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ABSTRACTS

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Neslihan Akbulut, Marmara University
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Discussants
Alim Arlı, Assoc. Prof., Marmara University
Burcu Ermeydan, Assit. Prof., Marmara University
Burhan Köroğlu, Prof. Dr., Marmara University
Damla Gürkan Anar, Dr.
Ertuğrul Ökten, Assit. Prof., Medeniyet University
Esra Çavuşoğlu, Assist. Prof., Marmara University
Hasan Umut, Assist. Prof., Boğaziçi University
Heba Raouf Mohamed Ezzat, Assist. Prof., Ibn Haldun University
Ömer Koçyiğit, Assit. Prof., Marmara University
Ravza Altuntaş, Assist. Prof., Marmara University
Serhan Afacan, Assoc. Prof., Marmara University

9:00- 9:30 Greetings & Opening Remarks

9:30 – 10:15

Educating the Nation: Health, Hygiene, Women and Child Care in Marshall Plan Health Brochures in Turkey in the 1950s

Emine Türkmen
Southern Illinois University

This study focuses on the role of the Marshall Aid and more specifically the role of the Marshall Plan Health Brochures in public health, hygiene, and modern medicine in Turkey in the 1950s. The Marshall Plan Health Brochures covered public health, hygiene, elimination of infectious diseases such as malariaand tuberculosis, child care and child health, and women and maternal health to raise awareness among the Turkish people. The Marshall Plan Health Brochures played an important role in the promotion of public health, hygiene, and modern medicine in Turkey in the 1950s. They contributed to Turkey›s long battle against malaria and cholera since the early Republican period. Furthermore, the government investment in maternal and child care policies resulted in a lower mortality rate and increased life expectancy and population number and influenced today›s healthcare policies in Turkey. The research examines 8 health brochures funded by the Marshall Plan and distributed by American and Turkish agencies between 1950 and 1952. The study seeks to reveal public health and modern medicine as significant bodies of modern states. It also reconsiders the scope of Marshall Plan modernization efforts in Turkey by including health and modern medicine in the field of inquiry and contributes to the social and cultural dimension of the Marshall Plan studies in Turkey.

Discussant: Assoc. Prof. Serhan Afacan, Marmara University

Fiqh and Ethics: Exploring the Reflection of Modern Conception of Selfhood in Fiqh

Mohannad Abusarah
University of Toronto

This paper argues that the engagement of modern Muslim reformers with the global post- Enlightenment paradigm has led to the adoption of a liberal understanding of selfhood, as reflected in their discourse on jihād. The study explores the underlying conceptions of selfhood in both pre-modern traditional and modernist discussions of jihād. Specifically, it examines the Aristotelian conception of selfhood and its manifestation in the pre-modern discourse on jihād, exemplified by al-Ghazālī. Building upon recent scholarship that highlights the link between moral thought and Islamic law, particularly within the framework of Aristotelian ethical philosophy (Asad 2003; Hallaq 2013; Quadri 2019), this paper demonstrates that al-Ghazālīʾs discourse on offensive jihād (jihād al-Ṭalab) is rooted in the Aristotelian conception of selfhood. In contrast, the liberal conception of selfhood, embraced by Muslim reformers like ʿAbduh, Riḍāʾ, and al-Marāghī, is analyzed. The paper showcases how these reformers' arguments to invalidate the legitimacy of offensive jihād are based on an understanding of selfhood as rational and autonomous. Their viewpoint aligns with that of Immanuel Kant, who posits that individuals should not subordinate themselves to external authorities but rather recognize themselves as the ultimate source of their own reasoning and motivations. According to Kant, individuals should perceive themselves as autonomous and rational beings (Kant 2012). The liberal conception of selfhood is discernible in the reformers' assertion that defensive jihād is the sole legitimate form of jihād in Islam. They propose that offensive jihād be replaced with argumentative daʿwah. This transformation in the understanding of selfhood is examined within a global context, emphasizing the dynamic interplay between the Islamic tradition and the global post-Enlightenment paradigm.

Discussant: Assist. Prof. Heba Raouf Mohamed Ezzat, Ibn Haldun University

An inquiry of Persian medical texts in the Ottoman Empire (1451-1512 A.D)

Afsaneh Bonyadi
Payame Noor University

The manuscripts are considered as one of the cultural- historical worthy works and the main elements of cultural identity of every cultural and country that causes the cultural, historical and scientific background enrichment. One of the factors in transferring science and culture from one land to another is migration of elites and scientists. Some Iranian physicians who had migrated to the Ottoman empire wrote medical compilations. Their medical compilations can be divided into three categories: medical prose works, medical verse works, and translated works. This study was written based on the review of seven works that were compiled in the Ottoman territory between (1451-1512AD). These works include Zubdat qawanin al-Ilaj, Risalah fi waja al-Mafasil, Mara'at al-Sahah, Al- Fawaid al-Sultaniyah fi al-Qaeaid al-Tibbiyah, Golshan ziba, Taqwim al-Abadan fi Tadbir al-ansan, Tashrih Qanun.

In this research, the structure of medical compilations was investigated by the content analysis method and via comprative study, these works were compared with the medical sources of the Islamic period before the 9th century. The findings of the research indicate that the medical science and experiences of Iranian physicians were transferred to the Ottoman Empire through the compilation of medical books. The comparative study of this research showed that the books of Al- Qunun fi al-Tibb, Farokh Name, Yadegar and Tashrih Al-Abadan-e mansouri had a significant impact on Persian medical compilations of the Ottoman Empire (1451-1512 AD).

Discussant: Assit. Prof. Ertuğrul Ökten, Medeniyet University

12:15 – 14:00 Break

14:00 – 14:45

The Influence of Islam on the Ideas around Religious Pluralism and Tolerance in the West

Nihan Can
Ibn Haldun University

The issue of religious pluralism and tolerance in the West has been a controversial topic and one that still is relevant in the light of rising Islamophobia. Even an expansion toward a secular system seems to not have helped ease a centuries-long religious oppression in the West. Inquisition courts followed by centuries-long religious wars take up a crucial part in Europe's history. The hostile attitude of the Catholic Church and its failure to cope with emerging new sects after the reformation has been proof of the inability of imagining a system that hosts multiple belief systems in harmony. Therefore, one of the main struggles of enlightenment thinkers' has been justifying a religious tolerance and imagining a pluralist system in order to put an end to the chaos caused by religious conflicts in Europe. My aim in this paper is to exhibit how the Islamic experience of religious tolerance and pluralism has been an example and guide for the ideas of prominent Western thinkers. In order to argue my claim, I will illustrate three prominent works by three enlightenment thinkers on the issues regarding religious tolerance and pluralism: Treatise on Tolerance(Voltaire, 1763), A Letter on Tolerance(Locke, 1689) and Nathan the Wise(Lessing, 1779). By displaying certain practices in the Ottoman Empire, I will draw parallels between the ideas of these European thinkers' and Islamic Civilization's overall attitude regarding other faiths as it was prescribed in Qur'an and was practiced as early as Prophet Muhammed's leadership.

Discussant: Prof. Dr. Burhan Köroğlu, Marmara University

The Evaluation of Female Infertility and Motherhood in Mesopotamia: The Case of Mardin City

Neslihan Akbulut
Mardin Artuklu University

Fertility is a practice associated not only with the continuation of the lineage but also with gaining parental status in society. Therefore, the problem of fertility disruption prevents women and men from becoming parents and directly affects the status of couples within the family. However, the effects of infertility differ to men and women in terms of their gender roles. As masculinity is not directly defined through fatherhood, whereas femininity is directly associated with motherhood and defined through the practices of caring for, feeding, showing compassion, and raising children.

A loaded perception of motherhood shaped by religious and cultural values is dominant in today's world as well as in the Mesopotamia. The common saying "you will understand when you become a mother" implies that every woman will one day become a mother and thus be complete in terms of emotion and experience. It also includes the expression "she is not a mother, so she doesn't understand" for a woman who does not have children. This statement defines the woman who is not a mother as emotionally and perceptually incomplete. Moreover, this social evaluation of motherhood is an assumption internalized by the infertile woman.

This paper focuses on the infertility experience(s) of women which is with close links to the cultural perception of motherhood. The data for this study is based on the ethnographic field research on infertility and healing that I completed in Mardin in 2022.

Discussant: Assist. Prof. Ravza Altuntaş Çakır, Marmara University

When Different (Mental) Worlds Encounter: A Comparative Study of Celebrations and Vampires in Provincial Fatwa Collections

Hüseyin Göcen
University of California, Davis

This paper focuses on provincial jurisconsults' fatwa collections and examines the questions about celebrations and vampire cases to demonstrate that these fatwas provide us with clues concerning multivocal dialogue between the muftis and the provincial people. The fatwa collections I have are Mevlana Piri Mehmed Efendi's (d. 1611) Suverü'l-Fetâvâ (1627), Ali b. Abdullah el-Akkirmânî's (d. 1618) Fetâvâ-yı Akkirmânî (1630-31), Muhammed b. Şeyh Muslihuddin's (d. 1596-1603) Mufidetü'l-En'am (1665), İzmirî İsmail Efendi's (d. ????) Fetâvâ (1679), Vani Mehmed Efendi's Fetâvâ (1715), and lastly Kadızade Mehmed Erzanî's (d. 1759) Bahrü'l-Fetâvâ (1778). In these selected fatwa collections, there are several questions on spoiling dead people's bodies, burning "primary cases" of plagues, and celebrations villagers or townspeople organized and participated. Through these questions in the fatwas, I argue that we can look at and enter the mental world of the early modern Ottoman peasant communities. Comparing fatwas from the provinces with sheikhulislam fatwas about celebrations and vampires, together with other supplementary documents from state archives, opens a venue to portray differing attitudes of provincial muftis and sheikhulislams in their approach to these cases. On the other hand, conjecturing about the reasons why people asked these questions to muftis as well as the descriptions of villagers' practices lead us to hypothesize about the motivations of the peasants and why questioners solicited an answer for these phenomena. Therefore, a comparative reading of the fatwas help us to see the way in which phenomena were perceived, expressed, and interpreted by different mental worlds in Ottoman early modern period.

Discussant: Assist. Prof. Hasan Umut, Boğaziçi University

17:00 – 17:30 Concluding Remarks

The importance of the pentagram in the Seljuk period

Salimeh Afrasiabi
Alzahra University

The pentagram is one of the geometric motifs seen in the art of different civilizations and eras. The pentagram has remained in architecture, objects, and buildings left over from the past in different lands. In Iran, the pentagram can be seen in different places and periods, especially in the Seljuk period. What is the significance of the pentagram in Iran during the Seljuk period, and why was there a pentagram in mosques and schools during this period? The Seljuk government is different from other governments in Iran regarding land size and population, and transitional monuments and buildings have been built that are decorated with a five-pointed star. The pentagram has a vital role among different ethnic groups and religions and has attracted a different meanings. In the Seljuk period, due to its multiple meanings, every nation and religion and even sects could understand the meaning of this star, so this role of Geometry with multiple meanings created unity for all ethnicities, religions, and sects so that despite the destruction of a nation, the religion of that work would not be destroyed and would be accepted.

Discussant: Dr. Damla Gürkan Anar

China's Growing Role in the Middle East in the Changing Regional Order

Amirmohammad Esmaeili
Shanghai International Studies University

Over the last decade, China's role in Middle Eastern dynamics has become a major point of discussion. As a chaotic region that has been suffering from formidable economic, political and security challenges, Middle Eastern significance to Chinese foreign policy priorities remained relatively low for several decades. However, the launch of the Belt and Road Initiative in 2013 has magnified Middle Eastern geopolitical and geoeconomic significance to Beijing once again. Following a review of the reasons caused China's increasing engagement in the region, this research aims to answer the question of how has China engaged and what initiatives have been proposed by the country to not only stabilize the region, but give rise to integration and benefit multilateral interests of various regional and global rivals. The methodology of the research is descriptive-analytical methods as well as historical analyses. To articulate the research question theoretically, this paper employs an eclectic theoretical framework built upon the Chinese concept of Community of Share Future for Mankind (CSFM); at the meantime it borrows some conceptions from English School of International Relations. The CSFM calls for effective Middle Eastern security governance, which requires the resolution of the regional issues by a new mutual, systematic, cooperative and sustainable approach. In this vein, states in this region and the rest of the world must work together to bridge gaps and resolve crises through cultural, economic, security and political dimensions, and thus turn the region into a community of shared interests and a shared future. Moreover, Barry Buzan employs a helpful classification of security institutions, which help us to categorize China's involvement in Middle Eastern security governance in the regional changing order. First, he refers to 'primary institutions' as durable and recognized patterns of shared practices rooted in values held commonly by the members of interstate societies, and embodying a mix of norms, rules and principles. They are to be contrasted with the 'secondary institutions' talked about in liberal institutionalist theory: consciously designed regimes or organizations for dealing with various problems in regional and international affairs. Thus, based on the CSFM, Beijing is implementing both security institutions -modifying, rejuvenating and establishing- to contribute to regional security architecture through its global initiatives (Global Security Initiative, Global Development Initiative, Global Civilization Initiative playing with all the involved players in the region, and also turns rivalries to coopetition (cooperative competitions). This framework could explain the recent normalization between Iran and Saudi brokered by China.

Discussant: Assist. Prof. Burcu Ermeydan, Marmara University

Modelling Modern Egyptian Women´s Identities from Elite Feminism to Social Media Feminism

Amany Alsiefy
Free University of Berlin

The presentation employs fashion and postcolonial theories in exploring the role of media influence and consumer culture in impacting Muslim women's attitude toward clothing style and western secular values within the discourse of women's modernization in postcolonial Egypt. Through demonstrating how changing media types impact women's social behavior and values, this theoretical perspective conceptualizes the relationship between clothing styles and gender dynamics as a non-linear, dynamic and context-specific process embedded in a male dominated consumer class society. To this end, the paper reviews Egyptian women's shifting attitudes toward Western clothing styles and their controversial meanings when studying the practice of veiling dynamics in postcolonial Egypt. Findings show that what is known as the new media represented in social media platforms is playing a remarkable role in nurturing diverse behaviours and attitudes towards clothing styles and practising religion. These diverse attitudes and behaviours bear the prospect of establishing a more egalitarian society but also challenge and sometimes collide with the status quo. Moreover, those Muslim women's contemporary innovative and stylish clothing styles can work as a counter-discourse to the Orientalist representation of non-Western Muslim culture as an inherently static culture on the one hand and critiques the established fashion theory's limitations in reading Muslim women's integration into modern consumer and fashion culture on the other hand. In addition, the "Islamic" stylish clothing style, as a symbol of cultural and historical identity, challenges the claim of universal modern secular modernity.

Discussant: Assist. Prof. Esra Çavuşoğlu, Marmara University

Shams al-Din Muhammad bin Haji Dolatshah Shirazi in the Ottoman Empire and Multilingualism

Javad Bashari
University of Tehran

In recent years, there have been many studies about Shams al-Din Muhammad bin Haji Dolatshah Shirazi and his activities in the Ottoman territory, Crimea and Turkic-speaking regions. He is one of the distinguished Persian poets and calligraphers in the 8th century AH, who apparently migrated from Shiraz to the Ottoman and Crimean regions, and the only documents that remain of him are a few Persian manuscripts that he copied in the Ottoman territory. Also, two anthologies (safine) collected by him has been found, one of which was studied once in Istanbul (reviewed by Mustafa Çiçekler, 2005, Istanbul) and was completely edited and printed once in Tehran (Milad Azimi, 2013, without knowledge from the work of Çiçekler).

He was apparently very prolific and the number of works left by him proves this, and because of that we can always expect to find new information about him.

In this abstract, another distinguished manuscript should be added to his works, which is a MS of the book Kimiyay-e Sa'adat of Ghazzali, copied in 754 AH. The importance of this manuscript from the point of view of linguistic studies is that some of its words are Arabicized with fathah, kasra, and zama, and this may be due to the fact that he wrote it for one of the Turkish officials who was interested in Persian language, and he wanted the reader to be able to read the Persian text more easily.

More importantly, is the scribing of a very distinguished manuscript of the Qur›an with a Turkish translation by this person, which changes all our knowledge about his monolingualism, and perhaps proves that he was one of the Shirazi Turks who migrated to Ottoman territory and the Crimea. With the discovery of this privileged document, it is possible to make a better and truer judgment about him.

Discussant: Assoc. Prof. Alim Arlı, Marmara University,

Lithographs as sources revealing the sensory aspects within the disappeared built heritage. Case of the ancient the disappeared built heritage. Case of the ancient Ketchaoua Ottoman mosque in Algier

Racha Mokrane

University of Biskra

Throughout its history, Algeria experienced various cultural exchanges with the dynasties that dominated its territory. The latest one, former to the French colonization, namely the Ottoman Caliphate marked several urban spaces and buildings with both tangible and intangible characters. At the present time, these latter are still visible in the Kasbah of Algiers, an urban district of Algeria's capital classified as an UNESCO's Universal Heritage. This area is the surviving part, namely Lower Kasbah, of this Ottoman province' capital known as Algeria. Here, can be easily observed the ensuing outcomes from the crossing of the local culture and the Ottoman's one. Within such context, architecture highlights these continuity/discontinuities. The situation prompts us to question ourselves about the human and social experience within these spaces of the Ottoman heritage in Algeria. It is argued that, there, both architectural space's characteristics and users' practices were impacted by these exchanges. This research work is focusing on the sacred buildings among the Ottoman built heritage in Algeria.

In this study, the attention is mainly paid for the original famous great Ottoman Ketchaoua mosque that has been demolished and substituted by a catholic church built within a neo-Moorish style. This latter survived after Algeria's independence but has been converted to a mosque. As for the authentic Ottoman mosque, it only survives in memory thanks to old textual, graphic and artistic historical data. These latter constitute the main sources of information about that religious built heritage investigated by this research work with a focus on the sensory experience within. This focus remains from the sensory experience's importance for praying practice. The sensory experience study is based on the concept of Heritage Atmosphere widely developed and applied in previous research works. For, an atmosphere based thematic content analysis is firstly applied upon a lithograph of Ketchawa mosque dating from the colonial era. The various sensory signals are identified as well as the architectural devices and furniture's objects creating them. The consequent ambiences are ranged as manifest or latent due to their clear presentation in the lithograph or their deduction from the prayer hall architectural components and/or its furniture's objects.

As a second step, the same research method is applied for some lithographs representing other Ottoman prayer halls located in various geographic locations of the Empire including the Anatolian territory. Then, a comparison is undertaken between their respective atmospheres in order to bring to light the similarities and/or differences between them. The outcomes highlighted: i) the pregnancy of the Ottoman mosque' atmospheres spreading throughout the Empire and their common components (signals, architectural devices and furniture components as well as some human and/or social practices) among the investigated prayer halls, ii) the uncommon characters that may differ in function of the geographic location and the different orientation towards the Kaaba, and iii) the validity of the lithograph as a research source for studying disappeared built heritage.

Discussant: Assist. Prof. Ömer Koçyiğit, Marmara University

_15:00 – 15:45_

When Different (Mental) Worlds Encounter: A Comparative Study of Celebrations and Vampires in Provincial Fatwa Collections

Atta Muhammad
Talim-ul-Islam College

Maslaha is generally defined as the principle through which public interests and benefits are sought, and is concerned with the public good. In the context of Islamic thought, when we think about the public sphere and its role, a key question is going to be what is the purpose of the Sharī'a (the 'revealed law')? What is it trying to do? The Sharī'a is not a narrow system of law but a broader system that defines maslaha. The prime objective of the Sharī'a is to secure benefits for human beings and to prevent corruption on the earth. While defining maslaha, Abu Hamid Muhammad al-Ghazali (d. 1111), a great jurist and Sufi, discusses that though it is not directly ordained by the Sharī'a, it is always in line with the objectives (to secure religion, life, intellect, lineage and property) of the Sharī'a; any measure that protects these essential human values, is in the maslaha, and is in accord with the teachings of the Sharī'a and if it violates the objectives of the Sharī'a, it is not maslaha but is mafsdah (evil). It is a principle through which policies are made for the good of the common people although it is not clearly mentioned in the Quran and Sunnah of Prophet Muhammad (PBUH). Maslaha, in society of believers, gives space to the public, specifically to those who knew well Islamic religious traditions, where they can bring ideas, laws and rules for their collective betterment. This paper deliberates on how Sharī'a (revealed law), deals with the concept of public interest as it was given key importance in pre-modern Islamic discourse, and was defined variously according to different contexts.

Discussant: Assist. Prof. İpek Madi, Marmara University

16:00 – 16:30 Concluding Remarks

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