

Rise of Islamism as Political Speculation: Turkey in Chronological Perception

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Abstract

Islam has been assessed as speculation or a tenet for a political venture since many years. The foremost methodical efforts for varied the religion into a political speculation were within toil of “Islamic modernists”. In Islamic political thinking ‘Secularism’ is the contentious notion because of the chronological aspects, issues and vagueness of a notion itself. A foremost dilemma is an existence of ‘secularism’ in the ‘Muslim’ states. Analyzed within the “Turkish” standpoint with the “Ottomans” religious modernization abides the leading incident converting a canon belonging to the belief into a speculation to legalize a modernist political development. Topical incident of “political Islam” has the traditionally novel occurrence. Islamism and its crucial traditions have been acknowledging its authority in Turkey. An evaluation of the belief of Islam as well as its exclusive attributes particularly those that might have associated with the political affairs and government of the Turkish Republic; help to comprehend the connection between the two. Majority of the Muslim inhabitants influences the state politically as well as communally. This dissertation scrutinizes the Islamism as political speculation in Turkish republic. It endeavors to ascertain the chronological stipulation under which this function has assorted. While appraising the internal strain of “post-colonial nationalism”, this paper consigns the existing position of pious politics in the locale of challenges that hoisted in opposition to an inclusive mission belonging to rejuvenation. This paper also discusses that in 19th century “Islamism” in ‘Turkey’ has the prologue to a venture of “westernization” and today, it’s the precursor of a dilemmas to the venture.

Keywords: Islamism; Ottomans; Ataturk; Secularism; Millet; Hijri; Tanzimat; nationalism

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Introduction

Generally, Social scientists deem that modernism leads towards secularism. The inclusive elapsed of “modernism” has been assumed in the direction of getting exhibited the diminishing religionism. Nevertheless ascend, as concern to “political Islam”, demonstrates the dilemma towards advocate regarding the faith. An issue concerning “Islamist politics” by intensifying what's more decaying religious pretenses is a challenge to clarify the religion that did not set off. Distinctive reactions in the direction of the confront has applied a shape about whichever stating the incongruence of religion (Islam) accompanied by rejuvenation assumption; because they assumed particularity or extracting “Turkey” like an excellent paradigm about an encouraging upshot concerning “western” collision. There was an assertion (in the previous approach) so as to a secular notion are suitable in support of “western” nonetheless no more in support of “Muslims” due to the specified reason that religion as well as political affairs cannot be separate in Islam. The hypothetical structure condemned above cannot respond the palpable chronological issue of why the crucial divergence between Christianity and Muslim culture came to be apparent at the current occasion.

Advocates of “Islamism” deem that “Islam” mingles ‘religion’ as well as political affairs by ‘normative political’ principles established through a holy manuscript. This has been claimed as it had chronologically an occurrence as well as a “secularist” or invigorative attempts on (secularizing) political affairs were a bit further than “jahiliyyah or lack of knowledge, skepticism or betrayal, apostasy as well as incredulity”. The people whom have taken part within “secular” political affairs are lifting a “flag” regarding uprising opposed to “Allah” as well as his Prophet.

Delineate the issue not like one of religionism but as one of political affairs would escort to a substitute approach. If religious movements were scrutinized, like societal as well as political phenomenon expressing for a chronological clarification subsequently intensifying what's more demoting “religionism” could have apparent like lexis about (political) stabs. Moderately, spaced out as of the religious conviction; the religion (Islam, in this perspective) correspond towards a theory through scrutinizing about the “political” faction.

“Mustafa Kemal” (Ataturk) moreover the subsequent rulers regarding a “Turkish nationwide insurgency” wanted that the religion ought to be fetch in manipulate of the country (to following the substitute venture of westernization). The consequence of the plan was the repression of the religion (Islam) like theory along with regional “Islamic” society associations like place concerning (political) antagonism. Hitherto, “Kemalist nationalism” has been

recently objected inside the “Turkish Republic”. It has replenished concern by “Islam”, (like substitute political tenets to Kemalism).

Islamic intellectuals condemn “secularism” or “Kemalism” seeing that severely forbidden within “Islamic” conventions. Within a ‘Muslim’ globe, a perception had attained severe pessimistic proposition because of their connection by elimination of religious (or Islamic) authorities in an official as well as ‘political’ aspects in an overseas imperial supremacy along with endeavors for confining communal spiritual appearance through various ‘secularist’ countries. Therefore ‘secularism’ had usually professed like an overseas dogma enforced through attackers as well as continued through ‘post’ imperial governing influential as well as considered like corresponding with “irreligion or anti- religion”.

The number of intellectuals delineates merely a particular part of an issue and did not give descriptions regarding other angles. For example: they only describe the history or about the single personality like “Ataturk” or about the contentious notion “secularism”. In this paper, the chronological research method is preferred because the precise sequence within which incidents take place has helped to comprehend those incidents and thus endorse to move rear as well as examine a huge depiction of the past that “how and why events unfold in the way they do and how they are related”. This article narrates the modern “political Islam” is appeared by a locale regarding an inclusive catastrophe concerning modernization as well as secularism.

Islamic Modernism: Ottoman Empire

The ‘Ottoman Empire’ was a powerful force which promoting the religious conviction to extend much terrain. They envired terrain from “Algeria to Bosnia” along with it has an organizing strength before “World War I”. ‘Osman I’ (a ‘Turkish’ head) formed the realm in ‘1284’. “Turks occupied ‘Constantinople’ in 1453 from the ‘Byzantine’ realm and in 1930 the civic was rename ‘Istanbul’ ensuing to the configuration of the Turkish Republic”. ‘Istanbul’ grew to be a famous city for the religious credence throughout that phase. The conurbation was in a primary position, for trade to authorize numerous through, that provided Islam an addressee. The empire carried out a grand covenant of terrain which integrated inhabitants of divergent belief as well as background. This was the reason, that former rulers had to be discreet in how they would leading their territory and whatever significant faith had in a regional setting eventually, had to be about the country. Leaders maneuver ‘Islam’ as an association to scamper the territory as well as a composition of faith for private practice. The leaders of the realm were vigilant that the concerns of the country were not constantly the similar, as those of the creed.

They developed a correspondence between religious conviction and political affairs (instead of allocating one to overwhelm the other). "Millet" structure has the libretto which represented the (multi-religious) regulations consisted at the boundaries amid pious troops. That permitted creeds toward flourish inwards the seize regions moreover had the parade regarding a decisive purpose relating to patience. (Barkey and Congar, 2007).

A significant rotary position throughout a conversion regarding a familial "Ottoman Empire" within the contemporary realm had an assertion regarding "Reorganization" (Tanzimat) rehabilitate (in 1839). A "Reorganization" (Tanzimat) doctrine declared an innovative rule through organizing personal belongings as well as by pronouncing the parity of the entire matters of the kingdom before the law. In concert with movements; a centrally synchronized set of communal as well as inclusive policies instigated to reinstate the conventional and traditional connection of power. The procedure therefore initiated was more established (by the Reform Edict of 1856) that intricate a shape pertaining to religious or unreligious parity relating to the issues like "taxation; martial service as well as civic service". (Jones, 2010).

The conversion of the 'Ottoman Empire' emerged under the fiscal, political and intellectual way of westerly capitalism. On one side equivalent to ascend of regional patriotism inwards "Western Europe" the "Reorganization" (Tanzimat) movements make strives (on) behalf (of) a regal system of government to make aspeculation of harmony. Therefore, a strategy of 'Ottomanism' consisted at an idea regarding an "Ottoman realm". This has been endorsed (in an endeavor) in the direction of ascertain uniqueness concerning regional patriotism amid a diversity regarding pious as well as racial troops. Formerly the distinctiveness of the "Ottoman Sultanate" were "Islamic" along with arbitrating associations at a practice relating to authority was principally sacred. A various racial groups (millet) were officially integrated into the central administration through their pious direction. (Kayali, 1997).

Whereas, on the other side the sarcastic impacts of financial trifling endorsed nationalist activities inside a "non-Muslim" territories regarding a realm. An outcome concerning westward "regalism" has deepened an inconsistency amid racial as well as pious groups. Resultantly the strategy of 'Ottomanism' did not essentially direct to a larger sagacity of faithfulness to the 'Ottoman' region on account of the non-Muslim components of the realm. Mostly these 'modernizing reforms' were being enforce from outdoor due to which non-Muslim faithfulness leaning towards the European regions. (Davison, 1977).

'Young Ottoman' contemplation appeared in this chronological perspective. They expressed "Islamist" retort and they imparted as well by "Reorganization" (Tanzimat) organizers an objective regarding rejuvenation. "Islamist" retorts instigated principally, (in reaction to the 1856 Reform Edict), so as to approved precise consensus amid "Islamic" cohorts plus "un- Islamic" cohorts inhabitants concerning a realm. Those were exactly discriminated because of "Islamic" community view, approximating a consequence relating to external intrusion toward an impressive domain. Furthermore, a (Young Ottomans) remonstrated, even though, a decree officially stated parity; it approved assured rights in the direction of "un- Islamic" cohorts at their execution. That matter has greater assumption instead of veracity. They (Young Ottomans) had thus recommending accent toward an emotion regarding the troop appertaining to the citizens, whom had been criticizing due to the failure of their earlier dominant position. (Islamog, 1987).

'Young Ottoman' perceived that Islam composed the philosophical measurement of the (political) venture. Thus they (the Ottomans) had amid a foremost novel canvasser regarding a (Muslim) planet. A "Reorganization" (Tanzimat) politicians might 'not' legalize the modifications with some lucid doctrine; so, the 'Young Ottomans' congregate a canvasser requirement. The kingdom verified too enormous for its own intensity. Nonetheless it devastated mostly because of its size as well as fiscal volatility. Subsequent to "World War I" the "Ottomans" were collapsed moreover divided hooked on detach terrains mostly under 'British' and 'French' occupation. The 'sultanate' was formally eradicated in 1922 and laying an end to the kingdom (1301-1922). Subsequently 'Mustafa Kemal' became a leader of the modern republic. (Rustow, 2009).

Nationalist Rejuvenation: Ataturkism

"Mustafa Kemal" formed (a Republic of Turkey in 1923). The reorganization was contemplated by him, so as to detach the pious principles of 'Turks' from the politics. "Turkey set out as of a largest influential "Islamic" land inside "Asia" subsequent to an "Ottomans" be trifled inside "Europe" currently seeing that "Europe" didn't nonetheless completely recognize (them) being an equivalent". By an equivalent moment, Turkish republic is becoming an exemplar in the 'Middle East' due to their incredible discussions with Europe. 'Ataturk' had the past in the armed forces as well as aims of forming a republican state. 'Mustafa Kemal' be a pubescent towards seize an utmost level as well as the merely utmost level 'general of Turkish nationality' to linger in Turkish republic later than descend of the realm. He triumph British stab to get influence of 'Istanbul in 1920'. This gave him political acknowledgment as well as authorizing his rule to get supremacy of the region. Various 'Middle Eastern' terrains required getting 'English' patronage, however, 'Ataturk' did not

perceive the British as cronies. He had the aspiration to have a sovereign region by authoritative headship as well as public protract. This extract about “Kemal” sermon (in 1919) at “Ankara” exhibits the faith (of him) on autonomy. (Rustow, 2009).

“Ataturk” formed ‘new republic’ which was consisting by “nationalism, secularism, reformism, statism, populism, and republicanism”. The administration (of Ataturk’s era) detached religious conviction from the academic structure as well as the judicial structure. He rather instigated a new contemporary and secularization scheme. The ‘Turks’ got their “punitive convention (from Italy) a Code of Obligations (from Swiss) moreover, the ‘Turks’ also assumed the “German Commercial Code”. (Ansary, 2009).

The verified description about the religion (Islam) has been ensued at academic institutions: “a kid (under fifteen) was capable toward study a ‘Quran’ whilst a kid (under twelve) was utterly forbidden as of receiving education from a Quran”. (Kuru, 2008).

“Mustafa Kemal” prohibited polyandry moreover granted females equivalent privileges in the part of break up as well as wedding. Moreover, he seized a conviction as “continue females isolated are (to) discarded a (half of the most) valuable reserve of Turkey”. It revealed within the individual existence because the spouse (Latife) participated at mealtime speeches moreover did not cover her face. (Rustow, 2009).

Correspondingly, in ‘Christian and European states’ Sunday turn out to be the day of respite instead of the conventional ‘Islamic Friday’ as creating Turkish republic the only Muslim country to carry out this. Moreover, they started to use the ‘Gregorian calendar’ instead of the “Hijri” (a distinctive religious almanac) moreover altered libretto (from Arabic to Latin). “Turkey had archetypal wrote in Arabic”. Thus, it had relatively the remarkable modification. The entire dialectics apart from ‘Turkish’ were discarded to assist endorse nationalism, by vernacular procedure. He had an objective to take away the authority from the ‘ulama’ the religious intellectual as well as rulers in order to control state in a secularization method. (Ansary, 2009).

The shift of the capital civic (from) “Istanbul” (that was mostly religious) towards “Ankara” (the metropolis devoid of the sturdy religious milieu) were too the remarkable variation. The administration of “Ataturk” had centered at “Ankara” which (for him) providing metropolis significance. (Rustow, 2009).

'Kemalist' principles propose "Turkish" jingoism because of the regional distinctiveness. There is a certified description: "Turkey" had the ecological notion moreover (Turkish) populace was those existing surrounded by the terrain. It is unusual (from both) a religious as well as the ethnic paradigm of patriotism moreover; it was deeply adjacent to the real 'Ottoman' patriotism. Nevertheless, both in society application and prevailing ethnic notion a 'Turk' favorably converse a 'Turkish' language as well as the (Sunni) "Muslim". (Kirisci, 2000).

Therefore a (Kemalist mode of) "Turkish" jingoism was a proficient deviation about a former perception regarding "Ottoman" jingoism which was at the moment made feasible with exclusion about (non-Muslim) rudiments as of a land term akin to "Turkey". Correspondingly; even though, (at one sensation), "Islamism" (of Sultan Abdulhamid) as well as "radical secularism" (of Mustafa Kemal) was frigid contradictory, whereas, with other sensation (they) had discrepancy at a similar premise. A "Kemalist" erection with reference to a "Turkish" realm had a zenith concerning an exploration with the (multi-racial) society in favor of the cohesive individuality. "Kemalism" launch a formation regarding "Turkish Republic because an inclusive burst by an "Ottoman" kingdom even though an emergence about a "nation state" had an instant successor (of the nineteenth century) "Ottoman" rejuvenation. Nevertheless, an innovation regarding a (Kemalist) insurgency places with the rebuilding regarding legality about regional authority with a dogma relating to (Turkish) jingoism. (Mardin, 1981).

There were numerous objectives concerning a "Kemalist" insurgency, among which a foremost is: "liberate the religion (Islam) as of a stage concerning the (political) utensil". 'Islam' was perceived to be a political menace by the 'Kemalists'. Thus, it has been taken in an influence (of) a "secular" country. An "Islamic" prop concerning (political) influence was destroyed, subsequent to a "Turkish Republic" legitimately declared (in 1923). It was asserted; "the caliphate is eradicated as well as the entire associates regarding "Ottoman" reign were expelled from a state". A charter (or Constitution of April 1924) affirmed: "Self-determination (sovereignty) belonged to inhabitants". A section that religious conviction of the state was 'Islam' was detached in 1928. (Ahmad, 1993).

The 'Kemalist' insurrection has altered the territory as of the religious (Islamic) kingdom toward the nationwide country as well as the legitimate premise as of religious conviction toward secularism. An issue concerning identification elevated by an initiation regarding a "Turkish Republic" had responded as "Turkey" is the cohesive land seeking toward attains (western) mores. "Kemalist" headship affirmed a nationwide objective toward an

attainment concerning existing mores. According to ‘Kemalist’ government; “modernization meant westernization”. They perceived ‘Islam’ is an obstruction to the attainment of modern civilization. “Kemalists” contemplated to the religion (Islam) implies an array relating to the mores, principles, lawful regulations, as well as medians that was essentially “non-Western” (in character) this collided by a “Kemalist” adaptation about the contemporary city-state. (Toprak, 1981).

Nonetheless, the ‘Kemalist’ structure of moving towards ‘western civilization’ in anyway intimately seems like the ‘Islamic reformist’ structure. Reciprocally, the objective of these two dogmas was to amalgamate collectivism with meticulous essentialism. The central interest of the (19th century) “Islamists” were a contest offered through westward mores along with the professed dominance within martial, fiscal as well as political fields. ‘Islamic’ reformation was lead by an attempt to ‘catch up’. The issues tackle was those elevated by the Western world. ‘Islamic’ reforms provide to legitimate the acceptance of westward associations, by means of re-elucidation of the religion (Islam) along with intended toward clarify an upgrading relating to a territory within requisites about religious (Islamic) codes. The religious (Islamic) reformists asserted to canons regarding (Western) culture, in reality, obtained as of the religion (Islam) so as to legalize west, akin to the decent about “what really belong to the Muslims?”. Such as an “Ottoman” kingdom argued so as to the “European” envoy associations was subsisted (for) the entire epoch within the religion (Islam). An analogous nature of myths can be bringing into being in ‘Kemalist nationalism’ i.e. derivation of the intact humanity along with its assorted ethnicity and lingos is ‘Turkish’. Turkish republic akin to a remaining of a “Third World” had incapable toward imitate a (western) acquaintance. It is ‘not’ a clue about some intrinsic scarcity regarding a (Turkish) land in the vein of a “Eurocentric” perception could contain that however, merely an upshot about a jagged universal formation regarding “capitalism”. So far, this is a breakdown concerning (nationalist) postulation along with a venture regarding imitating a (western) knowledge which places a juncture for an appearance about (post-nationalist) analysis relating to the westward dominance so as to incorporated an innovative deviation (of Islamism) with the aim of discarded (both) “Kemalism” along with “Islamist” rejuvenation. (Kayali, 1997).

Islamism Confrontation to Kemalist rejuvenation

‘Islamist’ resistance throughout the dominated phase of ‘Kemalism’ has the equivalent ‘modernist’ postulations. Interests were analogous i.e. “how to modernize?” Nonetheless, the passage accessible was a substitute to (secular) jingoism. An (Islamic) reformist examines; contrasting a strict version about (Kemalist) secularization so as to promote a repression of the religion (Islam),

“Muslim” civilization was absolutely proficient of rejuvenation. The perception proliferated with the “National Salvation Party” (a well-liked Islamic political group of the 1970s) is an excellent paradigm. “NSP” had a precursor relating to a notorious “Welfare (Refah) Party” (of the 1990s which was directed by Necmettin Erbakan). In spite of its resistance in the direction of foundational canons regarding ‘Kemalism’ that plan didn’t entirely strange toward conventional (political) traditions. This had previously specified, so as to here is a factor about vagueness with a (Kemalist) description about a “Turkish” state. Even though, Kemalist discarded ‘Islam’ as an ethnical project; yet they tranquil anticipated the ‘Turkish nation as Muslim’. Subsequent to the initial some years of the state, while the governmental system had completely been ascertained, there was an inclination to the assimilation of the religion (Islam) keen on a legalizing theory concerning (political) authority. (Sakallioğlu, 1996).

Undeniably there was constantly a filament of ‘Islamism’ that redundant modernism as well as apparatus throughout the domination of ‘Islamic modernization along with of ‘Kemalism’. Nevertheless; it was a secluded and intransigent current of contemplation which in no way got a cute reputation. The inclusive culture, to which, Turkey desired to instigate to be query at the international stage in most current years and descript as western particularization. The task of emulate the Westward was internationally disgraced and the thought of inveterate to genuine traditions necessitated much plea. The appraisal of modernism no extensively seems as rear ward gazing reminiscence, in contradictory; affirmations of validity were at present met as salutation defy to ‘western’ domination. The advocates of ‘Kemalism’ measured western traditions a prevalent facsimile. They seized ubiquitous contention of western regality decisively as well as were indecorous to their regional foundations. Nevertheless, the Islamists of modernism thought that ‘nationalism’ is eventually a secularist philosophy and it’s embracing with the (post-colonial) globe within a “20th century” aggregated toward the denial about a genuine (self-Islamism) so as to they claim was further authentically indigenous, hence more systematically as well as scrupulously anti-imperialist’. Numerous illustrations as of a theme about a well-known (Islamic) reformist (Ali Bulac) might exemplify the statements as well as condemns modernity with the preceding lexis; The perception relating to the rejuvenation thrust downward a esophagus about weak communities (under) an intense salvo regarding a “media” as well as about (political) dissertation grasps out a deceptive pledges about rejuvenation, improvement, progress, wellbeing (catching up) by contemporary mores along with callously escorts inhabitants toward “consumerism” as well as sleaze however, this actually proposes the populace was adversity, scarcity, forfeit, price increases, strap tapering etc, ensuing within repression, distraction as well as divergences. Further “Bulac” states jingoism is the (materialist) creed as well as unswervingly associated by a query about

progress. Somewhere else, with the epoch relating to the “globalization” (when the whole world is being restructured) an immense query was “how much extended microstates”, depending upon a perception about martial along with fiscal autonomy may sustain the associations innate (as of a last century). This was levelheaded (to) anticipate to within a prospect a globe would progress in the direction of the “tri-polar” partition amid (Christianity and secularism, Confucianism or Buddhism and Islam). Hence; the religious (Islamic) development relating to the “19th century” along with reformist (Islamism) relating to a “20th century” intended to viaduct a space (among European) ascendancy as well as ‘Islamic’ civilization to mingle them together in one sole entity of realm. (Choueiri, 1990).

The modern Islamic analysis purpose is to discard European mores, because it is not in any case dominant. The new Islamists were strictly opposed of that. An “Ottoman” realm was principally predisposed with a “European” outset about development. While, ‘new Islamists’ abandon the thought of ‘European Enlightenment’ as an obsolete and erroneous western norm. (Mardin, 1981).

Conclusion

‘Islamism’ must be analyzed not only an illustration of intensifying religious conviction so as to indeed is a significant element about a demise on the subject of rejuvenation nevertheless in the vein of an ‘ideology’ to legitimate political stab. The ascend of “Islamism” within an “Ottoman” realm had appropriately fewer toward an engrossment about the rapport of pious and politics within the religion (Islam) since has generally apprehended with a conversant (than) toward a legalizing requirements regarding a land with react in the direction of fiscal, societal as well as political modifications going on at the epoch. This phase was ensued by the supremacy of ‘nationalism’. Through that epoch, excessively, ‘state and religion’ affinity was indomitable principally in the exercise of ‘Islam’ as political dogma instead of the eccentricity of the ‘Islamic’ creed. A foremost dilemma, in the ‘Muslim’ states, is an existence of ‘secularism’. It is a significant issue because Advocates regarding “Islamism” (political Islam) refuse ‘secularist’ visions which will confine religion toward affairs relating to the individual faith as well as in its place promote of the homecoming of religious (Islamic) decree as well as religious ‘political’ influence.

Simultaneously “secular” regimes within “Islamic” states had turn out to be incredibly oppressive as well as dictatorial for fighting against a flourish of “Islamism” although the amplified suppression might be created several “Islamic” communities exceedingly resistant toward “secularism” as well as

amplified recognition regarding “Islamism” a “Middle East”. Totalitarianism had caused within various states a “mosque” like a merely spot for vocalize ‘political’ resistance. “Secular” influential within an “Islamic” globe is enforced through imperial authorities for preserving their own domination. Furthermore “secularism” is connected to martial rules for instance those within “Turkey”.

However, at the existing moment ‘Islamism’ has reappeared to legitimate the (post-nationalist) policy relating to the individuality. The religious (Islamic) reformation relating to a (19th century) decoded the religion (Islam); in order toward alleviate an assumption regarding (western) theories as well as associations. This was a conflicting procedure. It ceased in the refutation as well as subjugation of ‘Islam’ in political affairs and civilization. ‘Islamic reformism’ was encoded of conciliation and a desertion of ethnical and political legitimacy. Eventually; it absconded for the espousal of ‘nationalism’ and republic structure of political institution. The presenttime of the escalated of ‘Islamist ideology’ as an instrument of political conscription occur after an entire phase of ‘modernist politics’ along with the edifice of republic with the streak of the western sculpt. Other than, when western culture (itself) tumbled into query and the entire it’s modernist creeds; for instance ‘statism’, sagacity and development started toward defy a (political) means about assuming “western” mores within a (post-colonial) globe that is a secularists republic commenced to be query too. Hence, Islam’s intrinsic notions and principles gives a influential base for democratic authority as well as Muslim communities seem to legalize their conversion into egalitarian style of ascendancy; as retaining directness towards the spiritual principles.

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