incredibly eye-catching.

viii- Mausoleum of Murad Auliya

The mausoleum, which was built in the nineteenth century, is located in the west of Samarkand. It looks like a synthesis of Central Asian and Persian architecture. The mausoleum, which is in the UNESCO World Heritage List, is one of the main places of visit for people who are facing various worldly troubles.

ix- Mausoleum of Imam Bukhari

The mausoleum of the famous muhaddith Imam Bukhari is located in the town of Harteng, which is 25 km away from Samarkand. The tomb, which was neglected for centuries, was restored in 1998. There are Imam Bukhari's tomb, a mosque, a madrasah, and a library in the monumental building.

x- Mausoleum of Imam Maturidi

It is thought that the foundation of the tomb was laid in the tenth century. The mausoleum was destroyed in the 1930s. With the initiative of the President of Uzbekistan, the mausoleum was rebuilt on an area of four hectares in 2000 on the occasion of the 1225th anniversary of Maturidi's birth. The height of the mausoleum is 12 meters and the height of the dome is 15 meters.

xi- Mausoleum of Rukhabad

It was built in 1380 by the order of Timur on the tomb of Burhaneddin Sagardzhi, who played an important role in the spread of Islam among the nomadic Turkish communities. The mausoleum has become one of the most respected religious places in Samarkand after end of its construction. In fact, it is reported that Timur always dismounted to show his respect while passing by the mausoleum.

xii- Ulugh Beg Observatory

This structure, also known as the Samarkand Observatory, was built by Ulugh Beg, one of the famous scientists of the Timurid period and also Timur's grandson. In addition to Ulugh Beg's open mind to scientific exploration, socio-economic, military and commercial reasons were also effective in the establishment of the observatory (Fazlioglu, pp. 1-66). During its establishment, talented mathematicians and astronomers were invited to this observatory, and important discoveries were made in the fields of Mathematics and Astronomy. Both the establishment process of the observatory and the studies conducted here are important proofs of how successful Turkish scientists are in the field of science. It is thought that the original of the structure, where only the meridian measurement was made, survived to the present day, was in a multi-storey cylindrical form (Çoruhlu, p. 484-486).

xiii- Bibi-Khanym Mosque

One of the most important monumental structures of Samarkand, Bibi-Khanym Mosque draws attention with its striking architectural style. It is considered one of the typical architectural

structures of the Timurid period. When Timur returned from his Indian expedition in 1399, he gave the order to start the construction and the mosque was completed in 1404. Timur had this mosque built for his favorite wife Saray Mulk Khanum, Chagataian Kazan Khalil Khan's daughter, and gave the mosque her title. This structure is an important work in terms of showing both the power and splendor of the Timurid state and Timur's own personal power. At the time it was built, it was the most magnificent and widest mosque in the entire Islamic world. Brick was used in the construction of the mosque, which has a large rectangular area. The dome height of the mosque, which has four iwans and a courtyard, is forty meters. While some claim that the lotus domes in Central Asia were taken as an example in the construction of the dome, some others named these domes as the original onion domes (Çoruhlu, p. 484-486; Beksaç, 1992, p. 125-126).

IV- Statesmen and Scientists Lived in Samarkand

i- Maturidi

Maturid, which is attributed to the famous commentator and jurist Imam Maturidi, the founder of the Maturidi school, is located on the outskirts of Samarkand. Both the language and style he used in his works and the fact that Samarkand and its surroundings, where he lived, is a region where Turks are the majority, are indications that Maturidi is of Turkish origin. Known for his works in the fields of kalam, tafsir, jurisprudence and sects, Maturidi's *Kitab Al Tawhid* is one of the classical works of Sunni theology. His work *Ta'wilat al-Qur'an*, also known as *Ta'wilat Ahl al-Sunnah* or *Tafsir al-Maturidi*, is an original work in terms of tafsir. This work also contains detailed information in the fields of kalam, fiqh and scientific methods. His followers gave him titles such as "shaykh, imam, sheikh al-Islam, imamul-huda, alamul-huda, head of the shaykhs of the Samarkand, narrating imam, correcting the belief principles of Muslims, imam of Ahli sunnah" (Özen, p. 146-151).

ii- Timur

Timur, the founder of the Timurid dynasty, was born in 1336 in the village of Ilgar, near Kesh (Shahrisabz). His father is Taraghai, the Emir of the Barlas tribe, and his mother is Tekina Khatun. Timur, who participated in the struggles between the Mongol and Chagatai Khanetes when he was in his twenties, and established close friendships and strong alliances in this process, came to the throne in Samarkand in 1370. A brave warrior and a successful statesman, Timur quickly took control of Central Asia and organized expeditions to India, Iran and Anatolia. He brought talented architects and masters from the conquered countries to Samarkand and assigned them to the construction of the city. Timur, who was very tough and ruthless towards his enemies, is known for his friendly and protective attitude towards his friends, scientists and craftsmen. He was a leading commander who could lead massive armies and a skilled soldier who knew war strategies. At the same time, he was a statesman who kept the Turkish tradition alive. Timur made Samarkand, which is identified with his own name, the capital city and made great efforts in the development of the city. He founded villages around the city, and prepared vineyards and gardens. The most eye-catching building constructed during his reign is the Bibi-Khanym, also known as the Samarkand Mosque. Gur-i Emir, where he and some dynasty members are buried, also built by him (Aka, p. 173-177).

iii- Ulugh Beg

Ulugh Beg is grandson of Timur. Father of Ulugh Beg is Shah Rukh and his mother is Gawhar Shad. He was born in 1394 in Sultaniye city of Azerbaijan. He was educated in religious studies, logic, mathematics and astronomy. When he was fifteen years old, he was assigned to the management of Samarkand and its surroundings by his father. He has been the manager of this region for many years.

During his reign, Samarkand became the center of both scientific and religious sciences. Beside his managerial side, Ulugh Beg is known as a mathematician, astronomer, writer and poet. He invited successful and talented scientists and artists of his time, such as Qadi Zada al-Rumi, Jamshid al-Kashi and Ali Qushji, to Samarkand. He had an observatory established in Samarkand for the development of scientific activities (Unat, p. 127-129).

iv- Ali Qushji

It is estimated that Ali Qushji, a famous Turkish astronomer and mathematician who grew up in Samarkand during the Timurid period, was born in Samarkand at the beginning of the fifteenth century. He was known by the nickname of birdman because of his father's profession as "falconry chief". He took lessons from Ulugh Beg, who loved science and people dealing with science. He went to Kirman for a while, took scientific courses and wrote books. With the support of Ulugh Beg, he went to China to conduct scientific research and calculated the area of the world on his return. After the murder of Ulugh Bey, he worked first under the auspices of Uzun Hasan in Tabriz and then under the auspices of Mehmed the Conqueror in Istanbul. Fatih assigned him to the Hagia Sophia Madrasa as a teacher. He has works on Astronomy, Mathematics, Language, Grammar, Fiqh and Kalam. He died in 1474 in Istanbul. His grave is in the Eyup Sultan Mosque burial ground (Aydın, p. 408-410).

Conclusion

Samarkand, located in Uzbekistan, is one of the oldest cities in Central Asia and has a long history. When the surrounding cities are taken into account, it is seen that Samarkand continues its function as a settled city without any interruption in the historical process. Having hosted different ethnic elements and communities believing in different religions in different periods of history, Samarkand draws attention with its rich cultural background.

Samarkand, which is one of the crossroads of the historical Silk Road route starting from China, passing through Central Asia and Iran and extending to Anatolia and the Mediterranean basin, has been a popular city for years with this advantage. The merchants traveling from East to West and from South to North for trade made serious contributions to the development of the city. The city's enrichment with commercial activities and the fact that it is equipped with fertile lands and green gardens naturally increased the interest for the city. For this reason, people of different nationalities came to the city, settled and lived.

In the historical process, Samarkand has been a settlement that all empires and dynasties wanted to seize and keep under their control. From the famous Turkish khan Alp Er Tunga to Alexander the Great, from Genghis Khan to Timur, many commanders and leaders are identified with the history of the city. As a matter of fact, Alp Er Tunga, also known as Afrasiyab, is the name of the old settlement of the city. Alexander the Great and Genghis Khan are largely commemorated with the destructions in the city. Undoubtedly, one of the biggest contributions to the city's glamorous appearance belongs to Timur. Timur contributed to its development by making the city the capital of his empire. He took talented and successful craftsmen from the countries he conquered and brought them to Samarkand and benefited from them in the reconstruction of the city. As a result, magnificent architectural works that are still standing and fascinate people have emerged.

The fact that the city is located both on a commercial road and in a fertile valley has led many people to visit the city. In addition, people belonging to different religions came to this multicultural city and lived. When we look at the history of the city, Manichaeism and Zoroastrianism became widespread in the city during the periods when Iranian influence was dominant. Buddhist monks, who had to flee

India during first century BCE till second century AD, followed the Spice Road route and came to cities such as Samarkand and Bukhara, where there is cultural diversity. It is mentioned that some Bukhara-based Jews also existed in the city. Samarkand also became a settlement area for Nestorian Christians who could not find shelter in Anatolia and Iran. With the arrival of the armies of Islam in the city in the eighth century AD, the city began to Islamize. In some sources, it is claimed that the temples of Zoroastrianism and Buddhism were destroyed during this period.

The fact that it is the first place where paper was used in the geography of Central Asia can be considered as an indication that Samarkand will come to the fore as a science center. The establishment of the paper mill is an important turning point in the development of scientific activities in the city. The first paper mill established here, later spread to the western regions, making a serious contribution to the spread of science. This situation will also pave the way for the establishment of an observatory in Samarkand in terms of being the first starting place for scientific activities. Thus, it became possible to calculate the meridians, observe the stars, and make different mathematical calculations. Maturidi, who is considered as one of the most important scholars of the Islamic world and whose books are still read, is a scholar identified with the city. Ulugh Beg and Ali Qushji, who also made important researches and wrote books in the fields of astronomy and mathematics, are counted among the scientists who left their mark on the history of the city.

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MEVLANA CELALEDDIN RUMI, PUBLIC SPACE AND PREVENTIVE SOCIAL SERVICE

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Hür Mahmut Yücer

Prof. Dr. University of Health Sciences;

Hamidiye Faculty of Health Sciences. Social Service Dept.

E-mail: hurmahmut.yucer@sbu.edu.tr

Orcid: 0000-0002-6938-3674

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Phone: +90 – 212 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aes@musiad.org.tr

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Mevlâna Celaleddin Rûmî, Kamusal Alan ve Koruyucu Sosyal Hizmetleri

ÖZ

Roma'da, kamu ile özel alan arasında keskin bir ayrım vardı. Bu katı ayrım Batıda 18. Yüzyıldan itibaren yıkılmış, kamusal alan, "toplumun ortak yararını belirleyen ve gerçekleştiren düşünce, ifade ve eylemlerin üretildiği, gerçekleştirildiği toplumsal etkinlik sahasına" dönüşmüştür. Artık halkın karşılaştığı her alan ve mekân kamusal alana evrilmiştir. Halbuki Ortaçağ İslam dünyasında medreseler, hanlar, hamamlar ve tekkeler dahil çarşı pazarda toplumun her türlü konuları konuşulmaktaydı ve zaten buralar sivilleşmişti. Hele Mevlâna Celaleddin Rumî, çok dinli ve çok dilli Anadolu Selçuklu Başkenti Konya'da "sosyal yönüyle ortak bir dünyanın arabulucusu" olarak sivil toplumun alanını oldukça genişletmişti.

Bir din adamı ve mutasavvıf olarak bilinen Mevlâna Celaleddin Rumî, dinin en geniş anlamda tarifi olan "yaratana tazim/ibadet, yaratılana hizmet" şeklindeki iki alanı hayatın mihrine koymuştu. Yaşamı boyunca bu iki alandan hangisini önceliğini ayırt etmek mümkün değildir. Tasavvufi izah yöntemiyle iki alana yönelik hizmetlerin tek bir amaç olduğunu söyleyebiliriz. O'nun "yaratılanlara hizmet" kategorisindeki söz ve eylemleri arasında, modern bir bilim olarak sosyal hizmetin mevzuu olan yaşlılar, kadınlar, hastalar, göçmenler gibi dezavantajlılara ait çok sayıda hizmet örneği bulunmaktadır. Fakat daha genelde "topluluk içerisinde yaşamayı" akıl ve mal sahibi olmaktan bile önde tutarak "zühd ve ruhbanlığı geri plana atması" birinci dikkat çeken husustur. İkincisi bu toplumsallık içerisinde siyasiler, yöneticiler, esnaf ve sanatkârlar gibi toplumun her katmanını kendine muhatap kabul etmesi, "kamusal alanın sınırlarını halk adına" genişletmesi ve en son dezavantajlı olsun olmasın her tür müracaatçıyı öğreticilik, savunuculuk, koruyuculuk, güçlendiricilik gibi modern sosyal hizmet yaklaşımlarıyla desteklemesi dikkat çekmektedir. Bu çalışmada Rumî'nin sadece dezavantajlılara değil bütün müracaatçılara yönelik soru ve sorunlara yaklaşımları ele alınacak, koruyucu sosyal hizmet perspektifinden değerlendirilecektir. Çalışmada amaç sosyal hizmet tarihinin bir parçasının gün yüzüne çıkarılması değildir. Belki risk altındaki kişi, grup ve toplumlarda sivil gayretlerin kamusal alanda üstlenebileceği destekleyicilik, koruyuculuk ve güçlendirme yaklaşımlarının derinlik ve etkisine dikkat çekebilmektir.

Anahtar Kelimeler: Mevlâna, Koruyucu/Önleyici Sosyal Hizmet, Sivil Toplum, Dezavantajlılar.

Mevlana Celaleddin Rumi, Public Space and Preventive Social Service

ABSTRACT

There was a strict distinction between public and private area in Rome. There were inequality and hierarchical relations in the private area where family and kinship relations were valid. Since the 18th century, this strict distinction has been destroyed in the West and the public area has turned into "a social activity area where thoughts, discourses and actions are produced in order to determine and realize the common benefit of the society". From now on, every area and space encountered by the public has evolved into a public area. However, in the medieval Islamic world all kinds of social issues were discussed in the bazaar including madrasahs, inns, baths and lodges, and these places were already civilized. Especially, Mevlana Celaleddin Rumi had greatly expanded the field of civil society as "the mediator of a common social world" in the multi-religious and multilingual Anatolian Seljuk capital, Konya.

Known as a religious and a mystic man, Mevlana Celaleddin Rumi had put two areas at the axis of life, which are the broadest definition of the religion as "respect/worship to the creator, service to the created". Throughout his life, it is not possible to distinguish which one of two areas he prioritized. With the Sufi explanation method,

we can say that the services for two fields are for one purpose. Among his words and actions in the category of "service to creatures", there are many examples of service to the disadvantaged such as the elderly, women, patients, immigrants, which is the subject of social service as a modern science. But more generally, by giving importance to "living in the community" more than even having intelligence and property; His "putting asceticism and priesthood into the background" is the first thing drawing attention. Secondly, his accepting every layer of the society such as politicians, administrators, tradesmen and craftsmen class as its addressee, his expanding the boundaries of the "public area on behalf of the people" and finally his supporting all kinds of applicants whether they are disadvantaged or not with modern social service approaches such as teaching, advocacy, protection and empowerment are noteworthy within this sociality. In this study, Rumi's approaches to the questions and problems not only for the disadvantaged but also for all applicants will be discussed and evaluated from the perspective of the preventive social service. The aim of the study is not to unearth a part of the social service history. Maybe it is to draw attention to the depth and impact of the support, protection and empowerment approaches be undertaken in the public area by the civic efforts in people, groups and communities under risk.

Keywords: Mevlâna, Protective/Preventive Social service, Civil Society, Disadvantaged.

Introduction

The main purpose of the social service profession is to ensure that people live peacefully and healthily in the society. There are two stages for this. The first is to take measures to protect people, families and society from various risks; the second is to intervene with emerging problems directly. In preventive social service studies, it is aimed to eliminate the problem at its source by taking the necessary measures and precautions before the problem arises. Policy practitioners try to identify possible problems with the method of problem scanning and risk analysis in the modern period. (Karataş, 2017, 36) In modern societies, risk types have diversified and increased considerably when compared to the traditional societies. For this reason, it is becoming more and more important to carry out studies that will eliminate the social risks threatening the individual and society.

There are two pillars of preventing risks and threats. The first stage is to prevent the problem from occurring by ensuring that social solidarity within the civil society is kept alive and strong, and to dry it at the source if it occurs; The second stage is to ensure reducing the level of possible anxiety and anxiety through interventions aimed at reducing poverty and eliminating social inequality. Social solidarity is very strong in societies living in rural areas. (Günay, 2011, 128-129) However, in our age, owing to rapid urbanization and digital lifestyle, people are deprived of a system that will ensure emotional sharing and solidarity, they become lonely among crowds, they fall into despair and sadness, the threshold of psychological resilience decreases, and eventually they can be dragged into depression. Rapid urbanization has posed a number of new problems, from traffic jam to noise pollution, from irregular migration to unplanned settlements, from unaccessible secure food to environmental pollution, from job finding and economic concerns to crime rates' increasing. For this reason, it is very important for social service to defend social support and solidarity in terms of social unity and integrity. Because social solidarity develops by respecting rights, knowing that service to humanity is a valuable behavior, believing in the dimensions of this behavior going beyond personal interest, and finally avoiding otherising. (Yücer, 2020, 223-24) By supporting all these, the services provided by the hometown associations in the face of events such as birth, marriage and death, vocational training courses organized by municipalities, culture and art activities and learning new specific occupational fields perform important tasks in ensuring socialization.

On the other hand, social service does not focus only on the individual or his or her rights, needs and wishes; but also takes it in its environment. As a matter of fact, the understanding of “individual within its environment” is the most basic element that distinguishes social service from other disciplines. Ed. Tomanbay, 2012, 4-5) Escaping the attention of the law and private institutions, social service focuses on the psycho-social needs of the family, neighborhood and society from which the individual comes out, besides the individual. It considers the family, neighborhood and society as a legal personality and prioritizes its rights. It draws attention to the factors that offend them, have a negative effect on them, and make them unhappy. It does not consent to the sacrifice of the general’s rights for the rights of an individual or a tendency. For instance; While law prevents drug use in front of the schools or in public places for the sake of public health, social service deals with "society protective" measures to prevent the spread of substance abuse and other types of addiction wherever the police and the law cannot reach. The law may allow the use of cigarettes and alcohol, may not touch foods causing obesity, plastics containing carcinogens, consumption of genetically modified foods, social media addiction open to perception operations, manipulations as a marketing technique; however, social service does not see them positive or approve them because of their personal, social and institutional damages in the future, and struggles at every stage. It knows its harms and tends to the measures on micro, mezzo and macro scales.

1. Preventive Social Service

The phenomenon we call health has a wider meaning than the absence of disease. Health, as defined by the World Health Organization (WHO), is “a state of complete physical, mental and social well-being”. (https://www.who.int/about/who-we-are/constitution_01.03.2019) Life continues in a partially dynamic process. The active participation of the individual in this process indicates that he is healthy. This situation is also related to his ability to cope with problems. Accordingly, all kinds of motivation, methods and guidance in the process from the individual's desire to do/be able to do business to the joy of producing and winning can be considered within the scope of social-health services.

In recent years, studies (Finland, 2012, 287–298) have been carried out within the framework of eco-social service (green social service / environmental social service) as a part of the protective preventive social service; more basic values have been prioritized such as air, water and soil pollution, global warming, greenhouse gas effect, acid rain, deterioration of the structure of herbal and animal products, destruction of fertile lands and biodiversity, increase in natural disasters such as deforestation, earthquake, tsunami, landslide, hurricane, desertification, human rights violations and environmental injustices.

In this case, It is possible to evaluate preventive social service’s three aspects such as preventing threats to an individual, group or system that has not been affected yet by the onset of conditions threatening a healthy life; secondly, supporting the healthy mental development of children and young people, and thirdly, empowering individuals by gaining knowledge, skills and behaviors that will increase their well-being. What is wanted to be done here is to prevent the emergence of social diseases and to reduce the burden of the hospital and the state budget. Because every penny spent on social protection will prevent three cents to be spent in the future, and a right movement will be made. (<https://www.ifsw.org/tr/the-role-of-social-work-in-social-protection-systems-the-universal-right-to-social-protection/>, Erişim; 19/02/2018)

As a result, we can define preventive social service as a discipline and profession that helps individuals, groups and society meet their needs and solve their problems, "interferes with people's

relations with their environment and, when necessary, works to change the environment for the benefit of people". (Işıl, 2011, 101)

Primary prevention in preventive social service is the activities designed to promote the mental health of the community and its members and to minimize the incidence of emotional, behavioral, social and cognitive impairments. More specifically, it can be achieved by targeting to increase the possibilities of individuals, families and groups to function optimally. (McCave, & Rishel, 2011, 226-240)

Social worker works not only for marginalized, excluded, abused and disadvantaged groups; but also for keeping candidates healthy who are likely to fall into this situation because of the ongoing changing and transforming conditions. If necessary, the structural-traditional system fictions can be used for this. In this context, as a coping method existed in traditions, "doing favors to the poor and orphans (serving food, almsgiving and zakat), avoiding heavy foods and abstinence (fasting), visiting loved ones (visiting relatives), education of children and caring for orphans, caring for the elderly are some of the most prominent topics. In short, the knowledge age has brought the "protection" attribute representing an aspect of the social service field to the agenda of societies at an increasing rate. How these and similar services were performed in the 13th century Anatolian geography, especially for Mevlana and Mevleviyeh, is gaining importance. Since it is interesting and exciting to examine the services that provide integration against the social fragmentation in Anatolia, which is a multilingual and multicultural geography, whose demographic structure has changed with migrations, and which also returned to the battlefield as a result of the Crusader-Mongol attacks. The aim of this study is to investigate protective preventive measures through the example of Mevlana and Mevlevîs.¹ Because struggle in the universe is an exceptional situation, cooperation is essential.

Here, it should be said that; Mevlana did not engage in poetry because he was a poet, he did not try to create a philosophical school of his own because he was a thinker, he did not engage in music and fine arts because he was an artist and aesthetician. He is a mystic first and foremost. The first aim of Sufism is "Honor God (dhikr and worship), the second aim is "serving the creatures". In fact, these two purposes are the purpose of religion. "Service to the creatures" mentioned as the second aim actually includes all the subjects of the social service. In this study, Mevlana's understanding of service to the created (creature) and its practices will be discussed. It will be seen that his service is aimed at removing the distance between human being and his creator. Service to the creatures is not just because they "exist", but because of the "value of the creator" and "the desire of the creator to appreciate the creatures". Therefore, this study should not overshadow the basic duties of Mevlana, who sees himself as a "voluntary and attendant of God" social service worker, such as lifting the veils and inviting.

2. Mevlana and Protective Social Service

In the period when Mevlana lived, Konya became a medium-sized city, reaching a population of 30-60 thousand, both because it was the capital of the Seljuks and it was on the trade routes. However,

¹Mevlana's views on society are generally explained by the psychologist school in academic studies. According to this method, which is described as the method of self-recognition (introspective), people will know the differences in themselves and will act accordingly. Because despite all their differences, people are the manifestation of one definition. Beings with different levels and stages of creation represent one with all their forms. If everyone is a manifestation of one, then it makes no sense to quarrel over the difference that has been given. Maybe it is necessary to know the differences as wealth and thank the owner. Therefore, all social structures are shaped within the line of tawhid. Esen, Adem (2006), "Social Relations and Social Order in the Works of Mevlana", Proceedings of the Mevlana Symposium on International Thought and Art, 25-28 May 2006, Çanakkale/Turkey, p. 9-10.

due to the Mongol invasion, the Anatolian Seljuk State fell to the level of a province, and the stress and tension of the people of the city increased with high taxes and threats from other beylics. It is seen in the sources that Mevlana tried to appease the people being stuck under heavy taxes at that time, with the description that worldly goods are a temporary commodity circulating from hand to hand. It is also noteworthy that after the Mongols invaded the city twice, he persuaded the people to pay voluntarily tax in order to prevent destruction and plunder; sometimes he treated the elderly, women, the poor and the insane with compassion, and sometimes he tried to reduce the stress and tension of the people. He is seen encouraging the people to be united around monotheism and love of God and condemning discrimination, dissension, objection and chaos. On the other hand, his efforts are seen in the normal social life for opening madrasas as official educational institutions, not interrupting the lessons, protecting the fairness of the bazaar and the market. During the period he lived, he constantly ran for the service of protecting the society, and this service became widespread through the Mesnevi reciting in the Mevlevi lodges established in different geographies of the country after him and continued to guide for centuries. While Mesnevi inspired (Gündoğdu, 2005, 221-235) every reader to turn to the meaning, not the form, with the teachings contained; the Mevlevi lodges provided travel and accommodation services to the people who passed by and became the regular, organized and applied training centers of Mevlana's teachings. With all these aspects, Mevlana, Mesnevî and Mevlevi lodges have turned into schools and ecols exceeding the definition of being a center where only charity and philanthropy services are given in the classical period. While reconstructing and constructing the society culturally, it has become a center of reproduction in areas ranging from security to health, from accommodation to feeding the poor and from music to painting. His teachings do not only appeal to the disadvantaged anymore, but also raise the social-cultural level of the healthy population.

In his works, Mevlana emphasizes that it is important to always be together in social life and to meet people and live in harmony. Scholars, derwishes and people with spiritual influence are the pillars enabling the social structure to stand. According to him, society consists of four classes: rich, poor, middle class and slaves. The middle class are the owners of the arts. The rich are generally less interested in religion, whereas the poor are more close. (Tekin, 2005, 84)

Human being usually earns his/her livelihood by practicing profession. In order to express this, Mevlana says, "The person who takes up the art of sewing shoes will sew shoes no matter which city he goes to and he will receive the reward of his profession." "Those who work and earn find the goods. It is rare for one to stumble upon a treasure." (Mevlâna, 1957, V/323)

Although every art and profession is important in society, having knowledge, science and experience is the beginning of every job.

Cons and pros of everything is according to its place. So, science is necessary and useful (Mevlâna, 1957, VI/2599). Science is the sultanate seal of Solomon. The whole world is form, science is soul (Mevlâna, 1957, 1/1031).

The soul's inclination is to wisdom and sciences; the body's desire is for vineyards, meadows and grapes. The soul is inclined to rise and glory; the body's desire is for earnings and herbs. (Mevlâna, 1957, III/4436-37).

Although knowledge is important, sacrifice is more important: "There are two great hallmarks in human beings: The first is knowledge, the second is self-sacrifice. Some have knowledge, no sacrifice. Some have sacrifice, no knowledge. Blessed is the one who has both." (Eflâkî, 1987, 1/331) Tutorials, guides and administrators own these titles and features if they do their job. Otherwise, they are open to all kinds of

criticism. Mevlana is very brave in this matter. In his language, there are condemning words for the ascetic, scholar and sultan who do not have any responsibility:

He is not superior, how will he make you superior? It does not give light, it will darken you.

When he has no light, how will others find light from him in proximity?

It's like a blind man applying medicine on the eye. What applies on the eyes? But blinding jade (Mevlana, 1957, 1/2264-2268).

In addition to all these, he states that a person, who does his duty and serves people properly, should never give up on what he is doing, and that it is better for him to continue in the job for which God has employed him. As Sultan Veled explains, one day, one of the council officials comes to visit Mevlana and tells him that he will resign from his duty and will be busy with another job. Mevlana tells him the following story: There was a shahne (police officer) in the time of Harun Rashid. Every day, Khidr (pbuh) would come to visit him. One day, this shahne suddenly quit his job and retired. But Khidr (pbuh) did not come to visit him anymore and he completely stop visiting. The helpless person was alarmed and wept and whined that night. He said to him in his dream: "The height of your rank was in what you did." He got up in the morning, went to the caliph and asked that his duty be given to him again. Caliph asked: "What happened?" He told the story as it happened. Thereupon, the caliph returned him to his job. He saw that Khidr came to visit him again. Shahne asked him about the secret of it. Khidr said: "Your rank rises by protecting the needy and the weak as being on the council, and saving the oppressed from the clutches of the oppressors. Know this is higher than thousands of seclusion and suffering as per the hadith: 'Whoever is blessed with a job, let him continue that job'. Always be in the important and dangerous work." Here, this man accepted his former rank again and obeyed the grace of the sheikh. (Eflâkî, 1987, 1/318)

Mevlana always advises his people to be fair. However, in his eyes, justice is not a set of laws and rules, but a behavior that is cultivated in the mind, heart and behavior in terms of emotion and morality. Cruelty, on the other hand, is supporting those who harm society:

What is justice? To water the trees. What is Cruelty? To water the thorn.

Justice is to put the blessing in its place; not in every root that absorbs water.

What is Cruelty? Put it out of place. This will only cause trouble. (Mesnevî, V/1089-1091)

3. Community; is Better Than Mind Property and State

Mevlana states that living alone, being in seclusion and being a monk are not in Islam, under the heading "Greetings, telling the Prophet's saying that there is no monkhood in Islam". (Gölpınarlı, 1985, V, 104) Seclusion is in Christianity. Let alone seclusion, he does not even consider living in a village as sufficient for a smart person, as he cannot communicate adequately and improve himself: "*The village is the grave of the mind. To stay in the village is to sit in the grave for the wise.*" (Mevlana, 1957, III, 47-53)

According to Mevlana, living a social life is the main characteristic of man. If so, it is necessary to pass through the self and cling to the human being. "Come on, get through this self, mingle with everyone. As long as you stay with yourself, you are a grain, a particle, but: when you are united with everyone, you are an ocean, you are a mine." (Mevlânâ, 1959, IV, 231)

As stated in the hadith, Mevlana states that the best of human beings is the one who benefits humanity. "The real lionhood is to protect the people, to help the people and not to escape from the society.

Wolves prefer solitude, and the devil is a wolf. Wolves often pick up those who leave the pack. Why would you put yourself in danger? Sunnah is the way, those who act with the community will find a comrade, if you are without a way and without a comrade, you will be in trouble. (Gölpınarlı, 1985, VI, 89-90) Facing the problems of the society and socializing by making friends is the Sunnah itself. (Okumuş, 2014, 127)

"It is essential to perform the Friday prayer, to pray in congregation and order the people to do good deeds and to avoid evil.

It is necessary to be patient and suffer the bad-tempered ones, and to give benefits to the people like a cloud.

My father, the best of people is the one who benefits people; If you are not a stone, what are you doing with the stone and the spinning top?

Join the pitied nation; Do not abandon Ahmed's sunnah, obey his orders. (...)

.....

In order to protect the people, to help the people and to fight the enemy, the man like a lion comes to the place of uncertainty and stands.

.....

Become friends and see countless friends; If you are not a friend, you won't have friends, you won't get help.

Clean person, Devil is a wolf, you look like Joseph; follow up Jacob.

The wolf often keeps the lamb leaving the herd and going alone.

What does a person abandoning sunnah and community do unless he spilled his blood in this predatory monsters place?

Sunnah is the way, community is like a comrade; without a way, without a comrade, you will fall into trouble. (Gölpınarlı, 1985, VI, 90-91)

.....

Mevlânâ states that living correctly in a society is a source of joy and happiness. He often mentions the hadith, "Community is mercy." So, he states that in Islam, marriage cannot be abandoned, our Prophet works with communities, as the community of spirits creates great works, these works cannot be created alone, mosques enable people to gather and this is a means of mercy, mosques are for the people in the city, and the Kaaba is for the people's gathering worldwide. (Mevlânâ, 1990, 100-101) Because "the crowd and the multitude of the caravan people break the back of the road hitters and crush them." (Okumuş, 2014, 129) He emphasizes how important it is for the individual to be in solidarity.

According to the narration of Eflakî, Mevlana came to the meeting room of the madrasa one day and found his friends in a group there and he said: "Always be together like this and do not leave the community; because 'to be together is mercy, separation is torment', for instance "Left in the meadow alone, a sheep does not grow and put meat on the bones and even dies; the wolf savages it. It has to be in the flock. Likewise, a tree planted in one place alone will not take root and grow. Even if it does, it grows very rarely. So, living together and without discord has many benefits".

"Sunnah is like the way and the community is like a friend. If there is no way and friends, you will be in trouble." (Mevlânâ, VI, 300/502)

According to what is told in *Menâkıbü'l-ârifîn*, they asked to Nuşirevan-i Adil: "What is better than mind, property and state?". Nuşirevan-i Adil said: "It is the unity of the people and gathering of friends."; that is, where there is unity and gathering, all three will follow him. (Eflâkî, 2006, 409) While he said that there should be unity and solidarity for fiction and virtue (mind), capital (goods), administration and management (state), he declared that hunter and gatherer, tribe and nomadic life could not bring these.

However, what Mevlana understands from society is not merely the numerical multiplicity formed by individuals coming together. It is not the form that makes the society, but the meaning and the spirit. Mevlana's society is a society of meaning. Mevlana classifies human beings, the universe and society in two ways, in form and meaning: (Gölpınarlı, 1985, I, 244)

The coexistence of numerical multiplicity does not mean anything other than form and copy. A union or community formed by individuals who do not unite around a meaning is no different from a herd. Right here, Mevlana looks at the issue of multiplicity from the point of view of oneness this time and says "The number of stars in front of the sun and the number of mice in front of a cat do not matter." "Worthless crowds cannot have any importance in the eyes of those with a strong unity of meaning. Since the owner of the property is God, he manages the communities. It is the one who gives the lion the courage to dive into the flock of sheep. Just as the flock of sheep has no value in the eyes of the butcher, the figurative multiplicity has no importance in the eyes of the one who is together. Then,

If the community is in terms of form, it is futile. Come to your senses and ask God for a collection of meanings.

The community does not consist of a multiplicity of bodies. Know the form that is floating on the wind like a name! (Gölpınarlı, 1985, VI, 462)

For the Mevlevi sect, the asitanes are the institutions where one thousand and one days of suffering is done and the rank of "dede" is earned. The duty of the Mevlevi lodges is to see the accommodation and nutrition needs of the wandering dervishes. The Ottoman Sufi dignitaries took Sufism out of individual jihad and turned it into social jihad, established the lodge and made it an understanding that extends to every individual and every need of the society. Lodges are a school of training the heart, an academy of fine arts, a center of information and communication, a sports field, a hospital, a home where political, military, social and economic morality, unity and solidarity spirits are embroidered. (Yücer, 2004, 54-58)

First in Istanbul and especially in the big Ottoman cities, there was a lodge called "reviving day", that is, it was constitutional to be open every day of the week. It was natural to watch these times for the poor, who were in the vicinity and wanted to worship, and could not find a place to eat or sleep. Instead of staying in the inns and hotels of this place and spending money, the derwish, who came from the countryside and had a work to do in the city, goes to the derwish lodge belonging to the sect, or to the sheikh who was referred with a resolution from his master, be a guest there, eat, sleep and not encounter any problems. (Yücer 2004, 83-85)

4. Mevlana and Spiritual Support Services

Spiritual support helps a person find the meaning of life. While it guides the spiritual coping process of individuals, it also serves the applicants' searching for subjective meaning. (Apak 2020, 23)

Spiritual support has a positive contribution to the strengthening of the individual against the problems he experiences and to solve these problems. Therefore, spiritual social service can focus on coping with problems, empowering the person and adding meaning to their lives, and it provides support for people in these matters. (Kesgin 2020, 201-223) With spiritual social support, the person is prevented from falling into a void and getting lost in meaninglessness.

In situations and environments where social problems exist, the need for moral support increases even more. According to the situation, the need for moral support of the disadvantaged groups such as children, disabled, elderly, sick, women, convicts and the poor increases more. Likewise, the need for spiritual support is felt more in the event of the death of a loved one, disaster, crises, unemployment and severe illness such as cancer and stroke. Strengthening the spirituality of the person in situations such as feeling of guilt, devastation, helplessness, embarrassment and excessive anxiety makes important contributions to solving the problems. This situation reveals the necessity of the social service (Apak, 2018) sensitive to spirituality. Considering the values, the effectiveness of social service can be increased.

In a research on the adaptability of the Islam religion to spiritual counseling; Islamic techniques such as praying, Islamic bibliotherapy, reading stories from the Qur'an and hadiths, showing the elders of the religion as examples, learning patience, surrendering to God, recognizing God's grace, repentance, rewarding, forgiveness of oneself and others, contemplation, knowing halal and haram, dream interpretation and listening to divine are suggested. (Keskinoglu & Ekşi, 2019, 336-343)

The most important spiritual service of Mevlana can be shown as rehabilitating the individual and his environment with the practice of sama. Mevlana Celaleddin-i Rumi put sama in a certain form, similar in previous periods and even in previous religions, and he participated in the sama assemblies that were full of love and enthusiasm and went on for days. We see these assemblies sometimes as opened by himself and sometimes as a participant in the events. In Mevlevi, sama is an effort to contact with the bezm-i alast and to hear the "kelânullah" from its owner. In Mevlana's works, he said sama wanted to entrance and hear "Yes, you are our Lord" voice in the bezm-i alast by reaching God. Because Ya'kûb (pbuh) tried to satisfy his longing by sniffing Yusuf's shirt in order to find a cure for his problem. According to Mevlana, the sama realized under the influence of music is not for the common people overwhelmed by nafs, but for the superior reached the level of love. (Ceyhan, 2008, 36/455-57) During the period after Mevlana, the first thing coming to mind when sama is mentioned was Mevlevi Responses / Mevlevi dhikr ceremonies. During the sama, a person abandons worldly desires, desires, enthusiasm and emotions; leaves behind memories that caused distress and sorrow and focuses on hearing and feeling the divine. Even if it is for a certain period of time, which is repeated every week in Mevlevi, a person tends to be purified by throwing off the burdens on his shoulders. On the other hand, during the sama, the participants are enraptured with the support of the accompanying music and relieved by enthusiasm and transcendence. (Yazıcı, 1964, 135-150)

Another protective gift of Mevlevi to humanity in terms of spiritual therapy is the sound of ney and the profession of neyzen. It has been the subject of many studies that music has positive effects on both mental and physical diseases. (Sezer, 2017, 455-462) From a historical point of view, it is known that people suffering from mental illness were regularly listened to music in the Psychiatric Hospitals, especially during the Ottoman period. However, it cannot be said that all music is good for mental illnesses. While some kinds of music make people more angry and sad, the ney has a very important place in Turkish music in terms of both the mystery, beauty of its sound and its octave width. The relaxing effect of the ney sound is accepted by almost everyone. On the other hand, the fact that the

original ney is torn from the reed and the cry it makes with a certain number of holes on it, being resembled to the levels of the soul in humans lead one to the thought that the thing to cry out should be the longing for the original homeland. While Mevlana begins Mesnevi by saying, "Bishnev ez ney cun story mikoned/Listen from the ney, look what it is telling.", he describes the perfect human being who left his eternal homeland and voiced the pain of separation. The blight of the pain of homelessness resonates with its distinctive timbre from the emptied (purified) reed.

Also, praying practices in Mevlevi can be evaluated within the scope of protective social service as an element of spiritual counseling and therapy. (Aydemir, 1973, 7-16) Praying, which is done as a requirement of religious belief and is the activity of the individual to communicate with the supernatural being, has a positive effect on the body-mental health of the person and in coping with the situations that cause depression. (Vergote, 1999, 236) Although every prophet has his own pray, every saint and every sect founder also has his own prays and divisions that he reads daily. Based on the teaching of the Qur'an, Mevlana also advised his interlocutors to pray and talked about the conditions of praying. When the couplets about praying in Mesnevi are evaluated together, it is seen that the important qualities of prays are classified and the important issues in the praying context are expressed in company with various stories and interpretations. By saying "My God! The one who makes their needs possible with their donation! It is not right to commemorate anyone with you.", Mevlana states that the first condition of pray is to turn to God, everything in nature prays, God wants his servants to pray, pray is a gift given to the servants and its value is known according to it, but in reality, everyone can pray according to their own knowledge and perception of God. As a matter of fact, in the example he gave to explain this, he says that a desert Bedouin, who passed away with water scarcity, thought of bringing a bucket of water to the sultan in Baghdad as the best gift, but that he did not know that it would not be worth it for the sultan, whose river was flowing in front of his palace in Baghdad. According to him, pray should be performed with a sincere and sinless mouth, because praying cleanses the heart and relieves people's worldly troubles. A heavy burden should not be demanded in praying. (Kırlangıç:", <http://Mevlânâder.com/mesnevide-dua/> Erişim: 23/03/2021)

According to the narration of Eflâkî, after each morning praying, Mevlânâ Celaledin-i Rumi made dhkir to read Duâu'n-nûr, which means "O my Lord; Illuminate my heart, my grave, my front, my behind, my right, my left, my top, my bottom, my ears, my eyes, my hair, my skin, my flesh, my blood and my bones, increase my light, make me light." (Gölpınarlı 1983, 421) Mevlânâ says that whoever abandons his dhkir will be in trouble and suffer. (Mesnevi 1991, III, nr: 349)

In spiritual social service based on the spiritual dimension of religion, there is an orientation to both the physical world and the spiritual nature and spirit of the person. It focuses on the long-term uncertainties of the person, not their immediate well-being and peace. It informs about the future and directs him/her to his/her responsibilities. Thus, he wants to save the person from psychological pressure, anxiety and stress. As such, the spiritual social service orientation is holistic. It is long term. It is possible to summarize it as follows: While one prioritizes only worldly peace and welfare, spiritual social service aims at two worldly peace and prosperity. (Yücer 2020, 283-288)

For this reason, jealousy is the leaven of all faults and the worst habit according to Mevlana. (Mesnevî, II/812-813) Ambition prevents a person from acquiring a clean eye, mind and ear, and blinds the heart. (Mesnevî, II/575) Gossiping is like eating human flesh. It is impossible to hide the bad breath of those who gossip behind other people's backs from Almighty Allah. (Mesnevî, III/107-110). Arrogance caused the devil to be cursed, and he was deprived of amnesty forever. (Mesnevî, I/3401.) If bribery becomes widespread in a society, the justice mechanism will be paralyzed, and the

oppressor and the oppressed cannot be distinguished from each other. (Mesnevî, I/1347) Waste is bad, but the biggest waste is the waste of one's time.

Mevlana tells with the following story that these bad habits should be destroyed as a habit so that they do not turn into nature:

It is seen that Mevlana's recommendations to individuals have the basic socio-psychological formation in the way of creating a virtuous society and he built and reconstructed his recommendations accordingly. These recommendations imposing a purpose, duty and responsibility on people will prevent their followers from "being self-destructive, delusional" and only "focusing on their own body" and will ultimately prevent them from narcissistic and nihilistic tendencies. Although not found in written sources, his seven advices, which are famous among the people and have a constructional nature and prescription identity, are as follows:

Be like a stream in generosity and helping.

Be like the sun as in tenderness and mercy.

Be like the night in covering up the faults of others.

Be like the dead in anger and irritability.

Be like the earth in humility and modesty.

Be like the sea in tolerance

Either appear as you are or be as you look. ." (Yaran, 2007, 21-48)

5. Mevlana and the Elders

According to the definition of the World Health Organization, old age is a period that occurs in a way that the individual cannot control and some difficulties or limitations are experienced in adapting to environmental variables. (WHO, 2015) This is a natural process that everyone is expected to experience. However, in this period, conditions such as decrease in physical and mental capacity, increase in health problems, loss of spouse, being away from work life as a result of retirement, poverty and being in need of care occur but not at the same level for everyone. And it especially affects the elderly psychologically negatively. (Işiker, 2020, 174-175)

Considering Mevlana's life, he treated everyone equally and similarly such as children, young people and the elderly, but he applied positive discrimination to the elderly and recommended that they should be respected regardless of their religion. As for the believing elders, they are now a means of "eternal salvation of the person" rather than respect. For this reason, they should entreat them and listen to their words, and their advice should be followed.

One day, Mevlana Celaleddin is having a conversation full of meanings and truths at a meeting. All of a sudden, a well-respected young man walks in and sits in a room above an old man. After a while, in the face of this inappropriate behavior, Mevlana tells him the following lesson: "In the past, God's command was as follows: Every young person sitting on the top of the old people would immediately go to the ground. That was the nation's punishment method (talion) against rudeness. Now in this era, the newly grown youths kick the old men on the road without fear or hesitation, and they do not think that their fate will worsen." Then he added the following incident and explained the importance of respecting the elderly: "The invincible lion of God, Ali ibn Abi Talib, was going to the Prophet's mosque to perform the morning pray. In the middle of the road, The Aemir of the believers saw an old Jew walking ahead. He respected the old man because of his good morals, bravery and humanity.

He did not go forward and walked slowly behind him. When he reached the Prophet's mosque, His Excellency Mustafa (phub) had reached the ruku of the first rak'ah. Immediately, by the order of the Almighty God, Gabriel came and put his hand on the blessed back of the Prophet so that Ali-yi Mürteza would not be deprived of the morning pray's first rak'ah reward. Because the first rak'ah of pray is more acceptable than a hundred years of worship. The Prophet ordered: "The first rak'ah of pray is more acceptable than anything in the world and world."

After the Prophet finished the pray, the dhkir and the salaah, Gabriel asked: "What was the secret of this state that took place today?" he asked. Gabriel said: "Ali came across an old Jew while he was coming to the mosque. He glorified and hosted him. He did not step forward from him. The Almighty God, who was pure and clear from all kinds of deficiencies, did not see Ali's deprivation of the rewards of the Mecca morning pray, but he said so in kindness. Now If a man like Ali Murteza receives such grace and mercy from God in return for showing respect to an unbeliever old man, compare what the God will do to a person who respects and welcomes the elder who is a lover and faithful servant person aged in the way of God, bleached his beard as a Muslim, and reached the conversation of those old people and passed among the accepted servants of God. In fact, as the Qur'an says, 'Glory belongs to God, the prophets and all believers' (Munafiqun 63/8). If you always want your luck to stay young, entreat a spiritual elder because no young person has grown old without the help of such a righteous elder and has not come to the aid of spiritual elders." (Eflâkî, 2006, 144)

It should be noted that Mevlana first gives an example of the practices of the past nations to the young man who does not respect the elders there sitting in the most ostentatious part of the hall in the group, and then teaches an application of respectful Ali and God's response in return for this application. God wanted to respect even an elder who denies himself. Besides, how much would it be worth in the sight of God to show respect to a knowledgeable, faithful and pious elder like Mevlana? It is therefore necessary for everyone to choose an elder who knows God as their guide. Because the consent of the God cannot be attained without a *master*.

Poetry:

"Choose a master (be a disciple of a master), for without a master

This time is full of disaster, fear and danger.

"I named this young fortune as master.

Because he became a master by God, not by the passing of days. (Mesnevî, 1971, 2943)

"I am no longer looking for the way of the prisoner. I am looking for a master, master, master . . .

"He is not the master of time in this world, but the master of the right way. ." (Mesnevî, 1971, I/2943)

6. Woman According to Mevlana

Mevlana sees man and woman as equal parts of the society in his works. She gives the definition of being an exemplary human being without gender discrimination in Mesnevi. Because the continuation of life is possible with the coexistence of both sexes. Therefore, without joining the common social opinion that gives superiority to men; He is of the opinion that the happiness and peace of the individuals, the family and the society will only be found when these two sexes are on equal terms with the bond of love in unity and solidarity. Therefore, for a healthy family, spouses must be equal to each other. On the other hand, the analogy that men are superior to women is wrong. Gender is not a measure of superiority. While mature men with this consciousness value women; the ignorant people, whose only virtue is bodily strength, oppress women. (Yeniterzi, 2007, 29-30)

Mevlânâ does not agree with the social opinion of that period when men were dominant and superior to women. Because although the man is physically strong and gains innate superiority, even the strongest loses his power and therefore his superiority against the woman. This is also natural because it is not a war for supremacy between two spouses; it is love, unity, solidarity and need for each other coming to the fore. Even the Prophet needed his wife Aisha to talk to him in order to get rid of the tiredness of the spirit:

How can people get rid of the things that God has adorned for people according to the rule of "Züyyine li'n-nas" [Âl-i İmrân, 3/14]?

God created women to be appropriate for men. How can Adam be separated from Eve?

Even if the person is Zaloğlu Rustem in valor, even if he is ahead of Hamza, he is still a prisoner of his wife in terms of ruling.

Even Muhammad, who made drunk the universe with Adam's words, used to say 'Kellimûni ya Humayra' [Talk to me Ayşe]..'' (Mesnevi, 1971, I / 2425–28)

According to Mevlana, women are like fire and men are like water. Outwardly, water seems superior, but if a fire is lit under it, the water begins to boil and disappears as steam. Water needs fire. Since the conflict of water with someone needed will destroy it, it would not be a wise act to conflict. Maybe water needs to be at a certain distance from fire, in balance and in solidarity. Every man needs love and sharing in marriage, so the two sexes need to stay close to each other and cooperate. The woman will gain from this union and it will always be the woman who will gain the upper hand. So, is there any point in quarreling with a woman, in entering a war that you will lose from the start?

"Indeed, outwardly, water is superior to fire; but when it is placed in a pot, the fire makes it boil.

When there is a pot or a saucepan between the two, fire destroys that water and turns it into air.

In appearance, you are superior to women, just as water is superior to fire; but in reality you are defeated by him, you want him .'' (Mesnevî, 1971, I/2429–2432)

In his Farewell Sermon, the Holy Prophet describes women as a trust from Allah and draws attention to the fact that men have rights over women and women have rights over men. In a hadith, it is stated, "The best of you is the one who is best to his family (wife); I am the best person to my people. Only the benevolent exalt women, and the wicked despise them." he commands. Ignorant people who rely on brute strength do not value women.

Mevlana advises men not to quarrel with women, not to criticize them, not to offend them in order to improve their temper. On the other hand, he advises women to listen to men's advice about improving their character and to endure their criticism. He suggests that it is unnecessary to show jealousy, envy and hurt towards women, and that it is beneficial to show tolerance. (Özköse, 2007, 51-67)

Mevlana, who is closely interested in women from all life classes, also came into contact with the names that the society despised and left to their own devices due to their inappropriate actions. He even approached brothel women with compassion, made them aware of their own essence and enabled them to taste spiritual pleasure. Here is an example of this, Eflâkî presents in his work as follows:

"There was a prostitute woman in the owner Isfahani's inn and many girls working with him. One day, Mevlana was passing by this inn. This woman ran out of the inn, laid her head and fell at Mevlana's feet. She begged and pleaded and offered her respects.

"Rabia! Rabia! Rabia!" Mevlana shouted three times and the news went to the girls. They all jumped out and fell at Mevlana's feet. "Neither great wrestlers nor great wrestlers! If you had not suffered these burdens and troubles, who would have defeated so many nafs-i levvâme and emmâre? How was the chastity and chaste women understood? said Mevlana.

Hearing these words of Mevlana, one of the elders of the period said, "It is meaningless for a great person like Mevlana to be interested in the prostitutes of a brothel and to compliment them like this." Hearing this, Mevlana said: "This woman acts as she is and appears as she is without showing hypocrisy. If you're a man, be like him. Let go of the hypocrisy and the bicolor, so that the inside and the outside are one. If your inner and outer are not the same, your work is false, it is empty." In the end, this beautiful woman, like Rabia, repented and released the girls under her command, distributed the belongings of her house to the poor, took her place among the lucky women of the hereafter, and became a follower of Mevlana and rendered services. (Eflaki, 1987, I, 626)

7. Mevlana and the Poor

In many of his words, Mevlana wants to support the poor. He even asks for help for those in distress in his letters. He praises the poor and says: "Then, the poor are the mirror of the Almighty God's bounty. Those who are righteous, that is, those who are mortal in the truth, are in a state of complacency." (Mesnevi, 13644) The benevolent ones who do good are always remembered. "He who bestows dies, but his benevolence does not die. It is always remembered. In the sight of Allah, religion and goodwill are no small things. (Eflaki, 1987, I, 626)

A wise man asked a rich man: "Do you love wealth or sin?" And the rich said: "I love the goods." Upon this, the wise man said: "You are not telling the truth, maybe you love sin more. Because don't you see that you leave the property and take the sin with you when you die, and that you will be condemned by God? If you are strong man, try to take the property with you without sin. If you love the property, You send it to God before you, that property will do good works for you in the presence of God, because it is stated: "You will find every good thing you sent to God for your soul before " (Muzzammil 73/2).

Again, when one of his female servants complained about his lack of wealth and money, Mevlana asked him: "Would you be satisfied if they gave you a thousand dinars and cut off your ear, nose and other organs?" He also answers no. And he reminded him of the verse "Be grateful for the blessings of God". (Eflâkî, 1989, 1/322)

One day, Mevlana was in his secluded pray. Someone came in: "I'm poor and have nothing," he said. Then, when he saw Mevlana in religious trance, he pulled the carpet from under his feet and took it away. As soon as Hodja Mecdeddin-i Meragi learned of this situation, he quickly went out to look for the person and caught him selling the carpet at the flea market. Mecdeddin tortured that poor man and brought him before Mevlana. Mevlana said: "He did this out of necessity, it is not a shame. Excuse him. It is necessary to buy this carpet from him." (Eflaki, 2006, 317)

Mevlana describes the aid to be given to the poor and the forms of this aid through Excellency Ali: It is said that Excellency Ali had three lofty customs, and everyone's happiness is in these three: The first of these was when a guest came, he would bring honey in front of him. Secondly, he used to dress the poor shalwar. Thirdly, he would send a lamp (candle) to every mosque. The relatives of Excellency Ali asked him about the secret of these three customs. He said: "I offer filtered honey to the poor guests so that their palates will become sweet and they will pray for me. Maybe with this, the bitterness of death will also sweeten my palate. As for me to give the poor people salwar and shirts,

they should pray for me and it is from the hadith 'People are reborn barefoot and naked'. When all the people are reborn as naked, I have something to cover my private part and wear, so I will not be disgraced at the meeting of that great day. The third one, that is, the purpose of sending lamps and candles to mosques is this: May the Almighty God illuminate my dark grave with her grace, which includes everyone, and do not leave me without light in that narrow and dark grave." he commanded. (Eflaki, 2006, 233-234)

Some may complain about their children, spouse, house, rider, infertility of their land and climatic conditions. The person's focusing on complaints, emphasizing the negative aspects of events and facts, not the positive ones, result from the sense of self-protection. On the other hand, seeing oneself as special, important, valuable and superior is based on the ego growth. It contains narcissistic tendencies. Complaining, on the other hand, makes people vulnerable to depression. Humans are biologically prone to negative emotions and concerns in order to protect themselves. "Human survival anxiety makes him more sensitive to negative. Tarhan, 2016)

A derwish was complaining about the scarcity and distress of his sustenance. Mevlana: What would you do and where would you fit it if God poured out his fifty years of sustenance all at once? The Dominant God is gracious. He delivers your sustenance to you every day, piece by piece, from the storehouse of power and the pointless realm of the unseen, so that you do not go astray; For this reason, it is stated that 'If God had spread the people's sustenance abundantly, they would be scolded on this earth'. Do not say: 'God does not provide sustenance for me'. Think and remember the sustenance he gave in the past; Do not fail to be grateful for his blessings," he said. (Eflâkî, 2006, 405)

Focusing on the positive aspects of life, not the negative aspects, will strengthen the immune system of the person and make it resistant and durable against obsessive and depressive disorders. Therefore, another aspect of Mevlana's teaching is to focus on the one who gives the world and its contents in the face of all these negativities.

8. Mevlana, Chronic Patients and the Lepers

In order to investigate the healing, treatment and medical aspects of Mevlana, it is necessary to draw attention to his Sufi side before proceeding directly to his practices.² Because, like all mystics, he first advises people to know themselves. The fact of self-knowledge here will lead him to God. For, the identity of every human being originates from fixed essences (divine names). Fixed essences, on the other hand, are nothing but a reflection (manifestation) of God. So, the end of the recognition activity will reach the real good (pure goodness). Therefore, this action will result in positive and good results in any case. The basic question in Mevlana is "how to be a good person". Concepts such as gratitude, forgiveness, hospitality, visiting friends, being grateful for what one has, not fighting for worldly goods constitute the main theme of all his works.

As it is known, positive psychology as a treatment method is defined as the science of raising good people or the science of happiness. Basically, positive psychology enables the person to notice and correct the thoughts and value judgements that make the person unhappy, on the other hand, it creates inner peace, relaxation and well-being in the person. Analogies are made with the use of metaphors in the stories in Mesnevi. Events are told by making analogies with various metaphors and figurative stories, and it is desired that the person discover himself and find the truth with these

²It is known that in traditional times, religious/spiritual elders and saints were wise (judges), dealt with bodily diseases and healed the people (physician), acted as a mediator in resolving the disputes of the people (arbitrator), or concluded the disputes as the final judge-decision maker (judge).

examples. This contributes to the spiritual maturation of the individual. (<https://www.nevzattarhan.com/prof-dr-nevzat-tarhan-hz-Mevlânâ-modern-psikiyatriye-yol-gosteriyor.html>, Erişim: 07.04.2021.)

On the other hand, Mevlana uses bibliotherapy or narrative method. It contributes to the recovery of a person with the interpreted story, helps him to know himself and learn what to pay attention to in order not to relapse. In a story in Mesnevi, a person goes to a mental hospital. He sees a cheerful patient lying on the ground with his hands and feet tied, but singing. 'Your hands are tied, you cannot move at all, but you are still cheerful. How is this possible?' he asks. He also answers as follows; 'My hands are tied, but my soul is not tied.' From this, we can easily deduce that even if a person is in a dungeon, his soul and emotions cannot be imprisoned. In other words, if a person manages to make his soul happy, he can be cheerful even in the dungeon". (Tarhan 2016)

Sources giving information about Mevlana report that he prayed or recommended traditional treatment methods, including herbal therapy, instead of applying direct treatment regarding his medical aspect. At the beginning of these is the issue of nutrition, which is the most basic topic of preventive health services. Mevlana repeats at every opportunity that the main reason for the preservation or deterioration of health is nutrition: "Illness is caused by food, and so is strength." (Mesnevi, IV, 2791) "Diets are the head of medicine. Itching increases the swelling. Diet is indeed the basis of medicine, diet and see the strength in your soul." (Mesnevi, V, 2910-11)

In classical times, lepers were despised and excluded from society because of the damage and rash the disease caused to their skin. However, it is seen in the narrations that Mevlana, as a spiritual authority, did not discriminate against them and maintained the same treatment and relationship in society. Mevlana once went to the spa. His friends went to the hammam before Mevlana, washed and censored, took out all the customers, and went back to meet Mevlana. Until the arrival of Mevlana, the bath was filled with all the lepers and other patients. His friends hurt them and drove them away from the water. Seeing this, Mevlana angrily shouted at his friends and undressed and went into the water, went to the sick people and poured the water in which they were bathed. All those present were stunned by his high morals and common generosity. (Feridun B. 1977, 115)

Contrary to the above, it is also seen that he practiced healing and related actual treatment in his life. However, these are not medical treatment applications; It would be more correct to describe it as pray, help and support activities such as mercy and compassion.

Hüsameddin-i Debbağ-i Mevlevi, one of his friends, told: I had a sore eye when I was young. He was not well with the doctors' medications and was horny. One day, a derwish from a disciple said to my father: "Take your child to Mevlana, ask him for help so that his eyes will be fine." Thereupon, my father took me to Mevlana. But that great person also had eye pain. I thought; "How can a person who can't find a solution to his own problem find someone else's?" Mevlana immediately said: "Husameddin, go a little further so that I can see your eyes." I ran forward and nodded. Mevlana took his saliva with his two blessed fingers and rubbed it into my eyes and said: "Son, the knife does not cut its own handle. But he acts as zulfıqar in another place. Such is the law of God. His servants are in need of each other. But in reality, all those needs belong to God." On the second day, with the permission of the Almighty God and the grace of Mevlana, my eyes were opened. My father organized a sama and invited the elders. Although I am now eighty years old, I have not seen any other troubles. Praise to God, the Lord of the worlds. (Eflaki, 2006, 314)

Courteous Celaleddin, also known as Ibn-i Isfahsas, narrated: In my youth, a heavy sleep gave me trouble. I always felt heavy. I complained to Mevlana about my sleepiness. Mevlana said to bring a lot

of poppy. Then they took its milk and made me drink it on an empty stomach. That day, there was no trace of that weight on me, and with his grace, the vapors in my brain disappeared and my head became lighter. This Courteous Celaleddin would always write the secrets of Mevlana, and he would not be able to sleep for seven days and seven nights. (Eflaki, 2006, 351)

Conclusion and Evaluation

Social service history studies are generally initiated with social service institutions, and before that, they are characterized as voluntary assistance and solidarity activities. Therefore, when social service is accepted as a modern phenomenon, there is no need to examine its human origins. However, interesting and remarkable examples of social service studies related to saints, which have no example in the history of Christianity in general and in the history of American social service in particular, are abundant in the history of Islam, especially in the Central Asian-Anatolian experience. This experience is remarkable and needs to be researched from a social service perspective.

These formations, which developed, grew and institutionalized around a saint and his teachings, were generally considered as religious-spiritual institutions and remained only in the field of study of theology, history, partly literature and sociology. However, these teachings should be included in the field of social service in terms of their practical and real life effects, manifestations and results. These teachings and the habitat around it throughout history should be considered in terms of their contributions to the society in which they live, their socio-psychological outputs, the traditions they have established, and the abilities they have brought to the environment they have built. As these abilities cover a wide area from people's eating, dressing, sheltering habits to the way they address each other, the way of interest and communication, and how to behave in situations such as birth, death, loss. These abilities, which make people and society resistant to possible traumas, actually fall within the scope of preventive social service.

The spiritual environment formed around the teachings of hundreds of scholars such as Hacı Bektaş-ı Velî in Kırşehir, Mevlana in Konya, Hadji Bayram-ı Velî in Ankara, Amir Sultan in Bursa, Sheikh Şaban-ı Veli in Kastamonu, political and social support attracted by this environment has been the shelter of the poor and needy for centuries. This shelter sometimes hosted politicians fleeing the wrath of patients, passengers and administrators. Sometimes it gave shelter to those who lost their relatives due to wars and those who were homeless, and sometimes it took on the role of a pantry where those who were hungry due to drought, earthquakes and natural disasters would want wheat. We can list the contributions of Mevlana and the tradition he established from the perspective of protective social service as follows:

The period in which Mevlana lived is a century of chaos in which the social, economic and political structure deteriorated due to the Mongol invasion and wars after the glorious rule of the Seljuks. He protected the city he lived in from the evils such as plunder, destruction, massacre and rape, especially by persuading the people of Konya and the administrators about voluntary taxation against the Mongolian threat.

Although he was originally a professor, he preferred non-formal and general education instead of just staying in formal education like his peers. He brought vitality to the religious life of the city with the chat and sama assemblies he established. For this reason, people from all over the Islamic world, such as merchants, scientists and statesmen came to visit him. He directed statesmen to justice, to service to the public, merchants to charity and donation activities, and artisans and craftsmen to behave honestly within the culture of Akhism. With these directions, he softened the field of civil society for both politicians and expanded it for other groups.

He always invited those around him to treat the elderly with respect and serve them, not to humiliate or vilify women, not to fight with them, but to behave compassionately. He tried to treat the patients as much as he could in terms of prayer and patronage. He did not marginalize lepers and the disabled, but treated them as normal people and educated his people. He has undertaken social responsibilities for the oppressed.

Originally, as a mystic, Mevlana pioneered the establishment of many madrasahs and contributed to the development of educated generations. In his works, he tried to explain with examples that people are equal before Allah, that they should not fight for worldly things, and that the main issue is to work for their homeland (the home of the hereafter). In his conversation and work, he educates his surroundings, sometimes by telling the stories of ancient tribes and prophets (by the method of biliotherapy). Sometimes it makes you think by giving simple and understandable examples from the behavior patterns of nature and the animal kingdom. With its deep and encompassing language, it has been read not only by the Mevlevi but also by everyone, whether it is Mevlevi or not, as an anonymous educational book. It has been translated into hundreds of languages and has been accepted by every society as a top contemplation treasure.

After Mevlana, around one hundred Mevlevi Lodges and Mevlevi zawiya were established in the Ottoman lands. These Mevlevi lodges are known for the free services they offer to the passengers, the hungry, the thirsty and the homeless along the way from Budapest to the Hijaz. On the other hand, with the long-term "derwish education" he applied to those who stayed in the lodge, he raised mature and perfect people, brought the souls who were crushed under the weight of the world "to beyond" to breathe, and provided calmness to our artistic and aesthetic lives by "bringing the breath of the beyond". We can clearly and unequivocally say that with these services, he personally applied the methods that include the basic tools of social service such as "protection, advocacy, support, empowerment, and peace to people, society and administrators.

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Theoretical and Practical Reasons for Distancing from Faith (I)

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Ergin ÖGCEM

Assoc. Dr. Kutahya Dumlupinar University,

Theology Faculty, Philosophy and Religious Studies, Department of Religious
Sciences

E-mail: ergin.ogcem@dpu.ed.tr

Orcid: 0000-0002-3755-6729

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Phone: +90 – 212 395 0000 Fax: +90 – 212 – 395 0001 E-mail: aes@musiad.org.tr

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ÖZ

Din insan yaşamının en önemli fenomenlerinden birisidir. Bu, inananlar açısından böyle olduğu gibi, inananlar açısından da böyledir. Zira insan kendi kadim tarihinde hem bireysel ve hem de toplumsal ölçekte ister ilahi, ister beşeri kökenli olsun muhakkak bir inanç sistemiyle temas halinde olmuştur. İnsanların kahir ekseriyeti dinle temasını olumlu bir şekilde kurup onun ilkeleri çerçevesinde hayatına istikamet verirken, bir kısmı da dinle temasını karşı olma esasına göre kurgulamış ve yaşamını bu şekilde devam ettirmiştir.

Dün olduğu gibi bugün de dinin insan yaşamındaki yeri ve önemi tartışma götürmez bir realitedir. Batı coğrafyasında özellikle 16 ve 17. Yüzyıllardan itibaren başlayan ve günümüze kadar gelen dinle ilişki konusundaki olumsuz tecrübe meseleyi bugün için çok daha cazip hale getirmiştir. Son birkaç yüzyıldır dünyanın gidişatına yön veren merkezin Batı olması, onun dinle yaşamış olduğu olumsuz tecrübeyi adeta bütün bir dünyanın sorunu haline getirmiştir. Dolayısıyla bu sorun bugün itibarıyla artık bizim coğrafyamızın da sorunu haline gelmiştir. Nitekim ülkemizde her geçen gün dine karşı mesafeli veya olumsuz olarak niteleyebileceğimiz duruşta bir atış söz konusudur. O sebeple iki bölüm halinde tasarlanan bu çalışmada dine karşı mesafeli duruşun felsefi, sosyal, psikolojik, siyasi, ideolojik vb. noktalara dikkat çekilecek ve bu bağlamda çeşitli çözüm önerileri sunulacaktır.

Anahtar Kelimeler: Din, Din Felsefesi, İnanç, Ahlak, İnkâr.

Theoretical and Practical Reasons for Distancing from Faith (I)

ABSTRACT

The religion is the one of the most important phenomena of human life. As it is for those who believe also it is same for who doesn't believe, yet, People in their ancient history for individually and socially whether divine or human origin surely they have made a connection with religious cult. The overwhelming majority of the people While the overwhelming dominance of people establish a positive relationship with religion and live with the framework of its doctrine, the other part of those people constructed contact of religion as an opponent and continued their way.

As it is like yesterday, also today the importance and location of the religion in human life protects its significance as an indisputable reality. The negative experience of relationship with religion started especially in the sixteenth and seventeenth century and reached to these days, it brought the issue much more tempting today. Due to the fact that the west has been the center that address of the world's course of events for the last few centuries, its negative experience of religion has made a problem for whole the world. This issue has been also a problem for our geography as of today. Literally in our country there is a distanced or negative attitude that we can descriced in this stance to religion day by day. As for that reason, in our work which designed in two part, we will have tried to bring possible solution offers and make an attention for essential point to stance against religion as religious, philosophical, social, psychological, political, ideological etc.

Keywords: Religion, Religion Philosophy, Belief, Morality, Denial.

Introduction

Distance against religion or disconnection from religion generally seem as an issue which has been sought outside. In fact, at the back of such an attitude, there are several reasons for internal effects as well as external effects. Both the wrong and flawed approach in the justification of theoretical sense and in the way of religious epistemology and both based on religious accumulation of epistemology and the point of transferring the accumulation to practice through life can put some obstacles to religion and its interlocutor. When these fallacies are noticed and analyzed in a healthy way, the problem, obstacle and distances become getting lighter or disappear. If it is not noticed, the problem gets deeper after a while the connection between people and the religion is completely broken. As a result, nearly all the human or the divine religion which appeared in the stage of life or find a way to make it happen itself, there are similar story among their members. In this study which has been planned as two parts, in the first section first, we will try to focus on the reason and distance attitude of inflicted from internal Dynamics. In the general studies and the evaluation on the causes of distance or opposition against to religion, it is discussed that this is the reason of external sources and the reason of internal causes mostly are being denied.

In this case, there is an important effect on sense of belonging which triggered by the subjective view. Then, the sense of belonging is generally close the possibility that a person can have a problem with sharing of his or her experiences. The corruptions which made demolition and weakening in philosophy, ideology and great thoughts which include in religious history has started firstly inside. Yet, The external factors has given a support to gain momentum and intensify the destruction to these corruption and weakening related to this. We have preferred to focus our study for those factors due to should not be neglected and the care of this case. Before to mention about the details of the topic, I think, in order not to be confusion it could be better to point an issue.

At this stage of our work and the in next stage which we are going to discuss about "the religion and the distance stance" is a point to be noted which has an expressive in concept of religion, generally revealed religion and islam in particular. Therefore, we would like to Express that our determinations about the the distance stance against the religion, are going to concentrate the distance stance of islam and the reason for it. It is possible to list the main reasons for the distance from religion under a few headings.

1. The Problems which Caused by the Structure of Language of Religion

The main belief that nearly everyone accept to believe revelation based religions are truth for the god is the true proreitor of the religion. The god is the true proreitor of the religion The expressions and declarations of the religion and the responsibility belong to him. For that reason, different from the language which belongs to religion is an over language comes from vertical dimension (Ferrè, 1999: 179). The humans in their own ancient history, although they interfered to make disorder various reasons to revelation that comes from the god Revelation, in terms of its nature and purpose that express in the feature and standard that human beings cannot fully understand their content. For that reason, whenever one thinks that he is penetrating a notion that finds its expression in revelation, It takes the meaning in the content of revelation to one step further and turns into a concept that needs to be re-analyzed. Transitioning to a new closed phase as a result of each disclosure, The fact that it is completely unsolvable carries it beyond time and space and that feature is a very important indicator religious language which has universal qualification (Kılıç, 2009: 190).

The main idea of the religion is to influence on human life and make clear the way for the God's willing. When we accept this is the main purpose, we naturally express that first precedence of the terms should be used in a standart that can be understood by the interlocutor. However, the fact that the dealings with the owner of these expressions are not directly but also established through the prophet, and these expressions belong to an authority that is free from the time and space, are planned to target all times and all people, not a specific period and society, It eliminates the possibility of having a full understanding of

these expressions (Razî, 1420: 499). Basically, this (when approached with religious perspective) is a standard to be and at the same time is a wisdom for it. For all that, when one's effort to understand a statement or phenomenon is usually based on one's own standards, it is not possible for him to act independently of these standards in almost every situation he is in contact with. The lack of a person with such a necessity is leading him to a reductionist attitude.

While, some of the expressions in religious language can be handled literally and in a feature that can be directly transferred to the meaning (Koç, 1998: 26), in its other expression there may be a closure due to exceptions based on metaphor, symbolism, anecdote, mythology, eschatology etc... (Hick, 1963: 100). To be able to evaluate the expressions of this nature in a healthy way, first of all, it requires knowledge and expertise on the subject. However, when a person comes under the control of a reductionist attitude for any reason, one can ignore special situations belong to religious language and can analyze the language totally according to imposition of the current conjuncture. On the one hand, this one prevents the emergence of the real purpose of religious expressions. On the other hand, because of the determination of some subjective impositions, the universal dimension which belongs to this language is obscured. and thus, some artificial barriers can be between the religion and its interlocutors. It is possible to overcome the problems caused by the language towards religion, just can be dealt with the language of religion with all its possibilities and features and accept that it has different standards than any human language and it will be just possible to make all evaluations according to this.

2. Moving Away From Key References

The god is the only authority of all revealed religion. Including the Quran which is the last religion of Islam's main source, all the revelations and its content has determined by the god and delivered to humanity (Görgün, 2002: 388-389). Starting from here, in the theoretic plan we can express that all the content of religion belongs to God. Those are the prophets who convey the content to people and guide them on how it should be understood and applied (Yavuz, 2007: 279-281). Therefore, on the one hand Prophet is the reference to reflect practically the religion to the world. From the perspective of these references, religions are as old as humans and the first humans had a religious identity. It is possible to express existence and life gain a meaning and value with religion (Eliade, 2004: 11).

Without any exception for all the revelation religion the best ideal period is the period of the prophets which tasked with preaching to humanity. Because of the prophets are the first authority and the application authority that contact with the revelation and also response to revelation if there is a problem for the meaning of revelation, Their periods became the most ideal period to take a healthy stance towards revealed knowledge (Apak, 2004: 17 et al.). As a result of prophets passed away from people's life, very though struggles have arisen because of the doubt for religion and its content which include information and applications even at the level of conflict and war. Even if we glance superficially to the historical adventure of the three great religions, we can understand that they are still exist today, it will be possible to see that all three religions have gone through similar processes and reached the present day. At the basis of these conflicts, the divergence from the main references that form the basis of religion and the blurring of the main references due to this divergence can be shown as the dominant factor.

To distance from religion references generally occurs in two ways. First of all, it is the distance that occurs as a natural consequence of the functioning of the historical process that cannot be possible to avoid from itself. Since their existence has started in this universe, Because of humanity both individual and public, there has been a distancing from that starting point for the time and place also there has been a distancing from the reference of religion. That is why the intervening time and place differentiations can be significantly effective in understanding the references of religion. In the time of prophets the information that can be discussed from the source due to the interfering to time and place factor had to pass through the filter of very different thoughts and understandings and that's why, references to religion are not based

on the purity of the source, it has interfered and it had to be read and understood through these new forms. To a great extent, In this process, in which the human factor is decisive, depending on the amount of time and vehicle, naturally there have been differences on understanding and attitudes for the religion itself.

The other reasons to distance from fundamental reference belongs to religion is a dynamism on ontic and implicit structure of human being. Human is in constant motion in terms of mental and emotional as well as physical sense, is a being in the process of existence (Sartre, 1997: 61). As human has a conservative attitude in protecting and carrying his possessions, they can be in an attitude to change them to transform or abandon it completely. This is a situation that has arisen from the ontic structure of the human being and cannot be partially blocked. However, there are some different reasons why people exhibit different attitudes towards religions or read or perceive them in different ways. There are several factors that make determine the factors in experiencing this differentiation. For example, relationship between people and the religion, thoughts and belief before relationship, the way which religious knowledge how reflect on to them, the harmony and discordance between their own needs and what religion demands of them.

3. Different Formations in the Religious Structure

People save on every idea, morality, philosophy, ideology etc. including religion, may cause some variation in their nature. This is very naturally situation due to the human nature. To Being like this, it provides a kind of dynamism both in the situations in which people are in contact and in their own lives with its effect on these phenomena. This causes to life to develop in a way that encompasses the current conditions and to get rid of monotony.

While religions have an ability and formatting feature to human life in a part, on the one hand they are a phenomena that are suitable for people to make savings on themselves. In a historical process people used to initiative on religions which they are in interlocutor and inherited from it on the main structure yet, it has created some new formations that are not entirely same with it. On the general the formations which called as the sect (İsfahâni, 2002: 632-633) or the cult (Üzüm, 2002: 526) in a way, while they aim to preserve all the colors of the main body, in another way they have had a struggle to reflect the features of who created it. In time Inspired by himself, adherence to the main structure in which it is embodied or depending on the observance of the balance at the point of differentiation from it there have also been differences in the content and forms of these structures.

In essence the sects and the cult which have embodied in religion, in a prayerful concept they are structures which occurred with some aspects of people depending on the perception of structure and need with bringing to the fore. This sometimes manifested itself in the form of being affected by the forcing or directing of certain political, creed, moral and social conditions. Therefore, the increasing and differentiation of the knowledge related with faith, morality and pray in the religion field. Due to this increase and differentiation, the gradual ambiguity of the meaning of religion in the human mind has pushed him to seek clarity again at this point. This make the person urged to search new things and to improve understanding some points in religion which he finds appropriate for him.

The main target of the sects and the cult which embodied in religion are to protect and strengthen its influence of religion on life. Almost all of them were concerned about establishing a stronger and healthier relationship with religion thanks to the structure and method they built, and they struggled in this direction (Evkuran, 2015: 627-628). However, because of such structures mainly focus on some points rather than the whole point, unfortunately, had to advocate with reductionist attitude. When insistence on some points which put forward begins to contradict what others have emphasized and insisted on, This situation has led to the emergence of different and new conflicts and struggles in the religious field. Especially the sects which embodied and the struggles caused by the sects in the adventure of Islam and Christian religious life are the examples of appropriate yet, it has a bad quality.

In the process, religions are not based on basic sources but these new structures and the person who laid the foundation of these structures, Beginning to explain and apply through ideas and understandings, Conflicts about religion and the number of structures that came into being in parallel with these conflicts have also increased. In the beginning, These avenues were opened in order to eliminate the doubts and uncertainties in people's minds about religion. In the process, they have been victims of the same fate at the point of causing doubts and uncertainties. Therefore, the organization which aim at to establish healthy and tight relationship with religion (as in the predecessor movements) they have unfortunately started to take place among the most important reasons for their distanced stance against religion (Zehra, 1983: 263), due to they want to position religion in their own principles and do not tolerate other structures.

4. The Problem of Not Seeing Faith as a Fundamental Concern

The only being in realm of existence is a human being which makes a questioning. (Frankl, 1995: 76-77). There is a purpose and wisdom to be in here and just the human being has a concern to understand of what is this purpose and wisdom. For that reason, In order to solve the purpose of this existence, human beings are constantly searching and struggling to fortify through certain references. At the same time, this is a conditional struggle to make certain of that a system of values is formed in their life and make it certain to occur a ranking system in the system of a value. Considering the entire history of humanity (with the exception of a certain group), the overwhelming majority of the human species seek an answer to the problems of life. That human being tries to do this through some external facts and relations with himself rather than his own internal dynamics (Tokat, 2014: 16) Among them, it is seen that religions play the dominant role. Religion and the fate are not only factor that determine the coordinates of life at the point of answering the question, at the same time it also creates basic reference and worry of life (Tillich, 1958: 1). However, the nature of belief, what it means for life and also due to some pressures caused by external factors, sometimes faith (even for those who express their faith) it is a basic reference and therefore cannot rise to the level of anxiety. Belief cannot be exempt from the risk of being demoted to the same level and position as any other element that fills life.

As an intelligent being, humans have a huge anxiety and curiosity for both their own life and to whole being. His prior aim is to relieve his concern and curiosity with opening curtain of mystery on life and existence. Therefore, edifying a sense of trust and confidence by catching a clue at the point of what his own fate will be. However, the effort and effort of the person who has been in this struggle since his emergence on the stage of existence does not seem to yield results so easily. Because life does not allow this with its chaotic pattern and some metaphysical blind spots. The limited mind of man, on the other hand, does not have a chance to achieve this alone. At this point, there is a need for a teaching that will illuminate one's way forward, and that will increase the reasoning and reasoning power operating on the horizontal ground above this and enable it to connect with the vertical dimension. One of the most important functions of religions is to help people in these matters that they need and to guide them in the issues they seek answers for.

All religions originated from revelation have something to tell them about the life of man here and in the future. Within this context, the common discourse of all religions about life is that man is not alone in this world and that life is not limited to the world. In terms of religion, life is a process that begins with conception, continues with appearing on the world stage, is partially interrupted by death. Yet, it becomes eternal with resurrection and reunion with God (Craig, 2008: 72). However, this is not a randomly constructed process. Because the only entity in the world that religion accepts as a real interlocutor is human. Religion only asks people to take some precautions about their life promises to him within the framework of these measures. These promises lead people to a goal by adding meaning and value to life. Therefore, by grasping the wisdom of being here, it prevents it from falling into possible metaphysical gaps. However, some popular concepts of the modern period, occasionally it creates a barrier in front of

this basic concern of man. It can drag him into a gap and despair with some artificial concerns he creates. This makes it difficult for people to take a fundamental stance on life and to give radical reactions to the instability created by temporary concerns.

5. Reductionist Approaches

To be human in a way, means to be a conditional being, because the act of perceiving and understanding is possible by making the concepts that people deal with in accordance with their own understanding and, in a way, reducing them. In the context of understanding and analysis, this reflex that human beings reveal in the form of reduction is reasonably innocent and natural. It is even impossible to avoid from it. There is also a reduction attempt when a person does not have difficulty in perception point and understanding yet, wants to position him as he wishes, which is both an artificial and deliberate attitude. It is possible to see this attitude more and more clearly in the people of the modern period.

The fact that they took action by putting the scientific method in the center and that this method was mostly operated on induction is the most important factor in the modern era's adoption of this attitude. It is a phenomenon that the reductionist attitude has been effective in almost every field in which people operate with the effect of modern understanding for the last few centuries. One of the obvious features of this attitude is to take the similar aspects of a situation observed on an event or phenomenon and evaluate them as the same thing, or to indicate a judgement about the whole itself, based on an experience gained from only one of the parts that make up a whole. Such an attitude, on the one hand, reduces the main elements with very different aspects and expansions to the level of sub-stakeholders or reflections, on the other hand, it can introduce a part that makes up the whole as if it were the whole. Both approaches eventually eliminate the possibility of obtaining a healthy assessment and conclusion about completely different things or parts and wholes.

Undoubtedly, one of the areas that those who assimilated the reductionist approach focus on the most is religion. Especially, revelation-based religions have had their share from this approach. The interesting thing is that both those who view religion from within and those who view it from outside act in the same manner. Although the result that both sides want to achieve by disposition on religion is different, they are actually attempting it for the same reason. As a matter of fact, the common goal of those who act with a reductionist attitude towards religion, both internally and externally, is to integrate religion with modern life. Those who approach life with a religious perspective prioritize a transformation in favor of religion in order to make the new situations brought about by modern life compatible with religion; Outsiders give up the intrusive attitude of religion towards life and prioritize adaptation to it by tolerating the natural flow of life.

At the present day, among the things that those who act with a reductionist perspective want to identify more like with religion, matters such as faith, morality, worship and intention come to the fore. Since modern human cannot completely remove religion from his life, he wants to limit his relationship with his life to a certain level. Therefore, they try to maintain this relationship by dealing with a part of it who is religious but does not cover the whole. In this context, some of the people limit their relationship with religion to belief. Those who assimilated this attitude accept the existence of God, that is a creative power, and that he sent religion and prophets to humanity so that they can determine their direction, but they do not want to go beyond this. In other words, they want to keep their relations with religion at the same level as someone who has a deist belief, which is a popular attitude of modern life.

Another group asserts that both religion and morality are related to people's practices and behaviors, and therefore there can be no contradiction between them (Pailin, 1986: 16-17) they assert that religion has come to establish moral principles rather, and that having an average morality may be sufficient for realizing the religious life. However, those who make this claim are not very clear about whether religion is the only source of morality, and whether a mind independent of revelation can produce anything at the

point of moral regulations. As a matter of fact, some of those who support this attitude claim that even if there is no revelation, thanks to the mind of man, he can have a morality that is up to today's standards and even above it (Kant, 1960: 79); Some of them claim that the only authority at the point of setting moral principles is God, and therefore moral principles can only come to humanity through revelation, and they assert that it is not possible for the human mind to produce morality and value independently of revelation (Stewart, 1988: 356-357).

One of the areas where the reductionist attitude manifests itself clearly is worship. Particularly those who do not have deep knowledge of the religious field or do not care much about other aspects of religious life that require delicacy think that they will have realized a religious life by performing the routine prayers that religions ask them to do. Therefore, they are not very concerned about what exactly belief means, what its expansions are, what moral life means, its place and importance in human life. In contrast to this behavior, those who put the intention to the fore have adopted it. Essentially, they assert that the main determining factor in human beings is intention that all religions come to build a clean intention in humans, and after this happens, the problem with religion will be resolved for humans. Because of this, when nowadays modern human receives criticism in terms of his thought, action and appearance, he constantly emphasizes intention and talks about an inner (heart) cleansing, and he sees this as sufficient in terms of religious life.

None of these attitudes, which the reductionist attitude has assimilated in the name of religion, are fundamentally wrong. However it is missing. Because religion is a phenomenon that belongs to God in origin. Its expressions, allusions or signs cannot be consumed by human knowledge, comprehension, capacity and feeling. Therefore, it is not correct for a person to identify religion with some of the things human has gathered from them or with some elements belonging to them field of experience. On the contrary, it is a superstitious form of relationship that is desired to be established with this religion. It is not possible to approve. Moreover, all of the factors such as faith, morality, worship and intention, with which religious life is identified, actually find their true meaning in their relationship with one another. With faith, intention, morality and worship; intention with appropriate faith, morals and practice (worship); worship with a faith, intention and morality that can give it its consistency; Morality will attain its true nature only with the faith from which it originates, the intention and worship that will strengthen it. Trying to position religion on the basis of these or similar features will reinforce false perceptions about religion and will prevent the establishment of an ideal communication or dialogue with religion.

6. Being More Restrictive in the Name of Religion More than Religion or Narrowing the Legitimate Field

Religion is a life form sent by God to inform people about the source of their own existence, nature and predestination, to show them what the scale of human values is, and thus to determine the content and destination of worldly life (Cevizci, 2000: 90). There are some providences that almost every religion wants to implement to human life. These providences are also practices that determine the boundaries of the licit field envisaged by religion. That's why, for people, being involved in a religious life also means accepting certain limitations.

Although human sometimes wishes absolute liberty, the possibility of realizing this ideal is ultimately impossible because human is a relative being. Therefore, the limits set for man through religion or anything is actually a matter of his being a limited being. Moreover, it is an empty delusion that has no real equivalent in reality, for a human being, who is a limited being, to dream up a life without borders or to desire to realize such a thing. Based on this feature of the human being, the religions originating from revelation have assigned a space of relative liberty to their and wished her to realize their thought and acts in a way that is limited to this scope as much as possible. According to the religions originating from revelation, since God is the being who created the human being, the boundaries desired to be drawn to the

human being through the religions sent by their are the most ideal borders. In this perspective, a person's realization of a happy and stable life will be possible, first of all, by paying attention to these limits.

As we have stated, it is the same entity that creates human and on what basis sets the rules on which principles, Just like the engineer who makes a machine also makes operating system is the same person. Just as the skilled workman knows how a machine will work in an orderly and efficient manner, it is God who will best know what kind of life a person should lead in this world. The balance of restraint and liberty that God has ordained for man is the most proper for human. Desiring or encouraging above or below this is not a blessing for a person, it is actually cruelty and infliction. Because demanding above or below what is required is against disposition. As a matter of fact, it was predicted by Islam in the age of bliss and The Companions, who acted contrary to the issues in the practices of the Prophet Muhammad, by adopting attitudes that would amount to excess and understatement, were warned by the Prophet himself, and it was stated to them that this behavior was not approved (Arslan, 2012: 119-149).

Human is a will-powered being. Therefore, it does not consent to any one sided practice and direction that does not take itself into account in terms of the providences to be applied. So much so that from time to time, even in the willpower of God, of which their own will should be natural, it does not consent to a one-sided direction. As a matter of fact, while the prophets of religions were still alive and wandering among them, moreover, while the people around their accepted the rules and precepts that came with them, they sometimes attitudinized contrary to these acceptances (Yilmaz, 2020; 1038-1040). In fact, the same is true for today. Nowadays, some of the people are not content with what religion teaches them, and they may tend to a desire and seeking to do more. Moreover, instead of limiting this desire and orientation to themselves, they may persistence that others should do the same.

It is a known situation that people try to establish some new practices in the religious field with their own initiative, from worship to moral rules and precepts, from clothing to daily life, from halal and haram issues to many issues in the field of human relations. Consequently, almost all members of religion began to experience conflicts and diverge, due to the attempts to include such new ideas in the religious field, right after the separation of their prophets. While the new providences in the religious field have brought an additional burden to daily life in terms of religious practices in general, they have caused more restrictive and prohibitive practices regarding the tolerance given to people by religion. For instance, the worships that religion wants people to accomplish were increased in the process, and many practices that were not in the first period were included in the religious field. So much so that due to this density, people have begun to confuse the issue of precedence and sequel, strangely abandoning those with priority, and tending to the practice of those who are less important in terms of importance. Similarly, people's clothing, dress, hair-beard, entertainment, human relations principles and so on. At these points, the standards brought by religion began to be exceeded, and in place of this, this legitimate area began to be narrowed in order to substitute the standards of some specific understanding and thoughts. narrowing the field of legitimacy, even for the addressees who do not realize which of the dispositions that make this area suspicious are due to religion and which to certain views. Of course, all these attitudes and providences have turned into problems that need to be solved over time. This as a naturally made people problematic in terms of their relations with religion.

Result and Evaluation

Without any doubts religion has had the greatest impact on designating the essence and direction of human life in its historical process. According to teaching of religions which belongs to the tradition of revelation. People didn't have any independent time from religion. Therefore, people either tried to address their life in line with the directive of religions nor tried to build their life with producing different alternatives by considering these directives. In a both way, religion has been the fundamental consideration which has affected the human life, in a sense interbedded or in relationship with human life.

As a matter of course, the scene revealed by the relationship of religions with human life has not always been as desired. In this relationship process, there have been both internal and external various problems experienced due to some effects and reasons. As a matter of fact, it is a historical fact that every religious structure has experienced these problems from time to time due to similar reasons. For that reason, every religious structure which struggles with these troubles has been a constant search for the reasons and possible solutions of it.

The pre-acceptance by its faithful that the most convenient teaching capable of approach and directing life in all its aspects is the religious affairs has led them to think that the problems experienced with religion are generally of external origin. However, no problem experienced in the context of phenomena directly related to human life has been on homonymous or unilateral. This is above all contrarian nature of fact. Considering the general scene of problems related to religion, It will be noticed that a certain part of these problems are of external origin, but a significant part of them are problems inherited from internal dynamics. Therefore, as we mentioned in our study about the problems between religions and their interlocutors, The problems which is caused by the internal dynamics are not to be underestimated. As a matter of fact the language, Problems experienced in the transmission of this language, The difference of time and space that intervenes between human beings and basic sources and references, different understandings and groups that emerged in the field of religious thought and practice, although it is stated that it corresponds to a vital concern, religion is not seen as a vital concern, problems such as reductionist attitudes towards religion and the desire to take more initiative more than religion in the name of religion, They are dynamics that are at the basis of the problems that people have experienced in their relations with religion and are rather internal. It will not be the right attitude to approach the problem to think that a solution can be produced or to ignore them.

Religions are teachings that have come to discipline life in terms of belief, idea, morality and practice. There will be no issue when the teachings and requirements of religion are understood and performed correctly both theoretically and practically. The success and stability to be achieved at this point will not only prevent the emergence of new problems, but also contribute to the correct understanding and resolution of existing problems. For this reason, objective approaches and attitudes about what is the source of the issues, how to approach to these problems, and how to be successful the existing solutions will be in eliminating the problems will be the most critical moves in terms of religious problems.

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