

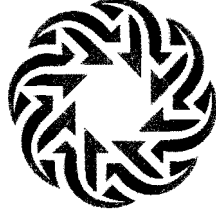
CIVILIZATION & VALUES



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COMMERCE** 1882

CIVILIZATION AND VALUES

OPEN CIVILIZATION – ISTANBUL APPROACH

Editor

Prof. Dr. Recep ŞENTÜRK

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CONTENTS

PREFACE - Dr. Murat YALÇINTAŞ	7
FORWARD - İsrail KURALAY.....	11
INTRODUCTION - Prof. Recep ŞENTÜRK	13

CHAPTER I

FUTURE OF CIVILIZATIONS AND FOUNDING VALUES

Civilization and the Quest For Creative Synthesis: Between a Global Dr. Jekyll and a Global Mr. Hyde-Prof. Ali A. MAZRUI.....	41
Islam Across the Disciplines Rethinking Islamic Studies in the 21 st Century-Prof. Bruce B. LAWRENCE.....	53
The Conceptual Foundation of Civilizations Prof. Alparslan AÇIKGENÇ	69

CHAPTER II

ECONOMICS, SOCIETY AND CIVILIZATION

Economic, Society and Civilization-Stephen B. YOUNG	93
The Rise and Fall of the Market Economy - Prof. Asad ZAMAN.....	140
From Oikonomia To ‘Ilm Tadbîr Al-Manzil - Intercivilizational Exchange of Knowledge in the Intellectual Tradition of Islam-Prof. Sabri ORMAN..	179

CHAPTER III
INTERCIVILIZATIONAL RELATIONS:
INTERACTION, CONFLICT AND ALLIANCE

What Are the Values Islam Can Add to Civilization? Prof. Süleyman Hayri BOLAY	203
Muslims in America: Bridging Inter-Civilization Divides Prof. Sarah SAYEED	253
Aesthetic Epiphanies of Civilization-Prof. Turan KOÇ	271

CHAPTER IV: - GLOBALIZATION OF CIVILIZATIONS

Ataturk in Africa and Arabia:Should Turkey Join The New Scramble For Global Influence?-Prof. Ali A. MAZRUI	293
The Role(s) of Religion(s) in the Global Age of Civilization(s) Dr. James D. FRANKEL	315
The Future of Humanity and The Islamic Civilization Prof. Yılmaz ÖZAKPINAR	337

PREFACE

It is said that İstanbul is where civilizations meet, different cultures intertwine and both the East and West become one. We, as the İstanbul Chamber of Commerce (İTO), along with International Foundation for Technological, Economic and Social Research (UTESAV), organized the “Civilization and Values Symposium” in order to compliment İstanbul’s unique characteristics. We wanted to stress the fact that one of the most fundamental elements of any civilization is its business community. Our goal was to draw attention to the indispensable role that economy plays in the formation of civilization.

Simply put, we are living at the age of knowledge and technology which is often called the age of globalization. Globalization has the ability to deeply influence and shape human beings, societies, companies, states and international relations. The foundations of a new world order are being laid down in this shifting balance of power.

Presently, the success of countries depends on their ability to internalize these changing dynamics and coordinate their goals in the light of these dynamics. While successful countries develop very fast and increase their wealth, unsuccessful ones have to increasingly face complicated problems.

In a moment when some cultures get assimilated or integrated, one may ask: where is our civilization in this picture or where should we be going in this new formation? Perhaps we could further ask: What is civilization? Can it be only urban? Does it denote the cultural, social, economic and political values of the city or the country where we live? Or, does it denote a total way of life?

Is civilization the sum total of the products produced in the areas of technology, science, institutions and values? Are the dominant entitled to impose their civilization on the weaker in order to “civilize” them? Finally, are civilizations in conflict, or is an alliance among them possible?

In this symposium, the assembled experts addressed these and similar questions. As a businessman, I am curious about the answers of these questions because, I think, they will shape my personal life as well as my business.

Conflicts and divisions is another dimension of civilizations. The fundamental reason for the conflict between civilizations throughout history has been the widening gap between civilizations and their efforts to destroy each other. The concept of civilization, which must be grounded on the mutual respect and tolerance, has started to slip towards a different direction.

In some circles, such as Samuel Huntington's, they advocate that conflicts of the world are cultural or ideological, not economic. For him, this conflict will eventually take place between the Islamic and Western civilizations. This discourse, as all of us are very well familiar with, resulted in artificially created problems, such as the growth of "Islamophobia".

Most probably, the diagnosis and answers for these questions are presented by Ibn Khaldun, whose name deserves to be remembered more than anyone else's in this symposium. A distinguished member of Islamic civilization, Ibn Khaldun made the first serious analyses on civilizations and demonstrated that divergent civilizations can coexist in peace. He produced, in the age he lived, solutions to the problems of the present age.

For Ibn Khaldun, the conflict among civilizations is caused by the quest for hegemony but not difference in cultural values. These findings are very significant for today. Consequently, if Ibn Khaldun's theory of civilization can be reinterpreted for the present age, it is possible to prevent clash of civilizations and develop reliable projects for the alliance of civilizations. To this end, it is crucial for us to free our values from the prison of history and stop importing borrowed values.

In my opinion, Istanbul and the surrounding geographical location, Anatolia and the Middle East, provide the most important evidence for the coexistence

of divergent civilizations and cultures in mutual tolerance. Likewise, we can also observe in this geography how civilizations inherit from each other in such areas as science, arts, economy and commerce.

As I end, I would like to share with you the words of a renowned Muslim philosopher, al-Farabi, who said: “What should be learned first is the truth; if it is known than the falsehood can easily be known. However, if falsehood is learned first, the truth can never be learned afterwards.” I am convinced that over the course of this symposium the truth of the matter emerged regarding civilization and values.

Furthermore, I believe that the ideas coming out of here will replace the conflict approach produced by misperceptions and misinterpretations. This symposium demonstrated that we can formulate common values which give priority to humanity and aim the happiness of humanity as a whole. Thus we can create a new and bright future for the entire world.

Likewise, the values of our civilization, which we unveiled during this symposium, will serve as important guides for us. In the light of these values, it will be possible to make fruitful research in such fundamental areas as economic development, consumption and civilization which have an impact on our social life. Therefore, the International Civilization and Values Symposium is a humble but significant step in this direction.

As I conclude, I congratulate everyone who contributed in this important step. I express my thanks to the respected audience who gave it true importance to this symposium. Using this opportunity, I greet all of you with respect.

Dr. Murat YALÇINTAŞ

President of İstanbul Chamber of Commerce

FORWARD

For the past six years, we, as the International Foundation for Technology, Economic and Social Research (UTESAV), have focused our activities on social and cultural values. We have tried to approach every subject from the perspective of values. Among our published works are *Economic Development and Values*, and *Consumption and Values*. For each subject we dealt with, we conducted one or two brainstorm meetings in an effort to determine a framework for discussions. Following, we organized inclusive symposiums and published their proceedings. Our efforts are based on the principle that a civilization without values is impossible!

As the last issue on our agenda, we choose the issue of civilization. Thus, key components of our previous works on *Economic Development and Values*, and *Consumption and Values*, were to initially establish a superstructure followed by a culminating framework. As with the others, in relation to *Civilization and Values*, we firstly organized a forum consisting of outstanding scholars and writers with the objective to brainstorm thoughts and ideas. With the support of İstanbul Chamber of Commerce (ITO), we were fortunate to organize another symposium on *Civilization and Values*. This particular symposium, in relation to our previous activities, constitutes a profound succession. For this reason, we invited commendable, world-class thinkers to our discussion panels. This is due to the fact that the essence of moral values is imperative throughout today's international arena. Particularly, in relation to these ethical principles, we ought to prioritize our agenda and convey the manifested beauty put forth by the Islamic civilization. The start of the global financial crisis in 2008 and its continuation up until today is rather convincing as to why such high regard is given to our conviction. In our opinion, beyond the global financial crisis lies a greater distress—an upheaval of moral principles ensuing from the abandonment of social values. Based on the pragmatic rationale of the capitalist economic

system, an economic human figure was fabricated. The sole concept of profit and gain, heedless to moral standards, has brought the world to the brink of global catastrophe. Today, as we continue to encounter the distress of global warming, environmental disasters, and moral decay, its underlying basis is the paradigmatic concern and stimulus for profit and indulgence.

We cannot separate the values of a civilization from its ethical principles. Every civilization is founded on a system of morality. Therefore, to ensure the salvation of all human beings, we must be fortified with a meaningful moral guidance. No such offering of prosperity was demonstrated when taking into account the bitter experience of western civilization. Therefore, it is apparent that the framework of the capitalist economic system should be reassessed and amended. An impartial, new world order is essentially incumbent.

This book consists of papers from the *Civilization and Values* symposium, which reveals how the world should be managed. Some of the distinguished participants, who came from within Turkey and abroad, explored how the world can become a more hospitable place by embracing the values promoted by the Islamic civilization. In order for the wider audience to benefit from this work, and not only to those who are familiar with Turkish, I earnestly hope that this translation to English will serve as a means of beneficence to the encompassing globe.

İsrafil KURALAY
Chairman of UTESAV

INTRODUCTION

CIVILIZATION AND VALUES

OPEN CIVILIZATION—İSTANBUL APPROACH

Prof. Recep ŞENTÜRK¹

In our globalized world, societies are composed of people from diverse civilizations who share the same social space. This is because civilizations of the world globalize and increasingly intertwine with each other. This is a new phenomenon in human history because in the past people who belonged to a particular civilization lived together in a relatively isolated manner from other civilizations.

Presently, it is possible to argue that each civilization globalizes in its own way as it interacts with all other civilizations. It is true that Western civilization globalizes more than others but others globalize albeit to a lesser degree. For instance Chinese civilization which was one of the most isolated civilizations in the world now influences all other civilizations and gets influenced by them. In the past, geographical distance separated civilizations from each other; the intercivilizational interaction took place only between the geographically neighboring civilizations which had borders with each other. Marco Polo and Ibn Battuta, whose travelogues still enjoy great curiosity and enthusiasm, were amongst the very few who travelled across civilizations. This does not mean that there was no relationship between civilizations which were far away from each other geographically but the interaction between civilizations which were separated with large geographical distance had been very limited.

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However, we have all become like Marco Polo and Ibn Battuta today. It is possible to claim that even the children today have more exposure to other cultures and civilizations than Marco Polo and Ibn Battuta had in their ages. This is mostly through TV, travel, the internet, and print media. But more importantly we are directly and personally exposed to other cultures through people from other civilizations who share the same city and neighborhood with us which was extremely rare, if not completely absent, in the past.

This ever growing civilizational cosmopolitanism has been made possible by the ever advancing development in transportation and communication technology. Each civilization uses these means in different ways to disseminate its own culture and values. People, goods and values can travel more easily in today's world than ever before. Consequently, geographical distance is no longer a constraint to separate civilizations.

Open civilization is the term I coined to denote this new phenomenon. Although this is a new phenomenon for the rest of the world, those who are familiar with Islamic civilization would know that it has been familiar with Muslims since the beginning of Islamic civilization. Muslims intentionally built societies with multiple civilizations from Andalusia to Cairo, İstanbul, Baghdad, Bukhara and India whereas today it has spontaneously emerged in other parts of the world. The level of cosmopolitanism in today's Western cities is comparable to the Muslim cities in the middle ages.

Open civilization is no longer a matter of choice; rather it is an irresistible and irreversible process in today's world due to the dynamics of globalization and fast spreading technologies of communication and transportation. Our globe has always had multiple civilizations. So will it in the future. There is no period in human history where a single civilization dominated the whole world. Yet civilizations in the past were not networked as intensely as they are today at the cultural, economic, political and religious levels. For

instance, Islam is one of the fastest growing religions in the world, if not the fastest growing one, as it has become the second religion after Christianity in America and Europe due to migration and conversion. Parallel to this process, Western culture and economy have influenced and transformed Muslims in the Islamic mainland more than ever in history. Likewise, Chinese, European and American products fill the shelves of supermarkets in the Muslim world including the Holy cities of Mecca and Medina. Similarly, minarets, which are perceived as the symbol of Islam, can be seen in such cities as Rome, Berlin, London, Tokyo and New York.

If this is so, then the pressing question is as follows: How can we manage diversity in the age of open civilization at the global and communal levels? In other words, how can we develop neighborly relations in the globalized world which has become a small village? It is true that our world has become a small village but neighborly relations have yet to develop. Thus it requires a great effort by all parties involved to create a global ethics with the purpose of regulating intercivilizational relations in today's world.

This quest is what has given birth to the present volume which deals with various aspects of the question in hand without any claim to exhaust the issue completely. Priority is given to the relationship between values and civilizations because division, interaction and synthesis between civilizations occur, first and foremost, on the axis of values. One must keep in mind during this discussion that some values are universal while some are local. The local values are peculiar to a particular civilization and thus give identity to it and differentiate it from others. On the other hand, some values are relatively more permanent whereas others are transient as they are fluid and ever changeable.

Civilization Studies: Khaldunian Perspective

Now it is important to briefly discuss what we mean by the contested concept of civilization. Papers in this volume do not subscribe to a particular

definition of civilization. In general, civilization is used as a relational concept to distinguish a society from others. From this perspective, civilization is synonymous with society which has developed a distinct relationship with other societies.

Thus, based on their approach towards others, I divide civilizations into two categories: open civilizations and closed civilizations. An open civilization's world view is characterized with acknowledging the existence of multiple civilizations in the world and accepting the right of each one of these civilizations to coexist in peace with others.

In contrast, the world view of a closed civilization is based on the conviction that it is the sole civilization in the world and thus it should dominate the whole world, depriving other civilizations from their right to exist. The practical outcome of the first, open civilization, is global peace while the outcome of the latter, closed civilization, is conflict among civilizations.

For me, as I alluded above, civilization means society. This is how Ibn Khaldun, the founder of the Science of Civilization, defined it more than six centuries ago. I also accept the same definition as I value his contributions greatly even today as I place myself in the Ibn Haldunistic tradition in the field of civilization studies. It is also important to be reminded that Ibn Khaldun did not invent the concept of civilization or its definition. Instead he, as he clearly stresses in his *magnum opus*, the *Muqaddima*, inherited it from several sources: philosophers, theologians, jurists and historians. These scholars, Ibn Khaldun emphasizes, talked about civilization in tandem within the context of other subjects in their respective disciplines. In contrast, Ibn Khaldun developed a new and independent science completely dedicated to the study of civilizations. This contribution placed him among the most distinguished scholars and thinkers in human history.

The fact that Ibn Khaldun meant society when he used civilization requires us, if we accept his definition, to realign our thinking on the issue. This is because presently the common usage of the word civilization has a completely different meaning in Western languages. In Western languages and also in the languages where the Western usage is adopted, civilization is generally used to indicate a level of scientific and technological development. The Western usage of the concept implicitly reflects the evolutionary approach to history. It also reflects the assumption that the Western societies are the most evolved and thus the most civilized societies. From this perspective, some societies, namely the Western societies, are civilized while the others, namely most of the non-Western societies, are not civilized. It follows from this thinking that the only way for non-Western societies to get civilized is to get westernized. In other words, non-Western societies can get civilized only if they reject their own civilization and replace it with the Western one. Thus, from this perspective, westernization is seen as synonymous to civilization as the Western societies are assumed to represent the culmination of social evolution and the end of History, a view supported by many modern Western social thinkers such as Hegel, Marx, Comte, Durkheim, Spencer and finally Fukuyama.

In contrast to the present common usage of the term civilization, Ibn Khaldun accepts a circular view of history instead of linear evolution. In his view, societies constantly move from one stage to another in a circular movement. Therefore, no society represents the culmination of social progress. Nor does any society constantly remain subjugated or in power. In fact, for Ibn Khaldun, there is no society which may be considered uncivilized. For him, even the nomads have a civilization of their own (*al-'umran al-badawi*, nomadic civilization) yet they may not constantly stay in that state.

The above summary highlights the differences between Ibn Khaldun's understanding of civilization vis-à-vis its common usage in the modern world.

By adopting Ibn Khaldun's definition of civilization, one can save himself from the drawbacks of the modern Western definition of the concept which implicitly reflects the underlying assumption about the linear social evolution that reaches its culmination in the West. This view assumes that some societies are out of civilization or uncivilized because they have yet to evolve as Western societies did. In contrast, Khaldunian view sees all societies civilized as long as they have a social, political and economic order. For Ibn Khaldun, no society is outside of civilization because for him society is synonymous with civilization.

Another important drawback that is avoided through Ibn Khaldun's concept of civilization is the troubling idea that civilization is one. There is no ambiguity in Ibn Khaldun's theory of civilization that there are multiple civilizations in the world. Furthermore, these civilizations circulate. More plainly put, a society moves from one type of civilization to another type through the circular movements of history.

There is an ongoing debate about the relationship between civilization and culture. It is important to note here that, for Ibn Khaldun, culture is a part of civilization. For Ibn Khaldun, civilization is an all-encompassing concept including culture, all social activities and institutions such as economy, politics, sciences and arts.

Ibn Khaldun confirms that there are multiple civilizations in the world. He also stresses that the superiority of a particular civilization at a given time is not sustainable forever. History is characterized by the circulation of civilization. Paradoxically, for Ibn Khaldun, a civilization becomes highly vulnerable when it reaches its zenith which marks the beginning of its decline and defeat by attacks from the outside.

For Ibn Khaldun conflict between civilizations is caused by the attempts to establish hegemony over other civilizations. For Ibn Khaldun, divergence

of values does not cause clash of civilizations. Therefore, it can be concluded that, according to Ibn Khaldun, the political interests and attempts for global hegemony, but not cultural differences, cause conflict between civilizations.

Strategies of Diversity Management

In the past, each civilization had its own value system with which it guided the actions and relations of its members. The members of each civilization shared the common value system of their own civilization. However, in the present age of globalization, we need a new global value system, or a global ethics, to guide the interrelations among all civilizations and their members.

In the present age, one can claim that universalizing the value system of one of the civilizations would be a way to regulate the relations all human beings and the relations among their civilizations. This is what we have experienced during the last three centuries in the name of modernization and westernization, the goal of which has been to turn the Western value system into a global value system. This approach may be seen as the post-enlightenment or modernist way of dealing with the global diversity. It has been based on the assumption that there is only one true and universal civilization: the Western or modern civilization. Therefore, humanity as a whole has to adopt it by abandoning their own civilizations and its value systems.

This approach to other civilizations, which is based on Western superiority and Eurocentric ideology, has been based on a deep faith in the fact that Western civilization will dominate the whole world because it is the most developed civilization which represents the latest state of the social evolution.

However, this conviction is not new in human history because history demonstrates to us that there had been numerous attempts to make one civilization dominate the world as a whole and destroy all the other civilizations.

None of these efforts succeeded. Again, the history of humanity demonstrates that the world has always had multiple civilizations. Based on this uncontested fact, I claim that the future will also be the same: our world will always have multiple civilizations and the attempts to make one civilization dominate the whole world are destined to fail.

If this is so, then we have to live with civilizational diversity. Globalization made this civilizational diversity even more visible and experienced by all human beings. Yet we have to keep in mind the new matrix of intercivilizational relations: as I pointed out above, in the past, only the civilizations with borders interacted. In contrast, today, all civilizations interact with each other regardless of the geographical borders. By this, I mean that civilizations are no longer isolated from each other due to geographical distance. Other civilizations are not there, but they are here. I call this new phenomenon in the history of humanity “open civilization.”

The diminished significance of distance gave rise to another social phenomenon: multi-civilizational society. Multi-civilizational society is a direct manifestation of open civilization.

The pressing question then is how we are going to regulate the relations within a multi-civilizational society and also a multi-civilizational world in which civilizations penetrated into each other more than ever in human history. A new normative system, ethics and moral order are needed to regulate and manage this ever increasing diversity in multi-civilizational societies. In other words, we need a new strategy for diversity management at the macro and micro levels.

Another answer to the foregoing question today is presented by what is commonly called as postmodernism. It is characterized by a reaction to modernist strategy which basically aimed to standardize ideas, values and

practices by universalizing Western civilization. In opposition to modernist tendency to unify all civilizations by westernizing them, postmodernism developed relativism as a strategy to manage diversity. Relativism emphasizes multiplicity as opposed to unity to overcome the drawbacks of the hegemony of a particular value system over others and to accommodate them in a single social space.

Relativism when taken to its extreme forms, which I call absolute relativism, however, contradicts by itself both at the conceptual and practical levels because it aims to impose relativism universally and reject the claims to universal truth. It is a vital shortcoming if a strategy of diversity management fails to accommodate people with convictions that they possess the universal truth and requires them to relativize their universal truth. Thus absolute relativism defeats itself by rejecting the possibility of universal truth. This may be seen as swinging from the extremism on unity to extremism on relativism.

At this conjecture, I argue, we need a new strategy of diversity management which avoids the drawbacks of modernist and postmodernist strategies by allowing room for unity and diversity, and recognizing the place of ultimate and relative facts, values and norms. The alternative strategy I propose is “multiplexity” which denotes the multiple layers of existence, knowledge, values and truth. In the following section, I will try to briefly illustrate this strategy by using Ottoman society as an example. Because İstanbul has served as the capital of Ottoman state I call it the İstanbul approach to diversity management.

İstanbul Approach: Civilizational Pluralism in the Ottoman Practice

Will there be a single or multiple civilizations in the future? In other words, is the whole world going to be westernized in the future as the Western civilization gradually assimilates all other civilizations and dominates the whole world? If so, then we do not need to a normative framework to manage the

relations among civilizations because they will disappear anyway. However, history teaches us the opposite: There was no period in the history of human kind during which only one civilization dominated the whole globe and eliminated all other civilizations. In contrast, history demonstrates that there have always been attempts to make one civilization assimilate others but all these attempts failed. Consequently, humanity had always had multiple civilizations.

For the last three centuries Western civilization also aimed the same but concerned scholars like the late Huntington told us at the turn of the last century that other civilizations are still surviving and are not bound to fade in the future. The “mission to civilize the world”, plainly put to westernize it, has been successful only to a limited extent despite the extensive religious and secular missionary work to export western religious and secular culture. Religious missionaries tried to spread Western religion while secular missionaries tried to spread secular Western science and ideologies.

In this section, I will examine Ottoman society as an historical example of an open civilization and explore whether this experience can help us today.

I argue that Ottoman civilizational pluralism, which is commonly known as the *millet* system, is made possible by Islamic law. Islamic law provided the pluralist legal normative framework for the practice of divergent legal systems emanating from different civilizations under a single state system. Therefore there is a strong link between normative openness at the social level and open civilization.

Is an open civilization possible today? It depends on whether we have an “open law.” It would be impossible to have open civilization if our law remains as a “closed law.” Open law is a prerequisite for open society while closed law leads to closed society. What I mean by closed law is a legal discourse which is kept closed to different normative voices. In the West the public space and the current

law are open only to the secular ideas while it is kept strictly closed to religious opinions. This is what I call closed law. Our law must be opened to the divergent normative views originating from any perspective, be it religious or secular.

I thus proclaim, if we are living in an open civilization, let us open our law to the other voices from our own and other civilizations. We have thus far silenced normative voices from other societies because they actually disagreed with us or because we have worried that they would disagree with us. I also state that once we open law to different normative voices we will realize that our law is not exceptional and that we have more in common than we have thought with other legal traditions.

This can be achieved only through a comparative ethical and legal research focusing on all ethical and legal traditions in existence today on the globe, particularly on the universal legal traditions. Such a scholarly enterprise is newly developing in the world today. Open Law reflects the need at the age of multiple globalizations to allow peaceful cohabitation of different discourse communities in the field of law thereby enriching it by the newly incorporated views.

Globalization will either lead to a clash between different discourses and discourse communities in law or we will open up to each other by denying our exceptionalism. Open law calls for such a democratic and pluralistic discourse community in law. A global power needs Open Law perspective to produce consilience, that is unity of knowledge, in the field of law. Otherwise, globalization of a single legal or normative system will inevitably bring clash among legal traditions and result in silencing or completely eliminating different voices, opposing perspectives and the discourse communities who represent them, instead of allowing each legal discourse community to contribute to the common good of global society. Today, the common good can no longer be defined in local terms; it must be defined at the global level.

Either it is a good for the entire humanity and global society or for none. This is the stage to which the fast developing technology has brought humanity. Today, the distance, whether geographical or social, is dead and the globe has become a small village. Yet we, as scholars, policy makers and businessmen, have yet to fully internalize this radical change, adapt our thinking to it and act accordingly.

Islamic legal tradition has set a precedent in theory and practice for an Open Law from which we can benefit today. Global powers must also derive lessons from this legacy. So must the universalist scholars of law. Such was the case with the Ottoman State which ruled a vast geography with a colorful mosaic of cultures and religions. Each Muslim denomination, *madhhab*, practiced its own law. So did each non-Muslim denomination in the fields of civil and personal law. The well-known four Schools of Law (Hanafi, Maliki, Shafii and Hanbali) practiced their tradition side by side in the same social milieu. The Jewish community practiced Jewish law. The Orthodox community practiced Orthodox law. Similarly, the Armanians, Copts and others practiced their laws. This is one of the secrets behind how the Ottomans could rule over the regions which presently suffer from unending conflicts and wars. Ottomans inherited this tradition from previous Muslim empires. In India, the Mughal Empire allowed the Hindus to practice their law, while in Iran the Sasanites allowed Zoroastrians and Manicheans maintain their legal traditions. Going back in time, Abbasids, Umayyads, the Four Rightly Guided Caliphs (Abu Bakr, Umar, Uthman and Ali) and ultimately Prophet Muhammad contributed to the development of such a pluralist legal system. The so-called Medina Constitution reflects how Prophet Muhammad adopted an inclusive approach towards Jews and Christians in Medina. There is a rich legal philosophy behind this legal pluralism, originating in Islamic theology and law, which I can explore here only briefly because of the time constraint.

In his book, *Medieval Foundations of the Western Intellectual Tradition 400-1400*, Marcia L. Colish calls Judaism, Islam and Christianity “sister civilizations.” Other historians of science will also support him. Historians of religion would also agree with Colish as they classify these three religions as the Abrahamic religions or the Western religions. Yet unfortunately, what the historians of science and religion have commonly recognized long ago has yet to be discovered by the historians and scholars of law. Experts in the legal field, be they secularists, Jews, Christians or Muslims, tend to incline toward exceptionalism of their own tradition.

If Islamic and Western civilizations are sister civilizations, Islam is a Western religion and Islamic philosophy is a Western philosophy then should not Islamic law be considered a Western law? Plainly put, Islamic law, in my view, is not a completely exceptional legal system but part of the Western legal tradition because it emanates from Islam which is unanimously accepted to be a Western or Abrahamic religion by all historians of religion. Yet because of the exceptionalist view to Islamic and Western law by Muslim and non-Muslim experts we are unable to see the religious, historical, philosophical and normative commonalities. This does not mean that they are identical and there are no struck differences between these legal systems. All what I want to say is that we should not exaggerate the differences between legal systems to such an extent that we are led to conclude that they are all unique and exceptional.

I object to legal exceptionalism from all sides. Instead, I argue that not only the legal traditions originating from Western religions such as Judaism, Christianity and Islam but also all universal legal systems, religious or secular, reflect a significant number of common features and structures. For me, all civilizations are sister civilizations. Yes, in the relatively near past, we originate from Abraham, but on the remote past we originate from Adam. The children of Abraham are just a branch of our family as the children of Adam. I argue,

along with Muslim doctors of law from ancient times, that the universal common ground on which all legal systems unite lies here: *Adamiyyah* that is humanity. Abu Hanifa and his followers stipulated: *al-‘Ismah bi al-Adamiyyah*, “inviolability is due for all human beings for being a human, regardless of their inherent and inherited differences such as gender, race, religion, class, nationality and ethnicity. In other words, being a person, a human being is the foundation of human rights and duties. This is how the Universalist School in Islamic law approaches the Other at the individual level.

Legal exceptionalism caused divisions among legal traditions and blinded the experts from recognizing the commonalities. Each tradition claimed that human rights originated from it and therefore other legal traditions should be prevented from having a voice in the legal matters. Such attempts to monopolize human rights have not produced any result other than backlash by those who felt discontent, excluded and silenced. Moreover, it contradicts with the very claim to universalism.

For the first time in human history, in our age, there emerged a divide between religious and secular legal traditions. Secular legal traditions are so proud of themselves and have such an excessive self-confidence that they try to completely monopolize the discourse of human rights, giving no place in the table to the representatives of religions. And religions, by refusing each other and the secular legal traditions repeat the same mistake. The disastrous consequences of these divisions are becoming increasingly more obvious to all of us.

If we look at the Islamic legal traditions, Muslim jurists unanimously agreed in the classical era that all legal traditions in the world share the same core principles: right to the inviolability of life, property, mind, religion, honor and family. They argued that these five principles constitute the “axioms of law” (*al-Darurat al-Shar’iyyah*) which all legal systems commonly share

around the world. These rights have also been called the Five Basic Principles of Law (*al-Usul al-Khamsa*). These scholars asserted that all Muslims and non-Muslims agree on these principles. They also asserted that so long as legal systems conform to these principles they may disagree on other minor issues (*Furu' al-Fiqh*). From this perspective there are two levels of law: universal and relative.

What manifests here is that Muslim jurists did not think that Islamic law was an exceptional legal system and that it derived its power from its exceptionality. Instead, they emphasized that Islamic law was not an exception to the rule and the power of Islamic law came from its conformity with the universal core principles shared by all legal systems.

These jurists also agreed that implementing these principles on the ground was the “Objectives of the Law” (*Maqasid al-Shari'ah*) and the reason for the existence of a legitimate state. From this perspective, political legitimacy derives from protecting human rights. It is assumed that all legal systems, whether by Muslims or non-Muslims, have these goals and the state is an instrument to realize them.

Institutionally, under Islamic rule, all legal systems participated in the ecumenical politics as they were granted the status of “*millah*,” that is religious community which entitled them for legal autonomy and a voice in politics. This does not preclude the existence of some practices which look discriminatory from the modern human rights perspective. Millet System may be seen as an institutional form of international ecumenical politics in the Middle Ages. While these communities felt content for being allowed to practice their law, the Islamic Empire gained stability. Istanbul housed for almost five centuries the head of Muslims, Orthodox Christians, Armanians, and the Jews. Ottoman Caliph gathered around him Shaikh al-Islam, Orthodox Patriarch, Armanian Patriarch and the Chief Rabbi who ministered law in their respective communities. In

brief, Islamic law has always supported a particular kind of an international ecumenical politics in the areas where it ruled and even gave it an institutional form. However, the Millets System was replaced at the turn of the 20th century by the positivist approach to law which standardized the law and gave it to the exclusive control of secular reasoning. Since then, religious law and morality are excluded from official international political and legal organizations.

I want to conclude this section on Ottoman practice of civilizational pluralism by stating that, for an international ecumenical politics to be possible today, we have to take the following measures: First, our present law must be opened to other voices from our own culture and tradition and the voices of the others from other legal cultures and traditions, be they secular or religious. Second, the “truth” in legal and moral matters should be seen as multiple and multiplex. In other words, normative truth has many levels, each level with many dimensions. Third, in our judgments, we should employ multi-valued and fuzzy logic, along with the presently used binary logic, which is based on the simple duality of legal versus illegal, right versus wrong, without recognizing the gray areas in between. Forth, a relational approach to the question of moral good and bad must be adopted, instead of an essentialist one. This may produce a “relative-relativism” as opposed to the “absolute-relativism”—a kind of postmodernity which eventually leads to nihilism. Fifth, an anti-exceptionalist approach must be adopted with an emphasis on commonalities in different legal traditions to counter exceptionalism and replace it with a universalist perspective. In my view, these are the measures we need to take on the way to Open Law and Open Civilization which may serve as the foundation for an ecumenical politics at the individual, communal and international levels. This is what the world may learn from the pluralist Ottoman experience which housed several civilizations in peace for centuries.

At this point it may be nice to give the reader some idea about how I put this book together. This book is the outcome of an international symposium I organized in 2010 titled *Civilization and Values—İstanbul Approach*. The symposium was sponsored by the İstanbul Chamber of Commerce in collaboration with the International Foundation for Technology, Economic and Social Research (UTESAV). Each participant turned their presentations in to academic papers after the symposium. There is one exception to this: the article by Bruce Lawrence which was presented in 2012 at an event jointly organized by İstanbul Foundation for Research and Education (ISAR) and Alliance of Civilizations Institute at Fatih Sultan Mehmet Vakıf University.

The book is divided into four chapters. The first Chapter is on the future of civilizations and their foundational values. Ali A. Mazrui provides the first article in this Chapter section which is titled as “Civilization and the Quest for Creative Synthesis: Between a Global Dr. Jekyll and a Global Mr. Hyde.” There he claims that Turkey has become the experimental laboratory testing the balance between the spiritual values of the East and the worldly aspirations of the West. While the Ottomans had experimented with an ecumenical empire of relative religious tolerance, the Turkish Republic has struggled with a secular state in which the military is paradoxically the defender of democracy, and the mosque is the defender of the faith. If civilization is a combination of artistic elegance and intellectual enlightenment, the Ottoman Empire contributed more to the **elegance** of the Turkish heritage; the Turkish Republic has contributed more to **secular enlightenments** of modern Turkey. According to Ali Mazrui, Turkish civilization is still a work in progress – synthesizing the elegance of the past with the enlightenment of the future. The characters of Jekyll and Hyde have sought supremacy in Turkey. For Mazrui, much closer to the truth is what Turkey has been trying to demonstrate – civilization is the pursuit of creative synthesis, a culture of learning and teaching, a struggle for the right balance between the spiritual values of the East and the secular aspirations of the Western heritage.

Following Mazrui, Bruce Lawrence discusses “Islam Across the Disciplines – Rethinking Islamic Studies In The 21st Century.” Civilization discourse, observes Lawrence, has been eclipsed in the current agenda of Islamic studies to the status and rights of citizens. At the same time, cities retain their crucial analytical and pragmatic value: especially meta-cities like İstanbul, Cairo and Jakarta remain the sites for inquiry into both civilizational legacies and citizenship rights. And the crucial role of cities provides the platform for the second argument. The article focuses on another c- word: constitution. It is constitutional debates, initiatives, and outcomes that either confirm or deny the opportunity for a cosmopolitan future, and yet, in my view, no cosmopolitan future is possible unless one draws on the civilizational past in order to empower present day citizen stakeholders, wherever they reside, but especially in the major metropolises of the Muslim/Mediterranean world. The argument depends on key words and their relationship to one another. At the end of the article he focuses on the rights of the citizens and how becoming a citizen means having a constitution that represents Islamic cosmopolitanism based on civilization.

The last article in the Chapter is by Alparslan Açıkgenç who explores “the Conceptual Foundation Of Civilizations”. Açıkgenç argues that Islamic civilization, like other civilizations, is based on certain concepts which enriched the inner world of its adherents. This way through the manifestation of their inner world within the social fabric this civilization gradually formed the local Hijaz Arab culture gained a significant meaning; then, by means of these manifestations Islamic worldview as formed in the minds of the adherents gradually led to a knowledge tradition that led to the emergence of sciences. As a result a rich scientific tradition emerged towards the end of the third century (tenth century C.E.). All these universalizing elements led to the emergence of Islamic civilization. Therefore, what makes a civilization and brings it to the arena of history are not stones and pieces of dead objects; not even the great literary works or scientific achievements because these are all the result of such

a civilization. The moral and intellectual inner dynamism that leads to such works in a local context and makes up such universalizing elements. Açıkgenç argues that all these manifestations of human inner world are universalizing elements but not the foundation of civilizations; for as we have tried to show the foundation of civilizations are more of a conceptual nature.

The second Chapter explores the relationship between economy, values and civilization. There are three very important articles in this section by Stephen B. Young, Azad Zaman and Sabri Orman who are respected scholars in this field. Young looks at the issue from the perspective of Abrahamic religions whereas Zaman's perspective is grounded in Islam. In his article Young advocates spiritual solutions to the problems of modern civilization. He begins by considering how modern civilization kills culture and civilization. Then he proposes seven spiritual principles by which businesses can prevent the downfall of civilization. For his principles he reaches in to the Abrahamic tradition and tries to fix the assumptions of the past. Young summarizes the work of Caux Round Table on moral capitalism, which is best illustrated by the documents presented in the appendix of his article.

Asad Zaman deals with "The Rise and Fall of the Market Economy." His argument in this article begins with the idea that markets are not a natural feature of human society. Market mechanisms conflict with other social mechanisms and are harmful to society. The rise of markets caused tremendous damage to society which continues to this day. The replacement of key mechanisms which govern social relations by those compatible with market mechanisms was traumatic to human values. Certain ideologies which relate to land, labor and money, and the profit motive are required for efficient functioning of markets. Thus existence of a market economy necessitates the emergence of certain ideologies and mindsets which are harmful to, and in contradiction with, natural human tendencies. According to Zaman, market economies require imposition by violence- either

natural or created. From this last point, it follows that acquiring and spreading the correct knowledge of the limitations and failing of markets is essential to creating a better society, based on more humane values than those necessary for the survival of markets in their current form.

Sabri Orman adopts an historical view to the problem. His article is titled: From Oikonomia To ‘Ilm Tadbîr Al-Manzil - Intercivilizational Exchange Of Knowledge In The Intellectual Tradition Of Islam.’ He examines one specific strand of intercivilizational relations: the relationship between the Islamic *‘Ilm Tadbîr al-Manzil* and Ancient Greek *Oikonomia*. Orman tries to see if there is any relationship between these two traditional social-scientific disciplines that had grown within the intellectual environments of two different civilizations. The purpose of the present study is twofold: First, to shed some light on a curious fact in the History of Social Sciences. Secondly, to provide an historical point of reference for present-day problems related to intercivilizational relations in general, and to the exchange of knowledge in particular.

The third Chapter has three articles on intercivilizational relations which may be characterized as interaction, conflict and alliance. In the first article of this Chapter, Süleyman Hayri Bolay asks a very crucial question: What are the Values Islam Can Add to Civilization?

In his article Bolay develops the values Islam brings to the idea of civilization. He argues that Islam came to the desert Arabs in order to spread peace, love, harmony and mercy. These values were embodied through the Prophet of Islam and infused into the practices of Muslims during the centuries that followed. Bolay’s understanding of Islamic civilization is juxtaposed against his assessment of Western civilization. Western civilization sprang from the Western Enlightenment which denied metaphysics, religious belief and spirituality. Islamic Enlightenment did exactly the opposite. Therefore, Islamic civilization was able to bring peace and tolerance to the world. At the

end of the article Bolay considers if Islamic civilization has fallen and if it can be revived. He rejects the idea that Islamic civilization has fallen, but argues that Islamic civilization needs to be revived. He says this can come through a proper understanding of knowledge that is based in Islam.

As a practical reflection of the issues Bolay explores at the conceptual level, Sarah Sayeed presents the role Muslims in America play in cultural dialogue. In her article, titled “Muslims in America: Bridging Inter-Civilization Divides” she observes that, as members of a minority religion, Muslims living in the United States continue to face challenges of integration and belonging. The post 9/11 era has produced new forms of discrimination, including limitations and attacks upon Muslim religious practices. For example, mosque development projects have come under new scrutiny as has Muslim charitable giving. Media coverage and news headlines also make obvious an underlying lack of knowledge and a fear of Islam and Muslims. Faced with ignorance and backlash, Muslims in the United States have embraced the opportunity to bring awareness about the faith to the wider population. Strategies of public education, interfaith dialogue and political engagement have emphasized the common values of human dignity, justice, and compassion that are shared across cultures and civilizations. Reconciliation of differences between Muslims, such as African Americans and immigrants has also been essential in order to properly address Islamophobia in the United States. For Sayeed, proactive and faith-based social services that address problems such as health care, hunger or homelessness have enabled Muslims to communicate that Islam adds value to the society at large.

Turan Koç focuses on another important aspect of civilization: its striking manifestations at the aesthetic level by using the example of Islam. For Koç, all of the instances of Islamic civilization in art, literature, thought, law and other institutional areas are based on the worldviews and ontological conceptions they possess. It is possible to see this fact in the things we do, relationships we keep,

the terms we use through political, economic, intellectual and artistic practices. Within Islamic civilization there is an increasing trend to present these practices through the concept of *tawhid*—along with its perception of reality in history. Thus, this worldview is directly related to religion and religion’s consequential imperative to do good. Prior to understanding Islam’s unique approach to its own self-realization, the ontological and epistemological relationship between the terms ‘al-din’, ‘medina’ and ‘madaniyya’ is timely.

The final Chapter, Chapter IV, is on globalization of civilizations. The first article is by Ali A. Mazrui who asks a very striking question in his article titled “Ataturk In Africa And Arabia: Should Turkey Join The New Scramble For Global Influence?” The article observes that domestically within Turkey there have been concessions to Islamic orthodoxy in some spheres. As the year 2010 came to an end, the secular laws of Turkey relaxed the restrictions on the wearing of the *hijab* by women students and faculty in institutions of higher learning. The wearing of the *hijab* in the civil service and military is still strictly forbidden, but the relaxation on university campuses may be a good omen for religious freedom in Turkey. The wife of Turkey’s Prime Minister also wears the *hijab* in public. There have also been efforts in 2009 and 2010 to reduce the political power of the Turkish military. The Judiciary is being used by the Executive branch to help make the armed forces more accountable to civilian authorities — instead of the other way around. It is only the beginning of re-establishing civilian supremacy in Turkey’s political system. The ultimate purpose is to make Turkey more eligible for membership of the European Union. But the gradual depoliticization of the Turkish military is also bound to help strengthen any future Global Partnership of Istanbul, as well as the emerging Alliance of Civilizations. While many of the democratic changes in Turkey may be inspired more by the Ataturk desire to follow the West, rather than a new Turkish aspiration to lead the East, a convergence of the two ambitions would amount to *Turko-realism*. Learning what is best from the democratic European Union

can be reconciled with promoting what is best in any new Global Partnership of İstanbul. By becoming a major leader of the East, Turkey would become more than a mere follower of the West. Just as Britain's value to the European Union is enhanced by its role as a leader of the [British] Commonwealth of Nations, and just as France's stature in Europe is enriched by its leverage on the French speaking world as a whole, so can Turkey's value to the future European Union be deepened by Ankara's more enlightened leadership of the Muslim world. According to Mazrui, the legacy of Mustafa Kemal Atatürk need not be abandoned. It just needs to be updated and reformed. As Turko-optimism gets vindicated, the world may yet bear witness to a new Kemalism. A combination of learning from the West and leading the East may qualify İstanbul once again as the capital of the civilized world.

In the article that follows, James D. Frankel explores the "the Role(s) of Religion(s) in the Global Age of Civilization(s)," Frankel observes that religion is at the forefront of contemporary discourse on civilizations. He argues that world religions have been consolidators of unified cultures, redrawing the maps of civilizations over centuries. Religions have brought people together under increasingly large tents. Buddhism, Christianity and Islam, especially universal in their scope, claim almost two-thirds of the world's population today. These religions continue to play an important role in the interaction between civilizations. Many other religions have also spread globally, assuming multifaceted identities in multicultural societies. In the global age, one finds cultural and religious communities everywhere encountering each other in new ways, in conflict, but also seeking reconciliation. The global reach and universal appeal of many religions inform their roles as partner, rival and mediator in the ongoing encounter of civilizations. Frankel concludes that the universal values of various world religions may hold solutions to many of the world's problems and in the construction of a global civilization.

In the last article of Chapter IV and the book, Yılmaz Ozakpinar shares with us his vision about future. In his article, titled “the Future of Humanity and The Islamic Civilization,” Ozakpinar argues that a rational creed and a moral order bound to it are the essences of the concept of civilization. For him, today, as well as in the past, changing and diversified cultural creations are achieved by societies that put civilizations with these qualifications into practice. In the contemporary stage of humanity, in which none of the societies can live in isolation from other societies and where none of the societies can live a peaceful life at the expense of the miseries of others, one has to question what the expectations from a civilization should be. In this context, there is a necessity to identify the main values that constitute Islamic civilization with a new vision, and to develop a critical approach to the way how our civilization is experienced. With regard to the future of humanity, the world is replete with scenes that cause pessimism. To replace this pessimism with the lights of optimism, this article investigates how people living and representing the values proposed by the aforementioned critical approach would contribute to the future of humanity.

In conclusion, I would like to stress that the awareness about the relationship between civilization and values has become ever more important today as we enter the era of open civilization where values along with goods and people increasing get mixed with each other. That is why people from different civilizations who have to live together must pay attention to this crucial relationship in their social, economic and political interactions. Furthermore, new values are need to regulated open civilization or a society with multiple civilizations which is a new phenomenon in human history.

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CHAPTER I
FUTURE OF CIVILIZATIONS
AND FOUNDING VALUES

Civilization and the Quest For Creative Synthesis: Between a Global Dr. Jekyll and a Global Mr. Hyde

Prof. Ali A. MAZRUI²

Asia is the genesis of all great world religions – from Hinduism to Islam. Europe is the cradle of all great global ideologies – including liberalism, socialism, capitalism, and nationalism. In Turkey there continues to be a struggle between the spiritual values of Asia and the material aspirations of Europe.

In artistic matters, civilization has been the pursuit of *elegance*. In intellectual matters, civilization has been the pursuit of *enlightenment*. Elegance produces great paintings, sculpture, music and architecture. Enlightenment produces great philosophy and scripture. At its best the Ottoman Empire struck a balance between the beauty of elegance and the profundity of enlightenment.

But every civilization has its own “Dr. Jekyll” (the good face of the culture) and its own “Mr. Hyde” (the negative visage of the culture). Both Islam and the Western civilization today are at the crossroads between excessive militarism (the global Mr. Hyde) and a readiness to learn from others (the global Dr. Jekyll).

Both Islam and the West were at their best when they were prepared to learn from each other (creative synthesis). If the gates of mutual borrowing were closed, is it time to reopen the gates of creative synthesis?

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The Jekyll & Hyde Global Equation

Robert Louis Stevenson's novel, **The Strange Case of Dr. Jekyll and Mr. Hyde** was first published in 1886. The central moral thesis of the novel was that every human being had great potential for both good and evil. Something can tilt the balance to make the person either a good citizen or a social misfit.

We do know that the **environment** in which a child grows can help to ensure either good citizenship or a future social deviant. The environment can tilt the balance.

What Stevenson's novel asserts is that **science** too can tilt the balance. The brilliant Dr. Jekyll uses his laboratory to seek a chemical formula that would, from time to time, separate the good citizen in himself from the psychopath.

In this paper we take the argument further. Just as in every single individual there is both latent good and latent evil, so in every civilization there is a constant struggle between the forces of good and the powers of evil.

Our focus in this paper is firstly on Western civilization; we shall then move on to an examination of Islamic civilization. Western civilization has certainly reached the dazzling heights of both human achievement and human compassion.

However, the same Western civilization has in recent centuries perpetrated more wars, at greater human cost, than any other states have. The civilization which produced ways of saving human lives has also manifested a blood-dripping record. The Northern hemisphere has both invented and used worse and worse ways of destroying human beings.

The West in the modern period has shown great power for good and great power for evil. From the point of view of relations between peoples and continents, the United Nations has been a whistle-blower against different legacies of the Global Mr. Hyde. The world body has been part of the vanguard against

colonialism and apartheid. European culture has produced both (a) some of the worst forms of racism in modern history (b) some of the best forms of charity.

The worst forms of racism led by the North have included.

- a. The large-scale trans-Atlantic African slave trade, often encouraged by the Church in order to save Native Americans at the expense of Black Africans.
- b. The rise of Nazism and Fascism in Christian Europe - and the silences of the Church towards those trends.

The establishment and consolidation of **apartheid** - often in the name of the Old Testament of the Bible.

But while Euro-Christians scored high in the history of modern racism, they have also scored high in the history of modern charity and benevolence.

Of all the religions of the world, Christian missions and Christian organizations have had the most extensive networks of charitable and benevolent activities.

- ◆ Christian aid workers are the first to arrive at foreign earthquakes.
- ◆ The first to organize relief for foreign famines.
- ◆ The first to extend a hand to foreign refugees (although their governments may be less enthusiastic about refugees)
- ◆ The first with free medicine, free food, new clinics in poor countries.

The Christianized Northern hemisphere has been at once the most racist in modern history and the most charitable.

Some Christian racists are not charitable at all; while some charitable Christians are not racist at all. The office of Secretary-General of the United Nations (UN) has disproportionately been held by Christians. The world body still awaits a Hindu, Jewish, Confucian or Muslim Secretary-General.

Of the original five official languages of the UN, four were European (English, French, Russian, Spanish). Arabic was later partially promoted for select U.N. functions.

Nevertheless, the world body has had spectacular Chief Executives – from Tryve Lee and Dag Hammarskjold to Boutros-Ghali and Kofi Annan.

There is a third category of Christians — those who are at once racist and charitable, at once colour-prejudiced and benevolent. Benevolent racism emerges out of this third category. Albert Schweitzer was a benevolent racist. Thomas Jefferson owned slaves. Why is the white world at once the most racist and the most benevolent in modern history?

THE MALIGNANT NORTH GLOBAL MR. HYDE	THE BENEVOLENT NORTH GLOBAL DR. JEKYLL
<ol style="list-style-type: none"> 1. Western capitalism and the ideology of greed: mother of liberal democracy and mother of imperialism. 2. Western technology and the corrupting tendency of power. 3. Western nationalism, the nation-state and the transition to racism 4. Western secularism and the search for alternative forms of solidarity (e.g. Euro- solidarity) 5. White mobility and the adversarial encounters with other cultures. 6. The nation-state: mother of patriotism and self-sacrifice and mother of war. 	<ol style="list-style-type: none"> 1. The example of Jesus and service among the poor and the sick. 2. Christian service as a strategy of conversion: from clinic to confession, from school to salvation. 3. Rise of Western liberal humanitarianism in the West: Oxfam, Red Cross. 4. Rise of liberal democracy; Rise of Euro-socialism and other left wing movements: the younger Marx and idealism. 5. Euro-globalism: Discourse on world order & global concerns. 6. Euro-environmentalism: Planet Earth is One

More recently one branch and version of Western civilization ended the evil of the world war (World War II) by using the war's most evil weapons — the atomic bomb. The invention of these weapons by the Northern hemisphere, and their use in August 1945 changed forever the nature of potential warfare. Once

again Western civilization has embodied the legacies of both the Global Mr. Hyde and the Global Dr. Jekyll.

Of the five vetoes on the Security Council, four are cast by white majority countries: Britain, France, Russia and the United States. Permanent members of the Security Council are disproportionately Christian – four out of five. Official UN languages are heavily Eurocentric – English, French, Russian, Spanish – Chinese was later followed by Arabic. And yet the specialized agencies of the UN protect for humanity aspects of the Ottoman heritage, a street in Zanzibar, the cuisine of France and Chinese acupuncture. Some of these are intangible legacies.

The Pursuit of Civilization?

The British philosopher, Bertrand Russell, used to argue that civilization was born out of the pursuit of luxury. Russell's sense of "civilization" envisaged a world of great works of art, stupendous music, great architecture and palaces, and a lifestyle of elegance and good manners. It was "civilization" in that luxurious sense which produced Louis XIV's palace at Versailles in France and Al-Hamra in Muslim Spain, the towering voices of Saigal and Umm Kulthum, the paintings of Mikhail Angelo, and the marble poetry of the Taj Mahal. Mozart, Beethoven, Shakespeare, Tagore and Iqbal are part of that package of civilized elegance. So were the mosques and palaces of İstanbul.

Muslims in history have been not only among the consumers of such civilized elegance; they have also been among the major producers in the past. Indeed, Muslims have on occasions led the way in the pursuit of luxury – going as far back as the era of the Abbassid King Haroon el Rashid. For short, we should view this conceptualization of "civilization" more politely as the pursuit of **elegance** rather than **luxury**.

But when the Prophet Muhammad was born in the year 570 of our common era, Mecca as the city of his birth was a dusty trading center. Arab culture was still more of a culture of tents and camels than of palaces and elegance. It was inconceivable that the birth of little Muhammad, son of Abd Allah, grandson of Adel Mutallib would presage the birth of a whole new civilization.

In any case, was the civilization which was being inaugurated by Muhammad's birth intended to flow out of what Russell much later called "the pursuit of luxury"? This brings us to a different conceptualization of the growth and development of a civilization. Under this second definition, "civilization is born not out of the pursuit of either luxury or elegance but out of the quest for enlightenment."

Elegance Versus Enlightenment

Our thesis in this presentation is that Islam began as a Gospel of Enlightenment. The shift from the quest for enlightenment to the pursuit of elegance occurred after the assassination of Ali bin Abu Talib, the fourth Caliph of Islam and the first Imam of Shia Islam. In other words, during the Prophet Muhammad's own lifetime as a self-conscious Messenger of God (610-632) and during the lives of Caliphs Abubakar, Umar, Uthman and Ali, Islam emphasized enlightenment and egalitarianism. The pursuit of elegance and luxury began to escalate when Islam went dynastic under the Umayyads (661-749 C.E.) and later the Abbasids (749 to end of 10th century C.E.) These two dynasties inaugurated the Royalization of Islam, the establishment of hereditary monarchies, the consolidation of new aristocracies, and the evolution of much more hierarchical relations between men and women than was evident in earlier Islam. Was Mr. Hyde emerging? The Muslim ummah began to have not just the Caliph, but also Sultans, Kings and regal emirates (especially from the end of the 10th century C.E.) The elegance of the Umayyads and Abbasids

later culminated in the splendour of the Ottoman Empire – the final imperial dynasty of Muslim history.

But on what basis do we draw the conclusion that the fountain of Islamic civilization was intended to be the quest for enlightenment rather than the pursuit of elegance or luxury? It began with the absolutely first command which Muhammad received from the Angel Gabriel in the solitude of Mt. Hira. Perhaps never in the history of revealed religion had a prophet been ordered first and foremost not to go on his knees and worship, nor to raise his arms to heaven and supplicate, nor to burst into a hymn of praise to God. The first command from God to Muhammad through Gabriel was: **Iqra! This means “Read!”**

1. Read! In the name Of thy Lord Who created
2. Created man, out of A leech-like clot:
3. Read. And thy Lord Is most bountiful –
4. He who taught The use of the Pen –
5. Taught man that Which he knew not³

Iqra bismi Rabbika ladhii khalaq

Khalaq el Insana min alaq

Iqra wa Rabbuka al akram

Alladhii allama bil qalam

Allama el Insana maa lam yaalam

3 Surat Iqra or Al-Alaq: Verses 1 to 5 of this Sura were the first direct Revelation to the Prophet Muhammad

The Prophet Muhammad protested to Gabriel that the Prophet himself could neither read nor write. Muhammad rushed home to his wife, shaking with a kind of fever, and pleading to Khadijah “Cover me! Cover me!” Muhammad did not realize that the imperative **Iqra** which continued to echo in his memory was the beginning of a book which was eventually destined to become the most widely read book in its original language in human history. [The Christian Bible is the most widely read book in **translation**].

When Muhammad was commanded **Iqra** (read), the idea was not that Muslims should just read the Qur’an itself. Millions of Muslims in subsequent generations have interpreted that the only book worth reading was the Qur’an itself. But Gabriel referred to how God had taught humans **bil qalam** (by the pen). Yet the Qur’an was revealed **orally** to the Prophet, and not by the pen. Therefore, God was drawing the attention of Muslims to the great wide-ranging literature of the libraries of the world.

Fortunately, the evolution of Islamic civilization was not diverted permanently from a quest for enlightenment to the pursuit of elegance and luxury. The dynasty of Abbasids especially tried to combine enlightenment with elegance. The zenith of the power of the Abbasids was reached under the Caliphate of Haroon al Rashid (786–809 C.E.) – the nearest Muslim equivalent to the Sun-King of France, Louis XIV, the Caliph Haroon was a patron of the arts, sciences and scholarship. Future Sultans of the Ottoman Empire also approximated Versailles. Theology and the study of the sunnah and **ahadith** laid firmer foundations for the evolving Islamic jurisprudence and the Shariah. The study of the Qur’an became a science as well as a textual discipline.

There were **ahadith** (sayings) of the Prophet Muhammad which continued to expand on the meaning of the imperative Iqra. There was even a Prophet’s injunction calling upon believers to “*seek knowledge even as far as China*”. Certainly in subsequent centuries Muslim attitudes to *ilim* [knowledge] displayed

a healthy readiness to learn from other cultures and civilizations. Muslims were ready to learn new forms of architecture and literature from the Persians, translate philosophical texts from the ancient Greeks, learn astronomy from the ancient Egyptians, and dabble with mathematics alongside the cultures of India.

Whether or not the Arabs and Indians jointly discovered the zero and inaugurated the metric system, we know that the numerals which Canadians, Americans and Western Europeans use today continue to be called “Arabic numerals”.

We also realize that words like the following which exist today in the English language are in fact loan words from the Arabic language either directly or through Ottoman Turkish:

Algebra, average, amalgam, cable, rocket, atlas, cipher, chemistry, algorithm, zenith, drug, tariff and [ironically] alcohol.

Human Genius and Islamic Civilization

Civilization as a quest for enlightenment, on the one hand, and as pursuit of elegance and luxury, on the other hand, continued to co-exist in the unfolding expansion of Islam. In the quest for enlightenment many of the carriers and consultants of Islamic science were indeed Arabized Jews. As historians like W. Montgomery Watt have reminded us,

...in the early twelfth century a Jewish mathematician in Barcelona, Abraham bar-Hiyya ha-Nasi, often known as Savasorda, had begun translating Arabic scientific works into Hebrew and writing original treatises in that language. These Hebrew works played an important part in the transmission to Europe of the Arabic scientific heritage.⁴

4 Montgomery Watt, *The Influence of Islam on Medieval Europe: Islamic Survey No. 9* (Edinburgh, Scotland, 1972)

Those very first verses of the Qur'an had emphasized how God taught the human species what the species had not known before. Islam later became part of the history of Western astronomy and Western mathematics, subsequently the Ottomans became both teachers of others and disciples of other civilizations. The Ottoman Empire with its millet system was fundamentally ecumenical, rather than secular. Ottomans respected religious diversity.

Although the computer is new, its genesis includes the early years of Indian mathematics and Arabic numerals. The taming of energy and space exploration in the twentieth century had few Muslim physicists involved, but it is worth remembering that words like rocket, cable, arsenal, zenith and nadir are of Muslim derivation.

Towering Muslim scholars in world history have included Ibn Rushd better known to Westerners as Averroes (1126–1198 C.E.). He was a confirmed Aristotlean, and an early convert to the proposition that the world was round. Among great religious philosophers were figures like Ibn al Haythan al Hazen and Nasr al Din Tusi.

Even more influential in the history of Western science was *Ibn Sina* better known to Westerners as Avicenna (980–1037 C.E.) with his commentaries on Greek thinkers. He introduced many Western Europeans to the heritage of ancient Greece. However, Ibn Sina's most influential work was his book, *The Canon of Medicine*. It has been described as the most influential medical reference book in European Universities right into the 17th Century C.E.

In the social sciences Ibn Khaldun (1332–1406 C.E.) was unequalled as a genius in the historical method. His greatest work *Al Muqaddimah* has been described as follows by the British macro-historian Arnold J. Toynbee:

Undoubtedly the greatest work of its kind that has ever been created by any mind in any time or placethe most comprehensive and illuminating analysis

*of how human affairs work that has been made anywhere.*⁵

The Qur'anic legacy of *Iqra* was opening up fresh frontiers as Muslim scholars built newer and newer layers of knowledge. As Gabriel said to Muhammad a few centuries earlier!

*Read! And thy Lord
Is Most Bountiful;
He who taught by
(The use of) the Pen;
Taught man that
Which he knew not.*

There followed later the slow decline of Islamic civilization as a quest for enlightenment – while the pursuit of luxury continued in less constructive ways. The Muslim Dr. Jekyll was threatened by a new Mr. Hyde. One cause of Muslim decline was political – as Muslim empires and emirates fragmented into diverse city-states and smaller and smaller dynasties.

A second major reason of Muslim decline was the fossilization of doctrine, as Muslims became less and less receptive to knowledge generated by non-Muslims. The old intellectual effervescence had welcomed creative cross cultural synthesis – learning from Persia, Greece, India, Egypt and from Arabized Jews.

Although the doors of **idjtihad** (judicial review) were not formally closed by a legal **fatwa**, in reality Muslim scholars became increasingly resistant to revised interpretations of Islamic dogma. In the English language the word “innovation” has positive connotations, but in Arabic the sister-word “**bid'a**” has strong

⁵ Quoted from **The Observer** (London). See back cover of Ibn Khaldun, **The Muqaddimah An Introduction to History**, translated from the Arabic by Franz Rosenthal (Princeton, Princeton University Press, 1989 reprint).

negative implications. New generations of Muslims fiercely resisted fresh doctrinal perspectives as threats to ancestral authenticity of dogma. Islamic knowledge became fossilized in rigid legalisms of what is permitted (**halal**), forbidden (**haram**), encouraged (**sunna**) or legally discouraged (**makruh**). The new Mr. Hyde was combating the old Dr. Jekyll of *Iqra bismi Rabbika al-ladhii Khalaq*.

Conclusion

If Asia is the mother of all great world religions, and Europe is the mother of all great global ideologies, what are the implications for Turkey? After all, Turkey is both Asian and European?

Turkey has become the experimental laboratory testing the balance between the spiritual values of the East and the worldly aspirations of the West. While the Ottomans had experimented with an ecumenical empire of relative religious tolerance, the Turkish Republic has struggled with a secular state in which the military is paradoxically the defender of democracy, and the mosque is the defender of the faith.

If civilization is a combination of artistic elegance and intellectual enlightenment, the Ottoman Empire contributed more to the **elegance** of the Turkish heritage; the Turkish Republic has contributed more to **secular enlightenments** of modern Turkey. Turkish civilization is still a work in progress – synthesizing the elegance of the past with the enlightenment of the future. Both Jekyll and Hyde have sought supremacy in Turkey.

Bertrand Russell was oversimplifying when he defined civilization as the pursuit of luxury. Much closer to the truth is what Turkey has been trying to demonstrate – civilization is the pursuit of creative synthesis, a culture of learning and teaching, a struggle for the right balance between the spiritual values of the East and the secular aspirations of the Western heritage.

Yes, Turkey is a great work in progress, ultimately in the custody of the Turkish people themselves. The struggle continues.

Islam Across the Disciplines

Rethinking Islamic Studies in the 21st Century

Prof. Bruce B. LAWRENCE⁶

It was last March, less than a year ago. I was visiting South Africa. I had been invited to attend, and participate in, an annual event that conjoined academic inquiry with spiritual practice. Its convener was the Iraqi businessman turned Sufi master, Shaykh Fadlalla Haeri. The conference took place in Pretoria South Africa at Markaze Rasuli, a retreat center not far from Johannesburg.

Last year's topic was "The Original Meaning of Sacred Messages". I was privileged to share the podium, and to engage the rapt, diverse audience of devotees, scholars and visitors, with other scholars of Islam. Chief among them was Ali Allawi, former Finance Minister in the post-Saddam government and now a fellow at Harvard's Kennedy School. Professor Allawi and I met over tea to talk about larger issues of scholarly endeavor.

"What is the landscape of Islamic Studies today?" I asked. Without hesitation, Professor Allawi replied: "Islamic studies in the 21st century is transfixed between Orientalism and terrorism". Orientalism leads one back to textual inquiries, the famous **bayān** of Jabiri. Jabiri, of course, is the late Moroccan philosopher Muhammad 'Abid al-Jabiri. His 3 volume work, *Naqd al-'aql al-'Arabi*, addresses the three forms of Islamic knowledge: **bayān**, textual knowledge, **'irfan**, mystical knowledge, and burhan, empirical knowledge.

We talked at length about Jabiri but then I returned to terrorism. Why did he, Dr. Allawi, now think that terrorism was more dominant than Orientalism in

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shaping Islamic studies? The accent on terrorism, Dr. Allawi rejoined, derives from the USA, above all, from the American reaction to 9/1. The public media focuses on political Islam. There is a constant, unending search for moderate Muslims.”

”What then is the trajectory in the near term and long term,” I asked, “for Islamic studies?” “We are lumbering,” rejoined Dr. Allawi. “We are lumbering toward a receding horizon. The goal remains world citizenship in an Islamic idiom, but no one yet knows how to achieve it.”

To explore world citizenship in an Islamic idiom is the quest I want to share with you today. I want to begin by looking at the contrast between civilization and citizenship as two categories within Islamic studies. They portend, in my view, a seismic shift, one that amounts to a c-change in how we think and imagine, reflect and project Islam within the academy.

The C-Change – from civilization to citizenship – has subtly occurred in discourse and analysis about Islam during the past two decades. The C-change may at first seem like a pun or gloss, a rhetorical bait-and-switch ploy. After all, sea change goes back to Shakespeare’s *Tempest*. It connotes a profound change of affairs, whether personal or collective, local or global. In the case of Islamic studies, the sea change is also a C-change, from accent on civilization as the primary category of analysis to citizenship as the primary category. It is a profound change, a transformation that has occurred not on sea but on land – and across multiple continents. It is a C-change with many ripples.

If that sounds cryptic, let me be explicit: there has been a major shift in emphasis and focus on elements of a literary/urban past. The prior, now receding emphasis was encapsulated in two, related terms: cities and civilization, Muslim cities and Islamic, or Islamicate, civilization. The current, ascendant emphasis also hones on two categories, which can be, and are, etched in twin key words.

Replacing cities and civilization are constitutions and citizens. One shift is from civilizations to citizenship, as the site of identity, loyalty, and advocacy, and paralleling that shift is another, from cities to constitutions, as the locus of legitimacy, authenticity and belonging.

It may seem strange that I would be giving a lecture on this topic to a group drawn together by the common commitment to An Alliance of Civilizations, but in the course of today's lecture I hope to demonstrate that civilization and citizenship are intertwined, and that despite the current, dominant accent on citizenship, the relevance of civilizational histories and trajectories remains. What is needed, above all, is a further C-change: one that marks a coordinated effort to confirm the vision, and expand the possibility, for a third C – cosmopolitanism, or better, Muslim cosmopolitanism, in the 21st century.

To repeat, I am making a two stage argument. First, I argue that civilization discourse has been eclipsed in the current agenda of Islamic studies. While it retains its significant background shadow, increasingly scholars of Islam and the Muslim world have followed others in shifting their focus to the status and rights of citizens. At the same time, cities retain their crucial analytical and pragmatic value: especially meta-cities like İstanbul, Cairo and Jakarta remain the sites for inquiry into both civilizational legacies and citizenship rights. And the crucial role of cities provides the platform for my second argument. It focuses on another c- word: constitution. It is constitutional debates, initiatives, and outcomes that either confirm or deny the opportunity for a cosmopolitan future, and yet, in my view, no cosmopolitan future is possible unless one draws on the civilizational past in order to empower present day citizen stakeholders, wherever they reside, but especially in the major metropolises of the Muslim/Mediterranean world.

The agenda I have set out is too large for a single lecture. I must abbreviate some parts in the interest of time and adab, the protocol for allowing time to solicit questions, and to respond to questions, from you, the audience.

I - Cities:

I will enter the briefest of words on cities. What is the state of scholarship on cities? Of several comprehensive essays one stands out. Michael E. Bonine, the late geopolitical specialist from University of Arizona, provides the most thorough and accessible. It is titled: "Islamic Urbanism, Urbanism, and the Middle Eastern City" in Youssef M. Choueiri, ed. *A Companion to the History of the Middle East* (Blackwell 2005)

Bonine's accent is overwhelmingly focused on monuments from the past, and not surprisingly one of the cities most completely studied is İstanbul. Only Jerusalem compares with it in terms of the number and quality of scholarly works it has inspired. Prominently cited, both by Bonine and other scholars, is the most major survey of İstanbul: the 8 volume, 4500 page encyclopaedia of İstanbul published by *Dunden Bugune İstanbul Ansiklopaedisi (From Yesterday to Today: The Encyclopaedia of İstanbul)* 1993-1995. One of the issues touched on in that massive reference work is one that Bonine highlights: the function of urban networks. Urban networks preceded the communications revolution of the 90s which produced the Internet, and they continue to provide a resource of social solidarity for the marginal, the migrant, and the dispossessed. It is this pervasive if too little noted solidarity that has now become much more evident in the wake of the Arab Spring.

II - Civilizational Studies:

Cities are linked to civilizational studies, nowhere more so than in the monumental work of Marshall Hodgson, *The Venture of Islam: Conscience and History in a World Civilization* (published in the late 60s). Hodgson highlights

the Impact of colonialism on developing the capital city, at once making it locus of power and also contrasting its old with its new parts. Following in Hodgson's path are several other scholars, including Janet Abu Lughod, *Before European Hegemony* (1987), then Ira Lapidus, *A History of Islamic Societies* (1988; modeled after Hodgson), and more recently, Reinhard Schulze, *A Modern History of the Islamic World* (2002).

Among the best civilizational studies is Allawi himself. A deeply spiritualized account of Muslim history, *The Crisis of Islamic Civilization* (Yale 2010) moves through all phases of the contemporary or modern period in broad-brush strokes. It accents two features: the outer world of political and social action, paired with, and often contested by, the inner world of spiritual and moral realization. The author, despite having held high political posts in the post-invasion Iraqi government, is drawn to a contemplative overview of Islamic norms and values. Allawi reviews the major thought patterns that informed the ideologies of resistance to European rule, assertion of national identity and now, since the 1970s, a turn to Islamist or politically Islamic agendas. But on the crucial concept of citizenship, Allawi is repeatedly, defiantly ambiguous. In etching the prospects for itinerant Muslims, he notes that a specific diaspora Islam may yet emerge in a western context, and its stakeholders will have to resolve "the more pressing issues of identity, citizenship and religious loyalty, as well as integration and multiculturalism", with the role of English language paramount since "its widespread usage by western-educated Muslims is bound to have an effect on the evolution of Islamic culture and civilization." (134). Yet later in surveying what he calls the decay of Islam's urban civilization, he observes that one must confront the "misereries of daily life in mega-cities such as Cairo, Karachi, Dacca and Jakarta, with their miserably small budgets and rotting infrastructures and dwellings"(238).

What one sees is less the virtuous city of the 10th century al-Farabi than Islamic dystopias. While Farabi proposes that urban citizens as well as denizens would enjoy a balanced Islamic civic order, modern day Muslim cities and societies “have strayed so far from the mean that they are at risk of turning their worlds into nightmarish dystopias” (240). It is not just economic or political asymmetries that have produced this wrenching prospect; the rebirth of Islamic civilization or recovery of the transcendent has been stymied by the trap of secularism. It poses an either-or view of contemporary elites; they are faced with a choice between what the Malaysian philosopher Naquib al-Attas has termed first and second order knowledge. The West accents second-order knowledge, to produce the good citizen, while Islam traditionally has accented first-order knowledge, to produce the good human being (97).

But the dichotomy Allawi posits between Islam and the West, sacrality vs. citizenship, is too sharp. It begs for some other avenue to lead toward what Allawi himself said to me is the desired goal: world citizenship in an Islamic idiom. That perilous path rests on a prior understanding of, and engagement with constitutionalism.

To summarize and repeat, I am making here a sequential argument; it depends on key words and their relationship to one another. Up till now, I have outlined issues that confront cities and civilization(s) as the categories most often used to frame discussions about identity, whether religious and social, economic and political, local and global. Now I would like to shift the focus slightly and show how the tidal wave of interest, within and beyond the academy, has moved to constitutionalism, with an accent on constitutional provisions that permit, or restrict, citizen rights.

III-Constitutions and Constitutionalism

If one listed merely the most important constitutions of the 20th century, they would include Constitutions: 1905-11 Constitutional revolution in Qajar Iran, the 1945 Constitution of newly independent Indonesia (with removal of the last seven words of its preamble, known as the Jakarta Charter, still rankling Islamists who wanted sharia observance to be incumbent on all Indonesian Muslims), the 1971 constitution of Egypt, the 1972 Constitution of Pakistan, and the Constitution produced by Iranian revolution of 1979. All these twentieth century constitutions or constitutional reforms have antecedents in the Ottoman Empire and Turkish law. There are the 1808/1876 constitutions in Ottoman Turkey, the first Kemalist constitution of 1924, and then several subsequent constitutions up to and including the fifth constitution in 1982. Rather than burrow into the construction and implementation, the debates and influence of any one of these constitutions, I want today simply to note how prominent are constitutions as vehicles of social organization and political participation in Muslim as well as non-Muslim countries. They can be, and have been, called a symbol and instrument of Western/colonial abuse, but I think that a more accurate conclusion is similar to the argument about technology: like electricity or computers, elections and constitutions can have a good or bad effect, but at the very least they are indices illustrating the importance of constitutionalism among Muslim polities during the past 200 years. In calling attention to constitutions, I want to skip their local, discrete context in order to make a larger point: constitutions become the envelopes within which rights and values, options and limits are made public, then proclaimed as the corner-store of the nation-state. As such, every discussion of citizenship or stakeholder claims made by denizens as well as citizens – has as its referent the constitution.

And no Muslim scholar has written as extensively or creatively about constitutions and citizenship than the Sudanese lawyer turned American

academic, Abdullahi an-Naim. The victim of Numeiri's Sudan, where his mentor, Ustad Mahmud Taha, was summarily tried and executed for heresy/ treason, Abdullahi, or Abdu as he is known to his friends, has made his scholarly pilgrimage through modern-day America and beyond. His crowning achievement is the monograph, *Islam and the Secular State* (Harvard 2008), in which he compares the constitutional movements and citizenship in three contexts: India, Turkey and Indonesia. He employs yet redefines secularism as his key term. Secularism, for Abdu, is not an unwelcome alter ego to 'true' Islam but rather the path to reclaiming Islam for the advance of pluralism, human rights, women's rights, civil society and, yes, citizenship. A scholar of Islamic jurisprudence and an advocate for unbinding the shackles of Islamic traditionalism, Abdu is a public intellectual with credentials that go far beyond the academy. In Africa, in Asia and throughout the Middle East his is a clarion cry for secular Islam.

Secularism is said to be the key category for modernday citizenship but it cannot, and does not, escape the shadow of religious norms and values, vistas and options. As Charles Taylor astutely observed, "the religious language is the one in which people find it meaningful to code their strong moral and political experience." (*The Varieties of Religion Today – William James Revisited* [2002:79]) And how they express themselves will depend on available instruments of technology, which is why many social scientists, avoiding the pitfalls of metaphysical or cultural interpretation, have restricted themselves to the instrumental definition of both secularization and modernization in the Muslim world. Eickelman follows this tactic in looking at symbolic politics in general and Muslim politics in particular as not just the domain but also the showcase of technological change in the past half century. "In country after country since the 1950s," argues Eickelman, "both mass education and mass communication, particularly the proliferation of media and the means by which people communicate, profoundly influence how people think about the

language of religious and political authority throughout the Muslim world.” What has resulted, argues Eickelman, is “a constructive fragmentation. With the advent of mass higher education has come an objectification of Islamic tradition in the eyes of many believers, so that questions such as “What is Islam?” “How does it apply to the conduct of my life?” and “What are the principles of faith?” are foregrounded in the consciousness of many believers and explicitly discussed. (What we now see) is a ‘democratization’ of the politics of religious authority and the development of a standardized language inculcated by mass higher education, the mass media, travel, and labor migration. This has led to an opening up of the political process and heightened competition for the mantles of political and religious authority... Indeed, one can now speak of an *emerging Muslim public sphere*. If that seems to empower the religious intellectuals, it also restricts their impact. Even the idea of Islamic law, the shari’a, once a matter entrusted to specialists, now involves large numbers of people – and not just a scholastically trained religious elite – who debate its meaning and application.”(Dale F. Eickelman, “Islam and Modernity” in Eliezer Ben-Rafael with Yitzhak Sternbeg, eds. *Identity, Culture and Globalization* (2002):101-103).

Yet Eickelman, despite his several insights, never looks at the theoretical as well as the practical limits to engaging the shari’a in an emerging Muslim public sphere. Precisely because he postulates secularism as both the catalyst and the mainstay for reframing the shari’a, An-Na’im’s project expands but also modifies Eickelman’s analysis. It has generated intense controversy, but the controversy itself has moved the entire discussion about Islam, Islamic law, and Muslim public norms to a higher plane.

For an-Na’im there is a double-track counter-argument to those who want to enforce shari’a as the strategic building block of an Islamic (rather than Muslim) polity. First, for the shari’a to be effective it must enjoy voluntary compliance by

individuals working in political society but not under the aegis of the state. “By its nature and purpose, Shari`a can only be freely observed by believers, and its principles lose their religious authority and value when enforced by the state.” The flipside of this argument concerns the role of the state and its powerful agents: they must be non-coercive about religious belief in general and shari`a in particular. In other words, they must divorce shari`a from their own authority, from their institutional as well as ideological projection of power.

Secularism becomes the key variable in his argument because secularism as religious neutrality not as anti- or non-religion; indeed, it guarantees the positive outcome of public reason properly exercised. There must be involvement of citizens as political actors but not instruments of the state. The two functions must be kept separate but how? “The distinction between the state and politics,” writes Abdu in the Introduction, “assumes a constant interaction among the organs and the institutions of the state on one hand, and organized political and social actors and their competing visions of the public good, on the other.”

Here, of course, An-Na`im faces a huge dilemma: citizens require state responsiveness to their needs and interests, some of which are inherently, irreducibly religious yet shari`a – the religious code most reflexively linked to Islam- cannot be enforced by the state. An-Na`im aptly, if unintentionally, underscores this dilemma in the introduction when he observes: “there is more to Islam than Shari`a, though knowing and complying with the latter is the way to realize Islam in the daily lives of Muslims.”

An-Naim’s principal, though not exclusive, audience is other Muslims. But which Muslims? Certainly not all Muslims, not even all educated, cosmopolitan, Internet wired and globally networked Muslims. His intended audience is actually liberal Muslims who, like himself, feel impelled to separate shari`a from its two divergent uses. Again, in his own words, from the Introduction:

“I completely accept that Shari`a is binding on every Muslim who remains accountable for his or her failure to observe any of its tenets. I also believe that Shari`a will continue to play an important role in the public life of Islamic societies. My main point in this regard is that the state and its institutions cannot, and should not be allowed to, enforce Shari`a principles as positive law. Whatever role these principles may have through state institutions must be done in accordance with the principles of public reason. However, I am also concerned with internal reform of historical interpretations of Shari`a in order to support and promote the principles of secularism, constitutionalism, citizenship, and the protection of human rights.”

One might note that issues similar to an-Na`im’s are raised by Andrew March in his far-ranging study, *Islam and Liberal Citizenship* (Oxford University Press, 2010). His focus too is on the public square. It is to challenge the (false) logic of singularity—one language, one religion, one culture—that both public square and public square debate are so crucial. Whatever the parameter of national identity in the post-WW II era, none of the advocates of constitutional pluralism can succeed without having public square debate. While public square debate does not guarantee constitutional pluralism, without it even the prospect of pluralist options is moot.

Jurgen Habermas has made the pivotal argument for the existence and vital functioning of a public square, but his Eurocentric preconditions have been now been corrected by two major theorists: Abdullahi an-Na`im, and Andrew March. Both Na`im and March revert a Rawlsian notion of overlapping consensus: to wit, how do you engage a citizenship which reflects, in March’s words, “various asymmetrical power relationships and the ways in which the interests of women, racial minorities, sub-national ethnic and linguistic groups, native populations, and religious minorities may not be fully protected by traditional liberal conceptions of equal citizenship on an individual basis?” (17-18) The

struggle for reasonable pluralism has to be waged in public square exchange, and for Muslims it is not enough to carry the banner for tolerance, one must also acknowledge the other as meriting both rights of terrestrial, or state-conferred, citizenship and further rights, or celestial opportunity. They must have terrestrial rights and responsibilities while also being candidates for divine favor in the next life. While it is not always easy or comfortable to make a distinction between constitutional pluralism, which is a juridical category, and reasonable pluralism, which is a social practice, I think that it is vital to understanding how ‘ordinary’ believers view those others in their midst.

Any argument for reasonable pluralism must seek sanction from the Holy Qur’an, but even before citing specific Qur’anic verses, argues March, one must also assume an interpretive stance that precedes opening, reading, referring to the Noble Book. What is the weight given to Meccan over Medinan suras? How is that debate to be waged, among Muslims in the pre-modern world, and today for Muslims as members of post-colonial nation-states? Some have compared today’s circumstance to that of Abrahamic minorities or dhimmis in pre-colonial empires, but that approach begs the question of how citizens are to be equal partners nor merely tolerated others in the pluralist polity mandated by constitutional provisions. One way out is to cite Meccan ayat or verses, which are inclusive in their appeal, such as Q 42:15 and 22:68-9. By this criterion, Citizen Ahmed - to provide a thumbnail referent for the everyday Muslims citizen – Citizen Ahmed can use scriptural precedent to argue that all judgments are deferred till the Day of Judgment, and that no human being, however devoutly Muslim, can preclude the possibility of salvation for another, specifically, a monotheist other, one devoted to the One God, the God of Abraham, Isaac and Ishmael. (212-221)

Yet a still stronger argument is to suggest that divine favor has already been hinted at, or previewed, in certain Qur’anic ayat, not just that judgment is

deferred but that its favorable outcome is likely for those Jews and Christians who believe in the One God and in Judgment Day while also committing themselves to the pursuit of good deeds (Q. 2:62, 5:69).

What is harder to determine is how the multiple strands of Qur'anic directives apply to real-life circumstances of diverse post-colonial polities with Muslim majorities coexisting and struggling with non-Muslim compatriots.

IV – Citizenship

And that brings me back to citizenship. While both Naim and March are brilliant in setting the stage for citizenship as a building block for the modern Muslim polity, the crucial element for citizenship as for constitutionality is not just the nation-state but one's location as a citizen/subject within a given nation-state. In a world of overlapping, competing and shifting culture allegiances, how does one focus on the obligations and opportunities, the benefits and limits, of membership in one nation-state? Any study of citizenship must look not only at politics but also at culture, at both the privileged, full class citizens, but also the less privileged, often marginal citizens. Whether depicted as majority-minority, or indigenous-foreign, citizenship provides a spectrum of membership rather than a single catchall label. It is more than a passport, but the importance of a passport cannot be ignored.

In the case of the Republic of Turkey, Kurds become the test case for cultural citizenship, playing a role not unlike that of the Copts in Egypt. Many of those watching the so-called Arab spring now in its second year focus on cultural citizenship. It has an urban/rural, a middle class/lower class component but also a Muslim/Copt dimension that plays out as 'religious' to outsiders but is as much about local identities and struggles as global loyalties or allegiances within Egypt and the Arab world generally.

But equally prominent is the generational gap, with many observers now feeling that the test case for success in Egypt, as also Tunisia, Libya, and others to follow, will be the options for the next generation. Some have called it Generation D, meaning the Digital Generation, and there is attention to a WorldCom ad that highlighted slogans, graphic sound-bites, to make the point that neither country nor culture mattered as much as ‘attitude’. WorldCom, before its financial collapse in 2002, ran a commercial that began:

I was born into a new generation
I was reborn into a new generation
Generation D
Worldcom
Generation D
Generation D isn't about the country
It isn't about culture
It's about attitude
From Germany
France
I come from Indonesia
I'm from Oklahoma
Oklahoma?
But we speak the same language
Digital and we make it easy to understand⁷

One can now laugh out loud at the grandiose aspirations of WorldCom. They have gone to the graveyard of overly ambitious corporations. Yet their role as purveyors of the flows - flows of information, desires, connections – for Gen D has now been assumed by TEDx, and TEDx shows no sign of slowing down,

7 <http://it.stlawu.edu/~global/pagessemiotics/montagewcom.html>, accessed on 23 Jan 2012

downsizing or failing. Consider TED talks, TED events, & TED conferences. All have become worldwide franchises with an undiluted commercial appeal to Generation D. They feature well known actors, artists, musicians, political leaders, and even a few academics to stir interest in public conversation about 'serious' topics, at once timely and timeless.

Among my favorites is Dr. Naif al-Mutawa, the Kuwaiti psychologist educated and based in the USA. Dr. Naif is the originator of The 99, a Muslim knock off of Batman and Superman. In his own Ted Talk pitch of 18 minutes titled THE 99," Dr. Naif presents his own new generation of comic book heroes as exemplars who fight more than crime -- they smash stereotypes and battle extremism. Named after the 99 attributes of Allah, his characters reinforce positive messages of Islam and cross cultures to create a new moral framework for confronting evil, even teaming up with the Justice League of America.

Turkey, of course, has its own TED Talk stalwart in Mustafa Akyol, publisher of the Turkish Daily News and author of a new book aimed at the general readership in American and Europe: *Islam Without Extremes* (NY:W.W.Norton, 2011) At Warwick in England, last year, Akyol pitched up for 17 minutes on the distinction between tradition and faith asking the two-step query: have some local cultural practices (such as wearing a headscarf) become linked, in the popular mind, to the articles of faith of Islam? And therefore has the world's general idea of the Islamic faith focused too much on tradition, and not enough on core beliefs?

What is true for Mutawa is also true for Akyol: to open up a conversation about the nature and appeal of Islam, probing beyond fixed, or expected, images and instead drawing on the originality, as also the creativity, of Islamic resources.

I am not arguing that digital citizenship is about to replace other forms of cultural citizenship, or that all forms of Internet activity that appeal to

citizenship will undermine, and erase, national identity and patriotic loyalty; only that the menu of opportunity for Gen D has opened up even more than was imaginable a mere 20 years ago, In 1992, the Internet had been invented but not yet popularized. In 1992 there was no email, or FaceBook; blogging or twittering had not been imagined. Today the new face of Islamic studies has yet to catch up with these dizzying technological shifts. We still stay more in books than troll on facebook. We still look to catch all categories, like cities and civilizations, to inch us forward to a better world – at once more generous and just – than the current world order.

Today, in February 2012, constitutions and citizens have replaced cities and civilizations as the primary markers of debate in public space, and now in ether space, not just in newspapers, radio and television, but also on websites, chat sites, and TED talks. While it may not yet be possible to see how the process of change will produce a Muslim world marked by cosmopolitanism, rather than isolationism, by engagement with other cybernauts rather than retreat from their challenges, the indices of hope abound. More and more Muslim youth are allured by the promise of Generation D, in the university, in business and commerce, and in the challenge of politics. The biggest change so far in the new decade of 2010 did not come from the West but from the East, not from Wall St. but from Tahrir Square. There is no room in this paper to survey all the elements of that change. Certainly many remain anxious that the first wave of change will be marked by violence, disruption and continued social unrest, but it is a change that echoes in all corners of the globe and it comes from the heart of Arab Islam – Egypt – with echoes for others, both Muslim and non-Muslim, and that bodes well for a Muslim cosmopolitan future. That is a future on the horizon. It still has to be charted, theorized and added to the front page of Islamic studies, and it can do so only with the assistance of a large historical reservoir, one labeled Islamic or Islamicate civilization, but that is a story for another time, and another lecture.

The Conceptual Foundation of Civilizations

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Humans are such beings that think, believe, live with their emotions and manifest or try to realize all these inner phenomena externally. This internal life full of inner activities which may be exemplified by knowledge, thought, belief and feelings may be called “(human) inner world”. Whatever cannot so be classified as inner human world is what we normally know as the “external worlds”. Humans are multi faceted beings, as such their inner world may be manifested in the external world in one or both of these ways: The first is through one of the most outstanding characteristics of humans; language, which is verbal reflection of the inner world externally. The other is the externalizing inner world by behavior and such similar physical states and bodily language. Transferring thus the inner world to the external world may be called “external manifestation of the inner world”. The first manner in which the inner world is manifested externally, i.e., through language, necessarily requires a social context; or at least it requires one more person besides the one who externally expresses himself/herself with speech. This also shows that human beings need society to live as human beings. In other words, humans are social beings. We are not claiming that human society came into existence because of the human need to express themselves to others, share their feelings and as such manifest their inner world externally. On the contrary, society originated exactly from the human nature (*fitrah*); and indeed one of the means to transfer inner world to external reality; besides, the dependence of our daily activities on, language is what we call the need to communicate is also a constituent reality of our nature.

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The transfer of the inner world to the external world is like a projection, through which the inner world is reflected externally within a specific social context. In fact, both as communication and as states of mind, or behavior, the external transfer of human inner world necessarily assumes the society. We may conclude from this that all human activities, whether verbal or behavioral, are realized in an environment, which may be called “social context” as the background of every human activity. It is through this background that our activities acquire certain meaning. In other words, no matter what kind they may be, all our activities acquire meaning within a particular social context.

It is possible to consider feelings, beliefs, ideas, states of mind and all other such inner phenomena to be the elements of human inner world. The inner world is manifested externally, namely, it is externalized through its elements. In such an externalization either an element or a combination of elements are manifested in the social context. When a person externalizes the elements of his/her inner world certain new things or happenings may appear in the society. We may consider even the behavior of the person as a new happening even if it is a behavior exhibited previously. In this manner manifestations of inner world may be in many different ways and modes upon which a variety of things may ensue. For example, if certain elements of the inner world are externalized through language namely verbally, whatever we may call the outcome, the result affects others. In this phenomenon there are many possibilities: if the manifesting inner world is very sophisticated its externalized result may not have a limited scope and thus the result will be extended over to more than one person. It may acquire different dimensions; as such it may be manifested, for instance, as poetry or another literary piece. Therefore, externalization of an inner world may be realized in many various ways. The relationship between the inner and the social context is reciprocal as far as affections are concerned. What we mean is that both worlds affect each other; in this manner the extremely complex structure of these different dimensions of externalizing

the inner world also depends on the enrichment and sophistication of the inner world. On the other hand, if the inner world is realized concretely the resulting outcome will be certain objects, dealings, activities or art work. It is possible to classify all these resulting concrete manifestations into two categories: activities or certain behaviors and concrete realizations, such as a piece of tool, clothing, a house, a table or an art work, painting, a literary piece and any other usable item.

All these activities, behavior and realizations follow upon the manifestation of the inner world within a particular social context when we are led to externalize it. What can we name if we would decide to include everything that is externalized within the social context under a concept? We are already in possession of a concept that may conveniently name all such phenomena: *culture*. This term was transferred into Turkish by such scholars as Ziya Gökalp with an Arabic word as “*‘Arth*”. If Ibn Khaldun’s (d. 1406) term “*‘umrÉn*” is analyzed it may yield a meaning of culture as outlined in this context. But neither of these terms acquired a wide currency among the scholars in the Muslim world as it was utilized by Gökalp and Ibn Khaldun respectively; as a result they did not acquire a clear meaning to cover modern terms such as ‘culture’ and ‘civilization’. As we have fallen into an intellectual slumber in the Muslim world we have not been able to coin new concepts or develop novel social theories. On the other hand, when we utilize a Western concept in order to express our ideas we are not able to divest that concept of the meaning attached to it by Western thinkers. Therefore, I am hoping that definition and explanation given here for the concepts that I shall utilize are sufficient in explaining the meaning we attach to them as social philosophical terms.

Our explanation given so far has brought us to a new definition: the manifestation of human inner world within a social context through aspiration to externalize it is culture. It is possible to argue that the original meaning of the

term is “whatever cultivated by human beings in a society”. If we consider this original meaning of the term *culture* we can see that our definition is broader. Moreover, since we consider society as the context of culture, which is the manifestation of human inner world within a social context we are at once attributing space and time to all cultures in the absolute sense. This means that all cultures are *local*. Of course cultures can affect each other; but this does not make them *alocal*, i.e., without a society. On the other hand, a culture may transcend its local boundaries and as such can become a “universal culture” so to speak. We may therefore, argue that a culture can transcend its local values and reach certain comprehensive values which embrace other cultures as well, and thus can become an all-embracing culture, which acquires the merit to be identified as “universal culture”. In this way that local culture develops into a dynamic structure and acquires a new collective manifestation of human inner worlds. A culture in this dynamic and collective formation can no longer be called “culture”; we shall thus utilize another existing term to name such a universal culture: *civilization*.

The most essential vehicle through which the human inner world is manifested in society is language. Any form of manifestation is expressed through this verbal medium. Usually the language of a local culture is cultivated through artistic, religious, philosophical and scientific achievements. The language of that local culture thus becomes sufficient in expressing the artistic, religious, philosophical and scientific thought of all the peoples that may begin to benefit from its *high culture*. This way that local culture begins to acquire a universal recognition and thus incorporates other surrounding local cultures into its fold by assimilating their dominant worldviews through again artistic, religious, philosophical and scientific activities. In the end the original local culture as the basis of a newly arising civilization is universalized in the sense that it does not belong to just one small society but many different societies that may have different languages but utilize the language of that high culture. In

this sense, the local culture acquires all-embracing values which I have tried to express with such general concepts as artistic, religious, philosophical and scientific.

On the basis of this brief explanation we may define *a civilization as a universalized culture*. It is clear in our definition that a civilization embodies many cultures and peoples within itself. An example is Islamic civilization which embodies the original local culture Arabic, Turkish, Persian, Malaysian and so many other cultures. But a civilization seems always to have an official language, which is Arabic in case of the Islamic civilization, Greek, for the Hellenistic civilization, Latin for the Roman (Western) civilization and so on. We would like to argue here that the emergence of a local culture as a universal culture, and hence, as a civilization is primarily an artistic, philosophical and scientific progress that is similar to the rise of a scientific worldview in the minds of the individuals of a society. Let us now elaborate this phenomenon.

For the sake of simplicity it is possible to reduce all the universalizing elements of a local culture and thus transform it into a civilization to only two factors: 1. In order to address all civilizations with an embracing concept we can utilize “ethics” or “moral struggle” which may be projected with different modes; for instance in Islamic civilization ethics and religion coalesce, but in a secular inclined civilization ethics may be projected as moral philosophy, such as that of Kant’s; 2. I would like to consider philosophy as a science and thus cite the second factor as “science”. Our defense of the rise of civilizations on the basis of these two universalizing elements also leads to the fact that civilizations emerge on the basis of such moral and scientific elements.

We need to clarify one more concept in this context: what do we mean by *universal culture*? As it is known, “universal” is defined in logic as “that which refers to a class of similar beings”. Here, similarity means in a general sense the resembling characteristics” because it does not mean identity. Therefore,

we take Ghazali, for example, as an individual; whereas “human being” is universal, because under the term human being all humans, including Ghazali, are classified. In that case, whenever we say “Ghazali” we mean just one human being, but when we say “human being” all human beings are included. This means the concept “human being” includes all the characteristics that all human beings might have. For instance, Ghazali is a person with 1.74 m. height and 65 Kg weight, he has these characteristics; but a human being has the characteristics of having weight and height, not being 1.74 m. tall and 65 Kg heavy. In that case having the 1.74 m. height and 65 Kg weight does not belong to the universal term “human being”, but the fact that every human being must have a weight and height is a universal characteristic. For this reason, Ghazali can be perceived by the senses but human being with its characteristics can be perceived only by the mind. The universality of civilizations is of this sort. Hence, the characteristics of civilizations can be also perceived by the mind, not by the senses. Cultures can be perceived by both mind and senses. To give an example, Islamic civilization is the universalized Arab Meccan culture through mainly religion and the scientific mind developed later in that civilization. For this reason Islamic civilization embodies the original local culture Arabic, Turkish, Persian, Malaysian and so many other cultures.

We need to point out that the elements which transform a local culture into a civilization are not perceived by senses either. Since mainly the visible aspects of civilizations are studied in history books we feel the need to emphasize those mentally perceptive aspects of civilizations. We usually emphasize the social manifestations of civilizations and thus neglecting the inner world with all its feelings and intellectual fervor. For this reason, in what follows I would like to elaborate this aspect of civilizations.

Let me begin first by clarifying my term “conceptual foundation”. The term ‘foundation’ in this context is used to mean “all the underlying structure,

which is necessary for the very existence of a civilization”. There are obviously many kinds of underlying structures at the foundation of a civilization; here we shall be concerned with only those structures that are *conceptual* in nature. Since every civilization is basically a human phenomenon which is manifested as the inner world within a social context, it must appear as human action. In that case we shall explain our term “conceptual foundation” in relation to human behaviour.⁹

Human behaviour seems to emerge out of an observable and non-observable foundation; as such it is based upon the reasons and intentions underlying behaviour, disposition of the agent and whatever justification may be given for it. Hence, we may propose that the *foundation* of an action is “all the observable and non-observable phenomena assumed to be taking place in relation to that action in the mind, body and surroundings of the person in question, either at the time of his performing the action, or at times prior to its performance”. By *observable foundation*, we mean, “whatever preceding action, behaviour, disposition and events given as either reason or condition for the action performed”. By *non-observable foundation*, on the other hand, we mean “all the mental operations and dispositions leading to that action considered as either justification for it or causes of it”. Clearly, we are here primarily concerned with the *non-observable foundations*, because they are the conceptual foundation, which we shall take as the basis for the rise of civilizations.

In order to clarify this, we may give the following analogy; a merchant who cheats in his business transactions may be said to be cheating, because he is selfish, dishonest and because of the circumstances which led him to that undesirable behaviour. We consider all these and similar motives or

9 Arguments here are based on my previous paper “The Conceptual Foundation for the Emergence of Islamic Civilization”, *Islamic Civilization: Present & Future Challenges*, ed. by Syed Othman Alhabshi and Nik Mustapha Nik Hassan (Kuala Lumpur: Institute of Islamic Understanding, 1995).

circumstances underlying the act to be the *observable foundation*, because they can be observed either directly or indirectly within the action itself. Yet there are also certain other mental conditions that induce him to that action, such as his conception of morality in business deals, his notion of cheating and above all the placement of these mental attitudes within his worldview. As these are the *non-observable foundation* for his action, they can only be inferred by intellectual cognition. Upon analysing that action, therefore, it is possible to distinguish three elements constituting the performance of it:

The mental framework within which the action is conceptualized prior to its performance;

Certain physiological and environmental conditions leading to the action, and we should like to broaden the scope of these elements by not limiting them just to the environmental and physiological conditions; and

The performance of the action itself.

Clearly, the second and third elements are observable either directly or indirectly, whereas the first one is observable only by intellectual cognition. Therefore, within our analysis, the last two elements are *observable*; *but the first one is the non-observable foundation of the action. Now, with regard to a civilization, it is clear that all the non-observable basic structures constituting its underlying elements are to be defined as its "conceptual foundation". As such the conceptual foundation is the total mental framework out of which these elements spring. In order to clarify this, we shall continue along our analogy given for the explanation of human behaviour.*

It is clearly shown in our analogy that the development of *observable* and *non-observable foundations* in an individual's life must take place at different times but in relation to each other. The mental framework, for instance, does not develop instantly, though the action itself is performed at an instance. Even

the environmental and physiological conditions may develop instantly, yet in relation to the mental framework and the performance of the action. In fact, the mental framework is the totality of concepts and mental attitude developed by the individual throughout his life, and as such it constitutes his worldview. But we need to point out that in a civilization there is also moral dimension which must be included within the worldview as a value structure. This aspect of human inner states may also be emotional which is manifested in a social context as well. For this reason we have emphasized at the outset that all human inner phenomena must be considered for the analysis of conceptual foundation of civilizations. Because human inner phenomena is so complicated and diversified with all its dimensions they exhibit a world of its own; for this reason we would like to refer to all such phenomena with the term “world” which is represented much better with the Arabic word better *'alam*, universe. Indeed the human inner aspect is a universe of its own which is represented in this essay as “inner world”. Without neglecting this particular point we need to emphasize the concept of worldview because it represents the concepts we entertain in our expression of the inner world and thus it is more expressive of my point as far as the conceptual foundation of civilizations is concerned. I must then continue more with the concept of worldview and in its due course return to the inner world as well.

Since every related concept and event is evaluated within a certain worldview before a decision is taken to perform the action, it must be the *priormost* condition of any action. We would like to draw a general conclusion from this that *a worldview as it represents conceptually the human inner world is the non-observable foundation of all human conduct, including scientific and technological activities*. Since we take the worldview to be the *priormost foundation* of any action, we conclude from this that every human action is ultimately traceable to its worldview; and as such it is reducible ultimately to that worldview. I would like to discuss the concept of worldview further, as I

have been discussing it in many other places in relation to especially scientific traditions.¹⁰

The human mind is created capable of acquiring the knowledge of the universe in which it exists. We must further add to this that the world is also created in such a manner that it can be comprehended by the human mind. The first step in acquiring knowledge is initiated as our mind is furnished with representations of that world through sense perception. As we grow up from infancy to childhood, adolescence and adulthood, we gradually form in our minds a framework, which we call 'worldview'. From the very first inception of sensory knowledge, the mind begins to work within that framework as it enlarges it through various combinations of knowledge acquired later. The worldview thus becomes the *environment* within which the mind operates, and without which it cannot function at all. Therefore, whether we want it or not, a worldview shall *automatically*, viz., naturally, develop as we grow up. We must also consider the fact that as the worldview gradually unfolds itself in the mind it assimilates our entire inner world as well; it thus begins to represent our inner reality. If we feel something or live an emotional event that phenomenon is assimilated immediately within our worldview so that we can express it conceptually also. It is possible of course to express such phenomena not conceptually but with a certain kind of behavior or an outward manifestation as a piece of art or literary work. In whatever manner it is expressed it is still somehow incorporated within our worldview. Therefore, worldview and our inner world are not independent of each other.

In order to explain this further, we would like to add that as a mental framework, a worldview consists of some major components, which are conceptual in nature. In fact, since a worldview is totally a mental framework,

10 See for example, *Scientific Thought and its Burdens: An Essay in the History and Philosophy of Science*, (İstanbul: Fatih University Publications, 2000).

all its components are conceptual. Therefore, all its components are primarily concepts that have an actual correspondence to real life situations and also kneaded together. Major components, then, will be the major concepts of a worldview. Since we are talking now in a general manner without any reference to a specific worldview, it is possible to distinguish the following concepts to be the primary, namely the major components, of a worldview; world, creation, life, man, society and knowledge. As an example we may give the Islamic worldview in which the following concepts would specifically correspond to these components; Allah, *nubuwwah* (prophethood), *akhirah* (final judgement), *iman-‘amal* (belief and good deeds), *khalifah* (man as vicegerent on earth)¹¹ and *‘ilm* (knowledge). Therefore, in every worldview some concepts are formed to correspond to the way we conceive our universe; where it is coming from and where it is going to; the meaning of human life in this universe and the purpose of man in this life and in his society; finally how all these should be formed conceptually.

But knowledge as a component of any worldview is the conceptual foundation which concerns us here, although it may not so significantly be put forward in every worldview, because usually worldviews put emphasis on only certain concepts depending on its orientation. Let us suppose a worldview in which there is no concept of science developed in accordance with its understanding of knowledge, or any other science-related concepts; obviously no scientific knowledge is possible within such an *environment*. Under such conditions no scientific achievement can be expected. We put a special emphasis on science here, because we have already singled it out as a universalizing condition of a local culture. There are, therefore, those worldviews, which are

11 *“Inni ja’ilun fi’l-ardi khalifatan”*(2/*Al-Baqarah*, 30) The reference here in this verse gives the Islamic conception of man’s purpose in this world and as a result his aim and moral responsibilities within the social framework. That is why I take it to correspond to the concept of society in general, as this concept can be reproduced or rather deduced on the basis of the Qur’anic notion of “*khalifah*”.

not *civilization-oriented*; and hence, lack the necessary conceptual foundation required for the emergence of a civilization.

Now we would like to argue further that the emergence of a local culture as a universal culture, and hence, as a civilization, is primarily a moral and scientific progress that is similar to the rise of a scientific worldview in the minds of the individuals of a society. In order to show this we must exhibit how a worldview is formed scientifically in the minds of the individuals and the moral elements which support this phenomenon. Scientific development of a worldview means the “inculcation of its major components, i.e. its concepts, ideas and doctrines, to the individuals of a society through clear and transparent definitions and a systematically organized body of knowledge”. This is achieved at three successive stages:

The first stage is what we shall call the “abstract level”, which is the stage of *worldview-formation*, and as such, since the world view is formed by abstract thinking, it is called ‘system’ in the philosophical sense; and the *‘ulama*, as the scientific community of Islamic civilization is supposed to assume this duty of forming or rather constructing the system.

The second stage is what we shall call the “concretized level”, which is the level of intellectuals, such as men of literature, artists, architects, teachers and educators. At this level since the intellectuals are able to understand the abstract worldview developed or constructed by the *‘ulama*, they will or indeed ought to reflect it in their works. Now, since the works of the intellectuals are usually of concrete nature, the world view is concretized and thus handed down to the general masses who can understand the concrete ideas more easily.

Finally, **the third stage** is the level of massive dissemination of the world view thus disseminates from the top level of abstraction to the bottom level of concretization, it reaches to the masses and begins shaping their world view

according to its well-defined and systematically developed concepts, ideas and doctrines. This way at the level of society the worldview of individuals is formed according to that of the *'ulama*; it is this way of *worldview-formation* that we call *scientific*.

The *worldview-formation* at the level of society takes place at two planes: first, at the individual plane, where it begins first by experiencing our surroundings then continues with learning a language, and as we grow up, it becomes more abstract through concept-formations and rising of ideas in the mind. As a result, our mind combines these into larger bodies of knowledge adding thereunto, enlarging the worldview as long as we live. Second, at the social plane, where all these phenomena of *worldview-formation* are influenced by whatever ideas or other worldviews circulating in the society. Civilizations arise on the basis of such abstract and conceptual scientific attitude in speculative thought which is not observable by the senses, but intelligible by the mind. Rosenthal acknowledges this and expresses it so beautifully which I have been constantly quoting in my writings: "civilizations tend to revolve around meaningful concepts of an abstract nature which more than anything else give them their distinctive character. Such concepts are to be found at the very beginning of a rising civilization."¹²

There is an inherent dynamism in a worldview if its key concepts and ideas are transparent to the mind, which has taken it as a framework. This transparency is the result of its originality, which is invigorating, fascinating and motivating; it thus furnishes a stimulus to the person with such a worldview to actively participate into those concepts. This dynamism is reflected thereby to the society, which is then set into a process of development provided that there are no other impediments in the way of mutual companionship between this

12 Franz Rosenthal, *Knowledge Triumphant: The Concept of Knowledge in Medieval Islam* (Leiden: E. J. Brill, 1970), 1.

conceptual foundation and its community. Since we have already pointed out that this kind of a worldview is scientifically acquired through a process from a system, we can make a reference to the concept of ‘system’, as it is discussed in philosophy. Whitehead, for instance, points to this phenomenon:

In all systematic thought, there is a tinge of pedantry. There is a putting aside of notions, of experiences, and of suggestions, with the prime excuse that of course we are not thinking of such things. System is important. It is necessary for the handling, for the utilization, and for the criticism of the thoughts, which go through into our experience.¹³ ...Such a habit of mind is the very essence of civilization. It is civilization.¹⁴

Then, he concludes, “If my view of the function of philosophy is correct, it is the most effective of all the intellectual pursuits.”¹⁵ I believe that this is clear from the function of worldviews in a society as outlined above. We have tried to show this on the ground that it is not possible for human mind to carry out any activity without first reaching an *architectonic domain*, which is a mental realm for all operations of the mind. This *architectonic domain* is called “worldview” when it arises in the mind of an individual in everyday life; but it is called “system” when it is constructed in philosophy as a systematic effort to capture reality in a coherent, logical and necessary unity of “general ideas in terms of which every element of our experience can be interpreted.”¹⁶ Although this is so emphatically stated by Whitehead, he does not discuss the process between philosophy-society interactions. Usually it is taken for granted that society, as the cultural environment of philosophy, affects it considerably. But the reverse

13 Alfred North Whitehead. *Modes of Thought* New York: The Free Press, 1938, 2.

14 Ibid., 3.

15 Alfred North Whitehead. *Science and Modern World* (New York: The Free Press, 1967), viii.

16 Alfred North Whitehead, *Process and Reality*, ed., by David Ray Griffin and Donald W. Sherburne, New York: The Free Press, 1979, 3.

direction of this interaction is not much taken up as a problem. The way systems function as such is very complex and we have tried to elucidate this phenomenon in relation to the concept of worldview. Whitehead expresses this by saying that “the use of philosophy is to maintain an active novelty of fundamental ideas illuminating the social system. It reverses the slow descent of accepted thought towards the inactive commonplace.”¹⁷ This idea of dynamism in a worldview is important for us because it gives the other element necessary for the emergence of civilizations; the moral strife as the representative of emotional and other aspects of human inner world. I shall try to show how together with the scientific aspect it can lead to the emergence of a civilization as a conceptual foundation.

We know by experience that there are in every society without exception three classes of people; morally sensitive people, morally insensitive people, the general masses that lay between with a varying degree of inclination toward either side. Usually at the time of the rise of a civilization we observe a severe struggle between the first two classes. Many others from the general masses join the struggle and bring dynamism to the society. When the struggle is taking place, although it is only between the morally sensitive and the selfish, it is immediately passed on to the masses, which become the battle ground of the good and evil forces. Some of the masses are thus won to the moral side, and yet others to the selfish front. This moral struggle is *natural* and thus there is no human society in which this struggle cannot be found in one form or another. When the morally sensitive people have the sufficient vigor, dynamism and energy, they win to their side an adequate number of the masses and thereby produce intellectual and social dynamism. When the moral struggle between the two groups continues with a victory of the moral class, the morally sensitive individuals either produce intellectuals or are themselves intellectuals who formulate original ideas, doctrines and systems by introducing fresh and novel

17 Alfred North Whitehead, *Modes of Thought*, op. cit., 174.

definitions of key concepts that are moral and scientific or otherwise.¹⁸ This way a lively exchange of ideas and alternative views come into existence within the society; a phenomenon which is necessary to produce intellectual dynamism. As a result of this the individual within the society are endowed with a worldview that is transparent and sensitive towards moral and human values but dynamic against evil forces. This is what we call “transparent worldview”. We may elaborate this further.

The moral struggle, which is essentially a strife between good and evil, may either directly give rise to social dynamism, or to intellectual dynamism first, which, then, in turn produce social dynamism. In that case moral and intellectual dynamism must necessarily produce social dynamism once they are adequately successful. But social dynamism is necessarily preceded by moral dynamism, which we have described as a moral struggle between the morally sensitive and the *immoral*; but it is not necessarily preceded by the intellectual dynamism. On the other hand, all these various dynamisms are required for intellectual and artistic progress needed for the rise of a civilization. All these three dynamisms, namely moral, intellectual and social dynamism, either together or one after another will yield what I shall call ‘institutional dynamism’. When the moral and intellectual forces are at work, a tremendous social mobility and dynamism begins. It is the dynamism of individuals working together to lead the society as a whole to a morally better situation that we call ‘social dynamism’, which in turn leads to the re-organization and betterment of social institutions including the political and economic ones as well. It is this reformative and enlightened effort at the organizational level that we call ‘institutional dynamism’. When all these dynamic forces come together, then they lead the society to a new civilization.

18 This struggle actually never ends with the victory, but always continues in different forms as long as the society exists.

The most significant of institutional dynamism shows itself in the field of education. The new worldview that is transparent within the minds and hearts of the individuals of this dynamic society exhibits a great reform and re-organization of educational institutions in accordance with the knowledge produced by intellectual dynamism. It is possible that the society may not even have any educational institutions at this level, just as it is the case with the Islamic civilization when in Mecca there were absolutely no educational institutions. Usually there seems to be a relation, although not a necessary one, between the political body and the educational reform. Either the political body brings about the educational reform at the request or directions of the intellectuals or intellectuals themselves take the initiative and produce educational dynamism, which may in turn lead to a re-organization of the political body and thus produce a great political mobility within political institutions. These activities which also include the legal undertakings can be called 'political dynamism'. Among these institutional dynamisms we must mention also economic activities. Similar reformations take place in the economic institutions yielding thereby to improve the prosperity of that society and this activity can be called 'economic dynamism'. All these institutional dynamisms may develop together within the same period of time and thus help each other become dynamic reciprocally; or follow a different pattern of sequence in every intellectually progressed society. We have thus distinguished four kinds of dynamism:

1. Moral struggle;
2. Intellectual activities;
3. Social dynamism;
4. Institutional dynamism, which are primarily three:
 - a) Educational dynamism;

- b) Political dynamism which also includes legal activities; and
- c) Economic dynamism.

Moral struggle, intellectual vigor, social progress and institutional reformation are necessary elements of a culture to rise to the level of universality, which is the horizon of civilization. Institutional dynamism as educational, political, legal and economic progress includes with a varying degree of intensity all the above dynamisms that precede them, and as such they are the ones that produce culture. If a culture retains its dynamism long enough such that the culture no longer becomes restricted to one society and region, then it turns into a civilization; a phenomenon which can be observed in Greek, Islamic and Western civilizations. Therefore, cultures are usually restricted to a certain span of time and region or society. But civilizations cannot be so restricted. But if the culture does not retain its dynamism, then dynamism to the opposite direction begins to take place; first, the selfish and immoral gain the majority of the masses and intellectuals become corrupt, then the moral struggle gives in. The culture thus collapses and this can happen to civilizations as well; a phenomenon which can be observed in previous civilizations.

The proper environment for the conceptual foundation means only the adequate worldview within which there is the potentiality for flourishing sciences. What this statement entails is that there are some worldviews within which sciences cannot flourish. A more concrete example of this state of affairs is the pre and post-Islamic Arabia. It was possible only for the Islamic, and therefore, not the pre-Islamic, worldview to furnish a proper environment for the emergence of sciences. We may pose here to ask what kind of a worldview did Islam give to the Muslims so that they were able to excel in all aspects of human life? We already know the answer to this question from history: The Prophet developed the Islamic worldview alongside the Revelation as it was disclosed

to him. In that case, a rough chronological order of topics in the Revelation will expose the early Islamic worldview which led to the emergence of Islamic civilization. For the sake of convenience, we can examine the following topics in three consecutive chronological periods:

1. The early Meccan Period, when mostly the major concepts of Islamic world view are developed; such as the idea of one God, the concepts of creation, hereafter and human responsibility, helping the poor and protecting the orphans; what is good and bad.
2. The later Meccan Period, when more abstract concepts and doctrines such as the doctrine of Prophethood, the concept of *film*, *the meaning of religion* and *'ibadah*, are developed.
3. The Medinan Period, when such concepts as law, jihad, ra'y, ijtihad, brotherhood, Muslim community (ummah), and so on, are all elaborated together with the earlier topics into a whole unity of ideas, which is what we have called 'worldview'.

Of course when a new issue was introduced, the concepts developed earlier did not cease to be discussed; on the contrary they were further elaborated and clarified. Thus, the division of topics into these three periods is not clear-cut; but rather serves our purpose here to show clearly how the Islamic worldview was disclosed to the first Muslim community. If we carefully examine the early history of Islam, we shall see that the seeds of some sciences are already in existence right at the time of the Prophet; history, law, literature, grammar, philosophy and theology are all at the beginning stage. One must notice that all these sciences are intimately related to *worldview-formation*. Towards the end of the First Century of Islam most of the knowledge accumulated in these disciplines is already formed into sciences. Then, it is only in the Second Century that we see other disciplines, such as physics, astronomy, mathematics

and chemistry, begin to emerge as sciences. The reason for this is not, and cannot be, translations from Greek scientific and philosophic works. For there is only one reason for this, and it is the Islamic worldview together with its scientific concepts related to the concept of *'ilm*, which has already been developed within the Islamic worldview to provide the proper context for the advancement of a scientific tradition. It is this scientific process as a result of the dynamism inherent in the Islamic worldview in the first century of Islam that Islamic civilization emerged out of its conceptual foundation.

Finally we must point out that what gives a civilization its “universal” characteristics are abstract concepts hidden in human inner world which is manifested as worldview mentally but externalized as concrete behavior or cultural objects in a social context. For this reason we tried to elaborate the concept of worldview in order to show that in the externalization of an inner world conceptual aspect plays a major role. If we are to give an example, the Selimiye Mosque in Edirne may represent its civilization just by itself through the comprehensive universality it acquired. But the Kocatepe Mosque in Ankara as a mere copy of that mosque represents only a concrete building. In fact one may claim that Kocatepe is not the product of a civilization at all. Every technologically equipped society can build Kocatepe; but the comprehensive universality of Selimiye cannot be copied by any other civilization. For this reason, what produced Kocatepe is only the sense aspect of our inner world, not the comprehensive universalizing inner world of a worldview. This means that in manifestation of inner world the universalizing element is the knowledge aspect as represented by the worldview.

To conclude, we may say that Islamic civilization is also like other civilizations is based on certain concepts which enriched the inner world of its adherents. This way through the manifestation of their inner world within the social fabric this civilization gradually formed the local Hijaz Arab culture

gained a significant meaning; then, by means of these manifestations Islamic worldview as formed in the minds of the adherents gradually led to a knowledge tradition that led to the emergence of sciences. As a result a rich scientific tradition emerged towards the end of the third century (tenth century C.E.). All these universalizing elements led to the emergence of Islamic civilization. Therefore, what makes a civilization and brings it to the arena of history are not stones and pieces of dead objects; not even the great literary works or scientific achievements because these are all the result of such a civilization. The moral and intellectual inner dynamism that leads to such works in a local context and makes up such universalizing elements. All these manifestations of human inner world are universalizing elements but not the foundation of civilizations; for as we have tried to show the foundation of civilizations are more of a conceptual nature.

CHAPTER II
ECONOMICS, SOCIETY
AND CIVILIZATION

Economic, Society and Civilization

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Coux Round Table

1. Civilization as Urbanity

Civilization happens in human communities when standards of excellence are achieved on a significant, or even heroic, scale in culture (literature, art, architecture, engineering, religion), politics, economics and social organization.¹⁹

Civilization calls forth the possibilities of urban life – of cities as the paradigm of community. Urban life is dense, not rural, pastoral, agricultural; it is bourgeois, not peasant or aristocratic; it is not dominated by warriors but by mutually supporting, intersecting elites. The ruling elites of civilizations are varied, playing different roles in upholding a complex system of cultural reproduction from generation to generation and in developing new levels of material well being for the society.

Urban life encourages discourse and the active life of the mind over meditation and pious abstention from human striving. Urban communities are complex with stratification and division of labor; they are points of trade and exchange. Accordingly, they permit wealth and luxury and indulgence in culture and arts. They tend to be heterogeneous instead of one-dimensional in any aspect.

Urban areas call forth architecture and engineering skills. They enhance political skills of debate and deal-making.

¹⁹ See generally: Aristotle, *Politics*, William Ellis Translator, J.M. Dent & Sons, London 1939; Hamilton, Edith *The Greek Way*, W.W. Norton New York 1930

Civilizations are remembered for their achievements; they are not unlit ships passing in the night without being seen. The active life of the mind and the drive towards cultural distinction leads to ambitions and creative display. Civilization bespeaks sophistication, refinement - the polishing of raw emotions and instincts with manners, costume, and well-chosen words.

The civilized person is presumed to be reflective and gracious; educated and subtle. Taste is a mark of manners and the civil lifestyle.

It is hard to imagine a civilization without writing and numeracy. The religions of civilizations have texts – Bibles, Qur’ans, Mahabaratas, Analects – that lead to study and further writing. Writing encourages the life of the mind, opens doors to literature and philosophy in culture and to bureaucracy and law in politics. With texts and writings come formal education and the transmission of ideas and standards in more complex forms than myths and oral poems like the Iliad.

Texts add complexity, stature, breadth, and permanence to cultural constructs. They intensify culture and elevate it.

An urbane person restrains impulses and thinks before acting. Citizenship is measured by restraint, not by the exercise of power.

2. The Economics of Socializing Mass Civilization

Civilization is the quality of our lives; economics and society contribute the ecology in which civilization can emerge. Many civilizations are ancient; successful but limited in scale and scope of accomplishment. Their economic foundations were restricted to pre-industrial technologies. Their cultural and social sophistication, accordingly, quickly reached limits and did not penetrate social orders much beyond small elites living in relatively small cities and towns.

Economics and society support one another dialectally. Society permits economic activity and, in turn, economic activity sustains and changes society.²⁰

The great turn in both society and economics for the human species came with the industrial revolution. With industrial production, science of nature was applied to permit human interference with nature and exploitation of natural potentials – steam power, electricity, chemistry, metallurgy, mechanics. Output rose, standards of living grew, consumerism became a fact. Distances were conquered, people lived longer, more were better fed.²¹

The coming of industrialization produced a new form of civilization and made it a mass phenomenon, one no longer limited to selected elite families. Industrialization turned the entire world into an urban space with a dominant middle class replacing older aristocracies of blood, warfare, and religion.

No culture can arrive at civilization without economic achievement. Civilization needs to be funded above and beyond ordinary standards of living and social organization.

The application of science and industrial technologies to agriculture led to production on mass scale, dramatic reduction of the cost of food, and movement of populations from farms to cities. Where once most of humanity was employed in long days seeking and producing food, now in advanced post-industrial societies less than 2% of the population is needed in agriculture to feed all the rest and more besides. With such surpluses available from the agricultural sector, most people could be supported in lives of greater refinement and urban consumption.

20 Landes, David, *The Wealth and Poverty of Nations* (W.W. Norton, New York 1998); Easterly, William, *The Elusive Quest for Growth* (MIT Press, Cambridge Mass 2001)

21 See generally, Adam Smith, *An Inquiry into the Nature and Causes of the Wealth of Nations*, (The Modern Library, New York, 1937)

Industry made possible civilization on a global scale. Today we are not a global village so much as a global city, interconnected by digital communications. And contemporary cities have become huge – with populations in the millions of persons.

The invention of machines that made possible industrialization and the application of science to production also impacted society by facilitating the division of labor and specialization of function. Adam Smith's famous insight into how the wealth of nations could be produced illuminated this impact of division of labor. His example was the making of pins:

To take an example, therefore, from a very trifling manufacture; but one in which the division of labour has been very often taken notice of, the trade of the pin-maker; a workman not educated to this business (which the division of labour has rendered a distinct trade) ,nor acquainted with the use of the machinery employed in it (to the invention of which the same division of labour has probably given occasion), could scarce, perhaps, with his utmost industry, make one pin in a day, and certainly could not make twenty. But in the way in which this business is now carried on, not only the whole work is a peculiar trade, but it is divided into a number of branches, of which the greater part are likewise peculiar trades. One man draws out the wire, another straightens it, a third cuts it, a fourth points it, a fifth grinds it at the top for receiving the head; to make the head requires two or three distinct operations; to put it on, is a peculiar business, to whiten the pins is another; it is even a trade by itself to put them into the paper; and the important business of making a pin is, in this manner, divided into about eighteen distinct operations, which, in some manufactories, are all performed by distinct hands, though in others the same man will sometimes perform two or three of them. I have seen a small manufactory of this kind where ten men only were employed, and where some of them consequently performed two or three distinct operations. But though they were very poor, and therefore

*but indifferently accommodated with the necessary machinery, they could, when they exerted themselves, make among them about twelve pounds of pins in a day. There are in a pound upwards of four thousand pins of a middling size. Those ten persons, therefore, could make among them upwards of forty-eight thousand pins in a day. Each person, therefore, making a tenth part of forty-eight thousand pins, might be considered as making four thousand eight hundred pins in a day. But if they had all wrought separately and independently, and without any of them having been educated to this peculiar business, they certainly could not each of them have made twenty, perhaps not one pin in a day; that is, certainly, not the two hundred and fortieth, perhaps not the four thousand eight hundredth part of what they are at present capable of performing, in consequence of a proper division and combination of their different operations.*²²

This division of labor required not only machinery, but skill in management of workers – specification of role responsibilities and deployment of human talents and motivations. The possibilities of economic reward called forth new social structures and skills, rewarding some talents and orientations over others.

Next, the division of labor required acquisition of what Smith called a “capital stock” or what we call today “capital”. This is liquid wealth, usually assembled in the form of money, that can acquire the necessary machinery, advance wages, buy supplies, and draw from others the accoutrements of production. Economic possibilities lead to increasingly complex and sophisticated social, financial and legal relationships.

These in turn called for and rewarded higher and higher standards of legal competence, judicial due process, and the rule of law. Arbitrary political decision-making and a restricted franchise could not survive the new conditions so that constitutional democracy became the desired norm of public governance.

22 Op. cit., Book I, Chapter I

The “embourgeoisement” of society, culture, and politics marked the growth of industrialized civilization. Middle class habits and virtues seemed most conducive to the success of industrialization and, reciprocally, industrialization encouraged the growth of middle class orientations and family patterns, especially the inner conviction that success and self-worth came from work, not inherited circumstances.²³

But, most of all the division of labor demanded a customized social/cultural envelop if it were to flourish. Division of labor only leads to success in production if each person at each task can depend on others in the system of production to do their part as needed and each of the others can depend on that person as well. Trust and reliance are necessary enablers of the division of labor and so of industrialization. Cultures with low trust and unreliable interpersonal relationships are very challenged when faced with the requirement of matching personalities to complex organizational structures.²⁴

As industrialization has proceeded over the past four centuries, the degree of dependency among individuals, firms, investors has grown exponentially. The present world is a dense and stacked three dimensional matrix – a Rubic’s Cube - of interlocking dependencies, as we saw when the collapse of several financial firms on Wall Street in September 2008 immediately lead to a global recession.

Wealth called forth more leisurely professions and entertainments; more money could be spent on culture. The arts could evolve from serving small elites to providing for consumer enjoyment on large scale.

No culture can arrive at civilization without developing and sustaining a vigorous social network of responsibilities and initiatives. Enterprise

23 Landes, Op. Cit.

24 Fukuyama, Francis, *Trust* (Free Press, New York 1995); Wilson, James Q., *The Moral Sense* (Free Press, New York 1993); Harrison, Lawrence and Huntington, Samuel, *Culture Matters* (Basic Books, New York 2000)

and creativity are the hallmarks of civilization, not mere wealth or power alone. Industrialization and science permit the flowering of enterprise and creativity.

The Socialization of Economics for Global Civilization

As many have concluded, the commencement and growth of industrialization was not accidental or haphazard. Certain conditions seem to have been necessary for this form of economic production to come into being and then grow astonishingly. The wealth created by industrialization just overwhelms by tens of trillions of US dollars all previous human wealth accumulation.

Karl Marx devised his scheme of dialectical materialism, the labor theory of value, expropriation of value by capital, and class antagonisms mostly to explain the rise of industrialism and to moralize the wealth so created.

Max Weber took a different approach, and to my way of thinking a much more successful one. He looked at the values set of Calvinism which fostered certain behaviors in the Calvinist parts of the Netherlands, England, Scotland and English/Scot colonies in North America. Weber found in those behaviors unique propensities to save, invest, work diligently and incorporate science and machinery into productive activities. Calvinism was the essential bourgeois faith, appealing neither to peasants (who remained Catholic or accepted the semi-Catholic ritual of the Church of England or became Baptists) nor to the aristocrats, who stuck to the Church of England.²⁵

25 Weber, Max, *The Protestant Ethic and the Spirit of Capitalism* (Scribner's, New York 1958); see also, Weber, Max, *The Theory of Social and Economic Organization* (Oxford University Press, New York 1947); de Soto, Hernando, *The Mystery of Capital* (Basic Books, New York 2000); Bell, Daniel, *The Cultural Contradictions of Capitalism* (Basic Books, New York 1976); Parsons, Talcott and Shills, Edward, *Toward A General Theory of Action* (Harper & Row, New York 1951)

I suggest that the catalytic agent produced by Calvinism, present in other cultures, but intensely advocated by Calvinist beliefs, was mutual trust. Calvinists trusted themselves and they trusted others in their congregations. They were reliable people, hard working and honest. They were good credit risks and they stayed at tasks until their work was done.

Calvinist teachings on each person having a personal ministry from God to work and prosper and so reflect divine purposes in this world gave Calvinists self-confidence, even joy and enthusiasm in their sense of personal being. They were told to honor their God with song and praise, to marvel at his creation, and be warmly and humbly grateful for his patronage. Theirs were lives of purpose and venture, not lives submissively subordinate to merely human hierarchies or past habits. Seeking to do the will of God on earth, Calvinists challenged earthly powers of government and privilege in the Catholic Church, the Church of England, monarchy and aristocracy. They saw themselves as working today for a better tomorrow; they held their energies and property as trusts to the glory of their God. Theirs was not a culture of resignation, of bitterness, or of selfish personal aggrandizement.

Calvinism thus easily and quickly incubated persons who could staff the division of labor with the reliable participants it needed to thrive and grow through ever increasing specialization of function and task. Calvinism was about responsibility, not indulgence. It was about giving to community, not taking from others as personal entitlements. Industrialization is a social process and Calvinism produced highly motivated individuals who could devote their time, talent, and treasure to social undertakings.

Weber's trenchant point was that industrialization emerged only in one social setting among all the cultures and civilizations of human devising. He suggested that there had to be something different about that social setting. And, it is true, that industrialization spread from that initial social setting slowly in

the 18th, 19th, 20th and now still in the 21st centuries to other societies with other cultures. As other societies industrialized they shed certain beliefs and behaviors and became more “Calvinist”, or as is more politically correct to say, rationally efficient, modern, market-oriented, global, ...

As industrialization has spread, cultures based on tradition, tribalism, rural and pastoral agriculture, religious hierarchies, aristocracies, fixed kin networks, have made way for values and behaviors that facilitate industrial production, and now post-industrial economies taking advantage of electricity and computers.

The tensions here between non “Calvinist” or rationally efficient norms and behaviors and other religions and cultures have been and remain both many and very lively.

A great challenge for non-Calvinist, and speaking more broadly of the contemporary situation we might now say “non-Western”, cultures is how to industrialize and still maintain meaningful autonomous and unique – and non-Western - values and social customs.

The issues around Turkey’s becoming a member of the EU pose many of these challenges.

Recently in the Wall Street Journal, the noted economic historian Niall Ferguson, now at Harvard, contributed a commentary on what makes for successful economic development, a topic of great concern, not only to the Caux Round Table, but to many around the world.

He wrote: “As I’ve researched my forthcoming book over the past two years, I’ve concluded that the West developed six “killer applications” that “the Rest” lacked. These were:

- Competition: Europe was politically fragmented and within each monarchy or republic there were multiple competing corporate entities.

- The Scientific Revolution: All the major 17th-century breakthroughs in mathematics, astronomy, physics, chemistry and biology happened in Western Europe.
- The rule of law and representative government: This optimal system of social and political order emerged in the English-speaking world, based on property rights and the representation of property owners in elected legislatures.
- Modern medicine: All the major 19th and 20th century advances in health care, including the control of tropical diseases, were made by Western Europeans and North Americans.
- The consumer society: The Industrial Revolution took place where there was both a supply of productivity-enhancing technologies and a demand for more, better and cheaper goods, beginning with cotton garments.
- The work ethic: Westerners were the first people in the world to combine more extensive and intensive labor with higher savings rates, permitting sustained capital accumulation.

Then, he argued that globalization has been a process of non-Western cultures appropriating step by step these “cultural killer apps.” 26

As the Caux Round Tables’ Global Executive Director, I had a very happy sense of affirmation in reading Ferguson’s conclusions on the rise of modern civilization for his six “killer apps.” All bring to life core Caux Round Table Principles for business, government and civil society.

This is not to say that the Caux Round Table is merely an extension of Western values and institutions. Quite to the contrary, much of our work

in recent years has been to identify the global consistencies among cultures and religions that lend themselves to appropriation of these modernization “applications” anywhere in our world.

I would, however, re-order his six applications to provide for a cause and effect sequence of development.

First, I would put the Rule of Law and representative government. These systems protect individuals and so release their energies and encourage them to invent and work.

Second, would be competition – legal entities protected by law in their autonomy and capacity for decision-making following their own values.

Third, I would put “the Work Ethic.” This places values as the source of a “take-off” in production methods and follows Max Weber’s explanation of capitalism as a product of the Protestant Ethic. The work ethic takes advantage of civil society opportunities and converts them into wealth.

Fourth, would be the scientific revolution, which resulted from individual creativity and perseverance in the face of natural conditions.

Fifth, medicine grew from the application of scientific approaches to health.

And, finally, sixth came consumer society where individuals could buy what others had invented and produced.

The Psychology of Civilization

The study of society, sociology, would not be deeply insightful unless it embraced anthropology as well. Understanding the human person, of culture and cultural manifestations in community, brings us closer to appreciation of who we are, what we have done, and what we can expect of ourselves.

From an anthropological perspective (and I studied anthropology at Harvard as part of the Chiapas Mexico Project), achievement of civilization implies a certain psychological stance towards the natural world. Civilization is presumptuous. It presumes a human power to, and legitimacy to use such power, order the world after human ideas and priorities.

Civilization is not passive acceptance of fate and the flow of the natural order. Consider: cities do not exist in nature. They are expressions of human calculations and felt needs. So are pyramids, temples, law courts, market houses, stock exchanges, and on and on.

Civilization presumes that humans have existential validity in their imaginations and aspirations; that they are right to act on their dreams, right to surround themselves with their handiworks of art, music, food, religion, law, government, transportation, exchange.

The psychology necessary for civilization is that of seeking achievement, of creation, of the triumph of the will over nature.

Greek myths expressed this character of civilization in the concept of hubris in the tales of Sisyphus and Prometheus, who took from the Gods of nature what was not meant for humans. The Judeo-Christian Bible captures this spirit of civilization in the story of Adam and Eve, who presumed to eat of the tree of knowledge and become more capable than God had intended. Qur'an speaks to us of the forgetfulness, greed and arrogance of humanity created to be khalifa and seek justice. The Taoists Lao Tzu and Chuang Tzu advised that humanity should give up this psychology of striving to create something from its own imagining.

One might create a continuum of culture from the silent individual mysticism of India sadhus and wandering ascetics through village and tribal cultures fearful of nature's sprits and wrath up to the hubristic ventures of

post-industrial cultures that seek to bend all of nature to human purposes – DNA, cloning, nuclear power and weapons.

3. Cultural Values and Civilization

And yet, the core of civilization, the drive to excel, must come from spiritual impulses. The tasks of economic activity and the responsibilities of social networking must be perceived as necessarily associated with divine or transcendent purposes of cosmic relevance. There is a kind of “charisma” involved in a civilization which lifts economic activity and social norms and practices above selfish materialism.

Principles values rooted in religious admiration for divine ends – but not fundamentalisms or doctrinaire ideologies - thus are at the heart of civilizations and shape economic conduct and social expectations.

On that continuum of culture from passive receptivity to hubristic engineering, there is a band of balance achievement. Here I suggest we find the impulse to civilization and the telos or natural end of human purposing and living.

We are here to create. We are not only *homo sapiens but homo faber* – the species that thinks and makes. We are too the species that speaks, that has concepts and understandings, that can tell each other stories and can imagine something different than what nature has given us.

This capacity speaks to the human as having a spiritual, religious, transcendental, nature. When those impulses are made sophisticated and robust, our actions follow and we create and achieve the unusual.

All civilizations – as opposed to mere cultures –have built cities and monuments; they have changed the face of nature to a greater extent than hunter

gathers did. Just by working stone into a temple or an obelisk; just by building a rampart wall around a city of pounded earth three meters high; just by building a boat and sailing past the horizon – humanity reached for something greater than it was given by nature.

This spiritual capacity to imagine and create is the root of civilization.

I again suggest that Calvinism provided its believers with a special capacity to take up the challenge of industrial civilization. Calvinism provided its believers with a conviction that they were on the path to salvation in working hard, being honest, and getting the job done. Their human efforts to move beyond the confines of nature had divine sanction, they were told and believed. This conviction encouraged the emergence of a psychology of achievement where rewards were internal and moral, a feeling of justification and being in the right. A relaxed confidence to keep at it and work with others for the common good. This psychology easily drew forth high levels of trust and willing interpersonal cooperation.

But, at the same time, as religious prophets have warned, it is also the cause of evil and destruction. It is power when wrong-minded thinking can use power for wrongful purposes.

Civilization is then an ethical challenge: one to be celebrated and one to be feared.

The Caux Round Table recently convened scholars from the Abrahamic faiths to consider the ethics of those faiths about the purpose of human creativity, really to seek a justification for civilization. The group, of which I was one, issued the Mountain House Statement.²⁷

Let me conclude by presenting the main points of that statement:

27 Full text available at: www.cauxroundtable.org

With abiding respect for the distinctive beliefs of each of the Abrahamic traditions, we discerned in our discussions significant resonances among Jewish, Christian, and Islamic teachings that helped us reflect upon the many challenges that now beset the world community. These resonances build on a venerable and hopeful tradition of interfaith dialogue, provide a basis for restoring confidence in the daily work of all those who can contribute in their separate ways to global prosperity, and demonstrate the many benefits of respectful religious pluralism.

Religious scriptures, commentaries, and traditions provide profound resources for confronting anxieties, discerning wisdom, and finding constructive alternatives for action, especially when we have failed or find ourselves in despair. Yet religious perspectives have not always been welcome in business and economic discussions. This may be because many perceive an intellectually daunting gulf between the transcendent aspirations of religious approaches and the rational self-interest coupled with a mechanistic logic that so often is used to justify commercial activities and economic theories. Such rationalism does not yield readily to moral critiques and instead privileges a dogmatic market fundamentalism.

The indifference or even antipathy often given religious perspectives also might flow from skepticism over the role of religious ethics in pluralistic societies, not to mention acceptance of a deep antagonism between the spiritual and the material dimensions of our lives.

We readily acknowledge that there are many sources for knowledge and wisdom to serve the reformation of our global economy, including, the arts, humanities, the natural sciences, and the social sciences, including management and economics. Yet we believe that people of faith have unique resources to contribute to this dialogue, as well as an obligation to do so. Certainly in commerce, business, finance, and other economic activities human persons can be very appropriately engaged in the process of creation within the world that we

have been given. The visions that spring from our faith traditions speak through each of us, informing how we perform our work, measure our achievements, and earn our proper rewards.

In our discussions, we perceived that underlying recent economic failures and dysfunctions were driving forces of excessive self-interest and thoughtlessness. In short, the economic crisis arose from a preceding moral crisis. Therefore, moral responses will be as necessary as economic ones to restore global hopes and prosperity.

With faith, humility, and hope, we issue this statement to engage significant contemporary problems and to open conversations with marketplace leaders and other professionals that will draw upon the resources of the Abrahamic faith traditions to improve awareness, analysis, and remedial responses to the systemic and individual shortcomings that have surfaced in the economic crisis.

Our statement consists of three sections:(I) Created and Working in God's creation; (II) Uses and Abuses of our Creative Powers; (III) Responses to Abuses of Creation.

I. Created and Working in God's Creation

Each Abrahamic faith holds that human beings are created. In response to this gift of life, women and men are called to engage themselves with the Creator's vision for a just and fruitful world, using their talents and creativity as stewards. Stewardship comprises both opportunity and responsibility. Our Abrahamic traditions recognize and celebrate this human creativity and see it as a gift from God. Human creativity offers the potential for experiencing pleasure, for improving the world, and for advancing individual and collective human flourishing.

When properly employed, human creativity should reflect the greater purposes of a Creator, whose generative will aims for the maintenance and

transformation of the world for the good of all creation. Human creativity—embodied in what we make, how we make it, how we distribute it, and how we use it—should express the thoughtful and responsible stewardship that comes with recognizing God’s ultimate dominion over all things. We are, properly speaking, trustees of capacities, powers and wealth that spring from sources beyond our personal control. Our minds, our health, our labors, our properties are each held in trust by us for some very small part of time. As such, we must treat these trusts as part of a larger creative vision, one with redemptive moral dignity.

The call to engage with creation goes out to all. No job and no work can be dismissed as ordinary. Nothing in creation is merely ordinary, neither a blade of grass nor a drop of dew and no less each of us. Whatever human hands put together can be imbued with the purpose of a higher vision of contributing to God’s creation.

Within God’s creation, humanity has developed increasingly complex institutions, bending the world towards our use. Men and women everywhere have applied their creative energies in diverse areas, including business and industry. We humans both participate in and re-shape the world.

However, nothing any person creates is perfect or eternal. The vital and distinguishing generative capacity of human beings is absolutely constrained by their finitude.

Our participation in the world and our powers within that world will always be constrained by the complexity of a creation that was not of our design and which exceeds our control. These limits—existing in all areas of creative human engagement—are the substance of our finitude, leaving us always vulnerable to circumstance, to the constraints of natural resources, and to the risks of ignorance and self-deception. To ignore these limits is to invite pain and destruction.

Humanity's creative projects are properly worldly and, therein, are as vulnerable to failure and decay as all else that is only of the world. Moreover, human intentionality does not escape this finitude. Moral failure and sin actively hinder our ability to act in the world in ways that serve the common good. Selfishness and self-centered aggression can erode even our most lofty projects.

Our faith traditions also recognize that in human finitude (and, therein, our vulnerability), our creative activity can veer, intentionally or unintentionally, toward either noble or foul ends. Given our natures, we cannot always pursue our creative projects thoughtfully or responsibly. We regularly fail to exercise proper caution in thinking through the implications of our creative actions. Our actions are constrained by finitude because our knowledge is always incomplete (sometimes tragically so) and our powers always have their limits.

Human creativity—embracing, on one side, divine creativity, but on the other, personal finitude, moral weakness, and sin—is inherently limited and subject to abuse. (The Hebrew term, *cheyt*; the Arabic term, *khata*; and the Greek term, *hamartia* render how this combination “misses the mark.”)

Our Abrahamic traditions insist that the human person, even in his or her finite vulnerability, as a creation of God, has the potential to reflect divine goodness. We write this statement to address those distortions or denials that arise from human failings—naïve falsehoods that mis-direct our creativity—and to suggest how our traditions can assist us in finding our proper place in creation..

II. Uses and Abuses of Our Creative Powers

A fundamental human pitfall is to reject or ignore the fact of our finitude. When this happens, we often reassure ourselves only with what we ourselves have created – in thought and in the world. Denying our limitations and assuming mastery of creation ironically closes us off from the wisdom of others, nature,

and God, and pushes us toward abuse and away from our responsibilities toward our neighbors and thus alienates us from God.

Genesis 11 in the Jewish Torah and the Christian Bible tells of the unrestrained imagination of men and women and their ambition to build a great tower that would reach unto Heaven, and God's rejection of such inappropriate excess with punishment. In First Samuel 8, the text reports that when the people of Israel sought to choose for themselves a king, God concluded that, in their over-reliance on human power, they had actually rejected God. Qur'an affirms that God created the human person for worship of God alone (Qur'an 51:56; 59:22 – 24). Out of conceit, men and women may see themselves as better than they truly are: as masters of the house and not as servants tending to its residents and grounds.

For most of history, we experienced our fear of finitude in relationship to the capriciousness of nature as we faced threats from predators, crop failures, natural disasters, and disease. In response, we created various forms of defense, government, economy, and technology. The victories over vulnerability brought about by these creative human labors, while often of great benefit to humanity, have also been followed by new threats and anxieties. Finitude is sealed in our souls.

We now face a world that, in large measure, reflects our own activity but that, equally, seems out of our control. The errors and malfeasance of some unleashed an economic crisis that has shaken the whole world. The thoughtless acts of many economic actors have brought us to the brink of any number of market failures and serious ecological setbacks.

Together, we must continue to cultivate critical awareness of the limited and potentially flawed nature of all that we create. Even as we celebrate successes in promoting human well-being and alleviating suffering, we must remain mindful of the partial nature of these successes and not forget those who do not

fully share such benefits. As we celebrate the great good we have achieved, we must also remain mindful that our systems are replete with coercion, corruption, destructive antagonism, and selfishness.

The power of our technologies and institutions makes the possibilities of positive and negative outcomes ever more profound. For this reason, use of these powers demands from us ever greater responsibility. Now the impact on the world of humanity's creative powers has grown so consequential that we are newly called to make long-term, prudential and fiduciary evaluations of just how well we serve God's vision for all of Creation.

III. Response to Abuse of Creation

The Abrahamic traditions have each developed principles for discernment, judgment, correction, and action in economic and financial matters. Even if the problems we face are as novel as the latest financial algorithm, genetic research or nanotechnology, these resources speak to managing our innate though often morally fallible human desires.

Our traditions counsel watchfulness and remembrance that the world is always greater than our communities and our projects. We can learn from and are responsible to others, the natural world, and God.

Our traditions insist that there is an inherent social dimension to the human experience of life. We should, therefore, construe those circles of community expansively and generously. Our traditions also caution that, within community, we serve God's aspirations as well as one another. Therefore, our undertakings cannot be reduced merely to strategic or instrumental manipulations of opportunity. The voices of the Prophets have long called all our communities to heed the overlooked voices of the powerless and the disadvantaged, and the too-often ignored voice of God.

Our task, essentially, is to understand our calling as human persons so that we look upon both people and things—both our work and our resources—as opportunities for fulfillment of our various roles in the stewardship of creation.

Each of the Abrahamic traditions provides for:

- Receiving: Hearing God’s often overlooked advice and guidance so that we may act as faithful servants of creation with thought, fidelity, humility, and compassion. As persons of finitude, we need to receive wisdom before we attempt any worthy achievement. Cultivation of humility, mindfulness, and thankfulness – which for many can be achieved with a practice of prayer or worship – permits constructive grappling with our finitude as God challenges us to do on behalf of creation.
- *Remembering* God’s mercy in creating a world of possibilities, including human stewardship to achieve what is right and good, as well as the historical truth that all human systems require dynamic checks, balances and timely reformulations.
- *Responding* to the transcendent call for stewardship and so using our capacities in the service of higher ends.
- *Repenting* for failing to accept appropriate responsibility for shortcomings, recognizing that repentance for wrong-doing constructively precedes and shapes rightly-directed action.
- *Re-envisioning*, through renewed application of eternal wisdom to our times, in order to transcend short-sighted, self-referential paradigms and calls for a relentless Social Darwinism that overlooks the voices of those who suffer most from such thoughtless wealth seeking.

- *Reminding* one another of our obligations to share with those who cannot speak effectively for themselves or otherwise exercise their claims for justice.
- *Reforming* the economic system by uplifting persons, reshaping organizations, and renewing energies through trust and collaboration, understanding that responding efficiently and effectively to the social and ecological problems which define our age will require the imagination, investments and methodologies of business enterprise.

May I suggest that the human venture in civilization needs to be contextualized and embraced by these seven spiritual disciplines.

4. The Caux Round Table Principles for Economy, Society and Civilization

The Caux Round Table through frank discussions among Japanese, European and American business leaders resolved that three core values support an ethical industrial civilization. These core values are respect for: human dignity, Kyosei and stewardship.

Human dignity promotes the moral sense as a defining attribute of humanity and requires that economic, social and political activity enhance individuals in their moral competence.

Kyosei, from Chinese and Japanese moral philosophies, presents economic activity, and really all human activity, as symbiotic – dependent upon others and providing for others in what Buddhists call “dependent co-arising”.

Stewardship requires that power be used ethically with mindfulness and due care for the impact of our actions on the web of causation that sustains us and our future.

Application of human dignity, Kyosei, and stewardships is a program of moral capitalism. Moral capitalism happens when individual decision-makers in business consider stakeholders – customers, employees, owners, investors, suppliers, competitive strategy and community (including importantly the environment) – as essential to achieving sustained value for the enterprise. Stakeholder relationships are key intangible assets of every business that can rise or fall in having a beneficial impact on the capital value of the business.

Moral capitalism rejects the selfish, short-sightedness of brute capitalism, which follows the mis-guided teachings of Herbert Spencer and his Social Darwinism.

To enhance the ethical character of industrial civilization, the Caux Round Table recommends three sets of moral principles: one set for responsible business, a second set for ethical government, and a third set for civil society organizations.

Modern civilization stands on three legs: private enterprise to produce wealth for society as private goods, revenue for government, and charitable support for civil society organizations; government provides for public goods, including the social capital necessary for economic growth; and civil society generates the moral and ethical vision to guide both government and business enterprise.

The mutual dependencies of private enterprise, government, and civil society integrate economy, society and civilization for social justice and human happiness.²⁸

28 More information on the Caux Round Table and its Principles for Business, Government, NGOs and owners of wealth is available at: www.cauxroundtable.org

APPENDICES
CAUX ROUND TABLE
PRINCIPLES FOR RESPONSIBLE BUSINESS

Introduction

The Caux Round Table (CRT) Principles for Responsible Business set forth ethical norms for acceptable businesses behaviour.

Trust and confidence sustain free markets and ethical business practices provide the basis for such trust and confidence. But lapses in business integrity, whether among the few or the many, compromise such trust and hence the ability of business to serve humanity's needs.

Events like the 2009 global financial crisis have highlighted the necessity of sound ethical practices across the business world. Such failures of governance and ethics cannot be tolerated as they seriously tarnish the positive contributions of responsible business to higher standards of living and the empowerment of individuals around the world.

The self-interested pursuit of profit, with no concern for other stakeholders, will ultimately lead to business failure and, at times, to counterproductive regulation. Consequently, business leaders must always assert ethical leadership so as to protect the foundations of sustainable prosperity.

It is equally clear that if capitalism is to be respected, and so sustain itself for global prosperity, it must be both responsible and moral. Business therefore needs a moral compass in addition to its practical reliance on measures of profit and loss.

THE CRT PRINCIPLES

The Caux Round Table's approach to responsible business consists of seven core principles as detailed below. The principles recognize that while laws and market forces are necessary, they are insufficient guides for responsible business conduct.

The principles are rooted in three ethical foundations for responsible business and for a fair and functioning society more generally, namely: responsible stewardship; living and working for mutual advantage; and the respect and protection of human dignity.

The principles also have a risk management foundation - because good ethics is good risk management. And they balance the interests of business with the aspirations of society to ensure sustainable and mutual prosperity for all.

The CRT Principles for Responsible Business are supported by more detailed Stakeholder Management Guidelines covering each key dimension of business success: customers, employees, shareholders, suppliers, competitors and communities. These Stakeholder Management Guidelines can be found at 'Attachment A' below.

PRINCIPLE 1-RESPECT STAKEHOLDERS BEYOND SHAREHOLDERS

- A responsible business acknowledges its duty to contribute value to society through the wealth and employment it creates and the products and services it provides to consumers.
- A responsible business maintains its economic health and viability not just for shareholders, but also for other stakeholders.
- A responsible business respects the interests of, and acts with honesty and fairness towards, its customers, employees, suppliers, competitors, and the broader community.

**PRINCIPLE 2-CONTRIBUTE TO ECONOMIC,
SOCIAL AND ENVIRONMENTAL DEVELOPMENT**

- A responsible business recognizes that business cannot sustainably prosper in societies that are failing or lacking in economic development.
- A responsible business therefore contributes to the economic, social and environmental development of the communities in which it operates, in order to sustain its essential 'operating' capital – financial, social, environmental and all forms of goodwill.
- A responsible business enhances society through effective and prudent use of resources, free and fair competition, and innovation in technology and business practices.

**PRINCIPLE 3-BUILD TRUST BY GOING BEYOND THE
LETTER OF THE LAW**

- A responsible business recognizes that some business behaviors, although legal, can nevertheless have adverse consequences for stakeholders.
- A responsible business therefore adheres to the spirit and intent behind the law, as well as the letter of the law, which requires conduct that goes beyond minimum legal obligations.
- A responsible business always operates with candor, truthfulness, and transparency, and keeps its promises.

PRINCIPLE 4 –RESPECT RULES AND CONVENTIONS

- A responsible business respects the local cultures and traditions in the communities in which it operates, consistent with fundamental principles of fairness and equality.

- A responsible business, everywhere it operates, respects all applicable national and international laws, regulations and conventions, while trading fairly and competitively.

PRINCIPLE 5 – *SUPPORT RESPONSIBLE GLOBALISATION*

- A responsible business, as a participant in the global marketplace, supports open and fair multilateral trade.
- A responsible business supports reform of domestic rules and regulations where they unreasonably hinder global commerce.

PRINCIPLE 6 – *RESPECT THE ENVIRONMENT*

- A responsible business protects and, where possible, improves the environment, and avoids wasteful use of resources.
- A responsible business ensures that its operations comply with best environmental management practices consistent with meeting the needs of today without compromising the needs of future generations.

PRINCIPLE 7 – *AVOID ILLICIT ACTIVITIES*

- A responsible business does not participate in, or condone, corrupt practices, bribery, money laundering or other illicit activities.
- A responsible business does not participate in or facilitate transactions linked to or supporting terrorist activities, drug trafficking or any other illicit activity.
- A responsible business actively supports the reduction and prevention of all such illegal and illicit activities.

ATTACHMENT A

STAKEHOLDER MANAGEMENT GUIDELINES

The Caux Round Table's (CRT) Stakeholder Management Guidelines supplement the CRT Principles for Responsible Business with more specific standards for engaging with key stakeholder constituencies.

The key stakeholder constituencies are those who contribute to the success and sustainability of business enterprise. Customers provide cash flow by purchasing goods and services; employees produce the goods and services sold, owners and other investors provide funds for the business; suppliers provide vital resources; competitors provide efficient markets; communities provide social capital and operational security for the business; and the environment provides natural resources and other essential conditions.

In turn, key stakeholders are dependent on business for their well-being and prosperity. They are the beneficiaries of ethical business practices.

1. Customers

A responsible business treats its customers with respect and dignity. Business therefore has a responsibility to:

- a. Provide customers with the highest quality products and services consistent with their requirements.
- b. Treat customers fairly in all aspects of business transactions, including providing a high level of service and remedies for product or service problems or dissatisfaction.
- c. Ensure that the health and safety of customers is protected.
- d. Protect customers from harmful environmental impacts of products and services.

- e. Respect the human rights, dignity and the culture of customers in the way products and services are offered, marketed and advertised.

2. Employees

A responsible business treats every employee with dignity and respects their interests. Business therefore has a responsibility to:

- a. Provide jobs and compensation that contribute to improved living standards.
- b. Provide working conditions that protect each employee's health and safety.
- c. Provide working conditions that enhance each employee's well-being as citizens, family members, and capable and caring individuals.
- d. Be open and honest with employees in sharing information, limited only by legal and competitive constraints.
- e. Listen to employees and act in good faith on employee complaints and issues.
- f. Avoid discriminatory practices and provide equal treatment, opportunity and pay in areas such as gender, age, race and religion.
- g. Support the employment of differently-abled people in places of work where they can be productive.
- h. Encourage and assist all employees in developing relevant skills and knowledge.
- i. Be sensitive to the impacts of unemployment and work with governments, employee groups and other agencies in addressing any employee dislocations.

- j. Ensure that all executive compensation and incentives further the achievement of long- term wealth creation, reward prudent risk management and discourage excessive risk taking.
- k. Avoid illicit or abusive child labor practices.

3. Shareholders

A responsible business acts with care and loyalty towards its shareholders and in good faith for the best interests of the corporation. Business therefore has a responsibility to:

- a. Apply professional and diligent management in order to secure fair, sustainable and competitive returns on shareholder investments.
- b. Disclose relevant information to shareholders, subject only to legal requirements and competitive constraints.
- c. Conserve, protect and increase shareholder wealth.
- d. Respect shareholder views, complaints and formal resolutions.

4. Suppliers

A responsible business treats its suppliers and subcontractors with fairness, truthfulness and mutual respect. Business therefore has a responsibility to:

- a. Pursue fairness and truthfulness in supplier and subcontractor relationships, including pricing, licensing and payment in accordance with agreed terms of trade.
- b. Ensure that business supplier and subcontractor activities are free from coercion and threats.
- c. Foster long-term stability in the supplier relationships in return for value, quality, competitiveness and reliability.

- d. Share information with suppliers and integrate them into business planning.
- e. Seek, encourage and prefer suppliers and subcontractors whose employment practices respect human rights and dignity.
- f. Seek, encourage and prefer suppliers and subcontractors whose environmental practices meet best practice standards.

5. Competitors

A responsible business engages in fair competition which is a basic requirement for increasing the wealth of nations and ultimately for making possible the just distribution of goods and services. Business therefore has a responsibility to:

- a. Foster open markets for trade and investment.
- b. Promote competitive behavior that is socially and environmentally responsible and demonstrates mutual respect among competitors.
- c. Not participate in anti-competitive or collusive arrangements or tolerate questionable payments or favors to secure competitive advantage.
- d. Respect both tangible and intellectual property rights.
- e. Refuse to acquire commercial information through dishonest or unethical means, such as industrial espionage.

6. Communities

As a global corporate citizen, a responsible business actively contributes to good public policy and to human rights in the communities in which it operates. Business therefore has a responsibility to:

- a. Respect human rights and democratic institutions, and promote them wherever practicable.
- b. Recognize government's legitimate obligation to society at large and support public policies and practices that promote social capital.
- c. Promote harmonious relations between business and other segments of society.
- d. Collaborate with community initiatives seeking to raise standards of health, education, workplace safety and economic well-being.
- e. Promote sustainable development in order to preserve and enhance the physical environment while conserving the earth's resources.
- f. Support peace, security and the rule of law.
- g. Respect social diversity including local cultures and minority communities.
- h. Be a good corporate citizen through ongoing community investment and support for employee participation in community and civic affairs.

ATTACHMENT B

BACKGROUND TO THE CAUX ROUND TABLE AND THE PRINCIPLES FOR RESPONSIBLE BUSINESS

The Caux Round Table (CRT) is an international network of business leaders working to promote a morally and sustainable way of doing business. The CRT believes that its Principles for Responsible Business provide necessary foundations for a fair, free and transparent global society.

The Caux Round Table was founded in 1986 by Frits Philips Sr, former President of Philips Electronics, and Olivier Giscard d'Estaing, former Vice-Chairman of INSEAD, as a means of reducing escalating international trade tensions between Europe, Japan and the USA.

At the urging of Ryuzaburo Kaku, then Chairman of Canon, Inc, the CRT began to focus attention on the importance of global corporate responsibility in reducing social and economic threats to world peace and stability. This led to the development of the 1994 Caux Round Table Principles for Business around three ethical foundations, namely: responsible stewardship; the Japanese concept of *Kyosei - living and working for mutual advantage; and respecting and protecting human dignity*.

The 2009 CRT Principles for Responsible Business comprise seven principles and more detailed Stakeholder Management Guidelines covering each of the key stakeholder dimensions of ethical business practices: customers, employees, shareholders, suppliers, competitors and communities.

The CRT Principles have been published in twelve languages, utilized in business school curricula worldwide, and are widely recognized as the most comprehensive statement of responsible business practice formulated by business leaders for business leaders.

CRT PRINCIPLES FOR GOVERNMENT

Introduction

Persuaded by experience that a person's moral sense contributes to success in business endeavors, in 1994 the Caux Round Table published certain *Principles for Business* as a world standard against which business behavior could be measured.

After a decade of remarkable economic growth in many parts of the global economy, the Caux Round Table notes that sufficient investment capital has been accumulated that, should it be invested wisely in poor and developing countries, a dramatic reduction in levels of poverty could be achieved for most of humanity. In the stock markets of the world some thirty trillion US dollars are available for equity investment. Trillions more of US dollars are available in short term money markets, in currency markets, and in possible debt financing. There is more liquid capital available to the owners of private business than poor countries could presently absorb into their economies.

Yet in most instances such capital is not invested where people are poor. In the minds of many, therefore, globalization remains vulnerable to a moral critique that it does not, and, some would say that it can never, achieve social justice. The Caux Round Table believes that, while private business can improve standards of living through the creation of wealth, business only responds to opportunities for profitable exchange. The investment of capital waits upon favorable conditions; such investment is reactive and selective, always searching for well-founded expectations of return as well as for security that those expectations will come to fruition.

It is the work of others, not primarily that of business, to create the fundamental conditions under which capital can be invested. Bluntly, it is in the first place the task of responsible government to provide for sustained

wealth-creation. Business can be called upon to invest responsibly within the framework of the Caux Round Table's Principles for Business once governments erect and sustain the requisite infrastructure of laws, regulations, and physical improvements to transportation and communication.

Bad government is a short cut to endemic poverty.

Therefore, the Caux Round Table offers the following *Principles for Government* in the expectation that better government around the world will attract greater investment of private capital to create more wealth for poor people.

Just as the *Principles for Business*, these *Principles for Government* derive from two ethical ideals: "Kyosei" and "Human Dignity". The Japanese concept of "Kyosei" looks to living and working together for the common good while the moral vision of "Human Dignity" refers to the sacredness or value of each person as an end, not simply as a means to the fulfillment of others' purposes or even of majority demands.

FUNDAMENTAL PRINCIPLE

1. Public power is held in trust for the community

Power brings responsibility; power is a necessary moral circumstance in that it binds the actions of one to the welfare of others.

Therefore, the power given by public office is held in trust for the benefit of the community and its citizens. Officials are custodians only of the powers they hold; they have no personal entitlement to office or the prerogatives thereof.

Holders of public office are accountable for their conduct while in office; they are subject to removal for malfeasance, misfeasance or abuse of office. The

burden of proof that no malfeasance, misfeasance or abuse of office has occurred lies with the office holder.

The state is the servant and agent of higher ends; it is subordinate to society. Public power is to be exercised within a framework of moral responsibility for the welfare of others. Governments that abuse their trust shall lose their authority and may be removed from office.

GENERAL PRINCIPLES FOR GOVERNMENTS

1. Discourse ethics should guide application of public power

Public power, however allocated by constitutions, referendums or laws, shall rest its legitimacy in processes of communication and discourse among autonomous moral agents who constitute the community to be served by the government. Free and open discourse, embracing independent media, shall not be curtailed except to protect legitimate expectations of personal privacy, sustain the confidentiality needed for the proper separation of powers or for the most dire of reasons relating to national security.

2. The Civic Order shall serve all those who accept the responsibilities of citizenship

Public power constitutes a civic order for the safety and common good of its members. The civic order, as a moral order, protects and promotes the integrity, dignity and self-respect of its members in their capacity as citizens and, therefore, avoid all measures, oppressive and other, whose tendency is to transform the citizen into a subject. The state shall protect, give legitimacy to, or restore all those principles and institutions which sustain the moral integrity, self-respect, and civic identity of the individual citizen, and which also serve to inhibit processes of civic estrangement, dissolution of the civic bond, and civic

disaggregation. This effort by the civic order itself protects the citizen's capacity to contribute to the well-being of the civic order.

3. Public Servants shall refrain from abuse of office, corruption and shall demonstrate high levels of personal integrity

Public office is not to be used for personal advantage, financial gain or as a prerogative manipulated by arbitrary personal desire. Corruption – financial, political and moral – is inconsistent with stewardship of public interests. Only the Rule of Law is consistent with a principled approach to use of public power.

4. Security of persons, individual liberty and ownership of property are the foundation for individual justice

The civic order, through its instrumentalities, shall provide for the security of life, liberty and property for its citizens in order to insure domestic tranquility.

The civic order shall defend its sovereign integrity, its territory, and its capacity to pursue its own ends to the maximum degree of its own choice and discretion, within the framework of international law and principles of natural justice.

5. Justice shall be provided

The civic order and its instrumentalities shall be impartial among citizens without regard to condition, origin, sex or other fundamental, inherent attributes. Yet the civic order shall distinguish among citizens according to merit and desert where rights, benefits or privileges are best allocated according to effort and achievement, rather than as birth-rights.

The civic order shall provide speedy, impartial and fair redress of grievances against the state, its instruments, other citizens and aliens.

The Rule of Law shall be honored and sustained, supported by honest and impartial tribunals and legislative checks and balances.

6. General welfare contemplates improving the well-being of individual citizens

The state shall nurture and support all those social institutions, most conducive to the free self-development and self-regard of the individual citizen. Public authority shall seek to avoid, or to ameliorate, conditions of life and work which deprive the individual citizen of dignity and self-regard or which permit powerful citizens to exploit the weak.

The state has a custodial responsibility to manage and conserve the material and other resources that sustain the present and future well-being of the community.

7. Transparency of government ensures accountability

The civic order shall not act with excessive secrecy or provide its citizens with inadequate information as to the acts and intentions of the civic order and its instruments, which secrecy or withholding of information would prevent its citizens from participating in the discourse that provides the civic order with its legitimate authority.

8. Global cooperation advances national welfare

Governments should establish both domestic and international conditions under which justice and respect for the obligations arising from treaties and other sources of international law can be maintained; live together in peace as good neighbors; and employ international machinery and systems for the promotion of economic and social advancement.

CAUX ROUND TABLE

Principles for Non-Governmental Organizations

Introduction

Persuaded by experience that a person's moral sense contributes to success in business endeavors, in 1994 the Caux Round Table published its *Principles for Business* as a world standard against which business behavior could be measured.

The CRT Principles do not only reflect a concern with the ways business is done, but also with its objectives. Although the prime responsibility for creating a just society does not lie with corporations, it is the firm belief of the Caux Round Table that corporations can and should make a contribution to this objective, reflecting their role and position in society.

In our world it is governments that primarily have a duty to create the fundamental conditions for establishing a better world in terms of the requisite laws, (national) security, health, safety, equity, education, communication, technology, transportation, et cetera. To support governments in this respect and to help them focus on the core elements to do their jobs well the Caux Round Table advocates certain ethical *Principles for Government*.

The reason for developing the *Principles for Government* in addition to the 1994 *Principles for Business* lies in the belief of the Caux Round Table that business and government need to co-operate and co-ordinate their efforts if prosperity is to be created for the benefit of all. The CRT principles derive from two ethical ideals: "Kyosei" and "Human Dignity". The Japanese concept of "Kyosei" means living and working together for the common good while the moral vision of "Human Dignity" refers to the sacredness or value of each person as an end in itself.

The Rise of NGOs

Recognizing that while both business and governments are quintessential in the promotion of a better world, the set of responsible global actors is not complete without referring to the role and responsibility of the third major player in a dynamic world: civil society.

Especially in the United States, Canada, Australia, and the European Union, non-governmental organizations (NGOs) are a basic form of participation and representation in the world today. Some are known on a national or international level, such as CARE, Oxfam, Save the Children, Medecins sans Frontières, Friends of the Earth, Greenpeace, Amnesty International, Transparency International, or WWF. A vast majority, however, is and will always be unknown to the general public. There is no way to reliably estimate the numbers of NGOs in the various countries around the world, although one thing is sure: the numbers have vastly grown over the years. Hundreds of thousands of NGOs actively promote their objectives and, as they see it, appropriate objectives for society – be it local or at large.

Many NGOs have become large and financially as wealthy as many corporations. Their management by appropriate ethical principles can be enhanced by experiences drawn from business with regard to the CRT *Principles for Business*. Further, many NGOs seek to partner with businesses, seeking from business both financial contributions and like-minded engagement in remediation of environmental, social, cultural, and other aspects of civil society. Businesses much prefer to partner with those NGOs that adhere to high standards of ethics, transparency, and accountability in the conduct of their affairs. Business expectations of NGO performance can be met by implementation of ethical principles specially designed for NGOs. By following such principles, NGOs can more easily win the trust of business.

In the world of today, it is a good thing that civil society has organized itself to counter and balance the dominant economic and political forces of business and government. NGOs – as part of civil society – play an important role in stimulating business and government to become more transparent in their operations and the direct and indirect effects of these operations. In challenging their counterparts it is evident that what NGOs demand corporations and governments to do – that is, become more transparent and accountable – also applies to their own behavior. Based on the notion of reciprocity NGOs may, therefore, expect to be questioned on, for instance, the legitimacy of their causes, the representation of their audiences, or the efficacy of their programs, projects, or actions.

In the United States, recent scandals involving NGO management at reputable NGOs such as the United Way, the Nature Conservancy, the American Red Cross, have led to demands for more regulation of NGO behavior by the Federal Congress along the lines of the recent Sarbanes-Oxley regulation of business corporations. Calls for increased regulation of NGOs have been heard in the European Parliament as well. Amnesty International, Oxfam, Greenpeace and ⁹ other NGOs recently announced their commitment to abide by a set of guidelines for responsible practices.

Definition of NGOs

The multitude of NGOs and the wide variety of causes they promote make it hard to define what an NGO is. A definition may, however, not be necessary to describe their function in society. It is assumed that NGOs function to serve social or environmental objectives, empower people, engage in advocacy for change, and provide services. In doing so NGOs have formal characteristics aimed at their survival as an organization. They are or aspire to be self-governing on the basis of their own constitutional arrangements. They are private in that they are separate from governments, while at the same time not being focused on profit. Their objectives usually have a time frame of at least a few years. Often

the time frame is longer, like in the case of respecting human rights, defending the rain forest or combating poverty.

NGOs combine aspects of government – either through the source of their funding or in their advocacy of specific public goods – with aspects of business – they are privately owned and managed and must respond to the market demands of prospective donors in securing financial support. NGOs are quasi-public corporations but are free of direct responsibility to the public either as voters or as consumers. Thus, a set of ethical principles reflective of the unique hybrid public/private nature of NGOs is an appropriate complement to ethical guidelines for the use of power by governments and private businesses.

Principles for NGOs

To further dialogue on NGO responsibility – and as a contribution to a wider public debate – the Caux Round Table proposes a set of *Principles for NGOs*. More than a strict set of rules the Principles set out a number of topics that may require attention and reflection from the NGO community and their stakeholders – for the sake of a more just global community.

The Principles

Recognition

Business organizations and governments are dominant players in the current world order. The welfare and well-being of society largely depends on their efforts and contributions. Since the world community is so dependent on businesses and governments, the question rises to what extent these organizations are controlled by society. In the world of today the function of non-governmental organizations – as part of civil society – is generally recognized in establishing necessary checks and balances that help to sustain the earth on which we live and the global community that we are all part of.

NGOs play a very important role in serving the social and environmental needs of society both directly and indirectly. Directly they offer relief, for instance in case of emergencies or disasters. Indirectly, it is the conviction of the Caux Round Table that NGOs meaningfully contribute to:

- the awareness of social and environmental needs by business, governments, multilateral organizations and the public at large,
- the social and environmental performance of these parties to meet the needs,
- the accountability of these parties to their stakeholders.

In doing so, and based on their principles, convictions and the individual conscience of their members or representatives, NGOs might want to change or get into conflict with the existing national and international laws.

To reinforce NGO recognition in society and to establish credibility and trustworthiness with business, governments and the general public the Caux Round Table has drafted a set of voluntary *Principles for Non-Governmental Organizations*. It is not our intention to prescribe what may be expected from NGOs and what may not. Being an NGO and having a tradition in participating in the debate on responsibility in our global society, it makes sense to also address issues around NGO responsibility.

Fundamental Principle

Integrity

A non-governmental organization will recognize that it is a quasi-public entity entrusted with resources and reputational prestige in order that it may better seek to achieve meritorious objectives aligned with a common good. The actions of an NGO will be consistent with its core aspirations and its leadership and staff will not use their position for personal advantage of any kind, and especially for inappropriate personal financial gain. Fidelity to their trust and due care in the execution of their mission are the hallmarks of responsible NGOs.

Derived Principles

Public Benefit

A non-governmental organization will recognize that it and all its actions and endeavors reflect the interests and values of the people who fund, organize, operate, or in any way support the organization, as well as the social, cultural, political, economic, and environmental interests that such people seek to serve. An NGO serves as agent for privately selected but publicly acknowledged common goods and social purposes. An NGO should promote a wider cause than its own continuity by seeking to achieve public goods or contribute to social or natural capital. In doing so it must be aware of how its actions affect the peoples, communities, and natural resources it seeks to promote or preserve.

Transparency

Every non-governmental organization has a mission for which it mobilizes support, influences governments, international organizations and corporations, raises funds, educates the public, dedicates resources, and represents its members, its beneficiaries, its donors or its stakeholders in a wider sense. To the extent that an NGO influences other parties in society to further its objectives. It will – as a mark of the quality of its approach – be *transparent regarding*:

- its mission and objectives,
- its values and principles,
- its governance,
- its actions,
- its means to achieve its objectives.

Scrutiny is only restricted to protect legitimate expectations of personal privacy or to sustain the confidentiality that is required in the organization's daily operations.

In addition, in dealing with governments, corporations, international organizations, a non-governmental organization is always clear and honest about the interests it represents and the extent to which it speaks on behalf of members, donors, beneficiaries or other stakeholders.

Participatory Governance

A non-governmental organization will recognize that it is an active and participatory process of freely chosen volunteerism through which individuals express themselves and contribute their efforts and financial resources to bring about specified public benefits. The governance of an NGO will, therefore, abide by the highest fiduciary obligations of transparency, accountability, loyalty and due care in decision-making and fund management. An NGO will communicate on a regular basis with those parties it represents, its stakeholders, and will provide those to whom it owes duties of representation with sufficient opportunities to react to its objectives, activities, and communications. Those touched by the actions of an NGO - its stakeholders - must be in a position to take cognizance of, assess and influence, an NGO's constitution, structures and systems, intentions, activities and impact.

Independence

A non-governmental organization will disclose all legal, organizational or financial ties with corporations, governments, or other organizations that may materially affect the intentions, activities and impact of the NGO.

Respect for the Law

In its operations an NGO demonstrates a general respect for the law – international as well as national. It takes notice of all legal issues and obligations relevant to its decision making. In case an NGO decides to ignore legal obligations it will be accountable for the decision taken.

Care

An NGO will recognize that its policies and activities are a legitimate subject of public comment and analysis. It is therefore willing to engage in reasoned discourse regarding its mission and objectives, values, principles, governance, actions, and means used to achieve its objectives. When engaging in advocacy, an NGO will always in good faith present accurate facts and truthful information. When planning its actions or executing its policies, an NGO will demonstrate enlightened care and concern for those whose interests will be affected by its contemplated actions. In case an NGO inflicts damage upon a government, international organization, corporation, or other party, it will be accountable for its actions.

Accountability

A non-governmental organization will produce on a regular basis – but no less than once a year – a public (web-based) report on all activities it has undertaken to realize its mission and its stated objectives. The report contains adequate and sufficient information for the stakeholders to take cognizance of and to evaluate the NGO's:

- organization,
- activities,
- programs,
- fund raising,
- financial performance.

The Rise and Fall of the Market Economy

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In a classic experiment, cats raised in environment with only horizontal stripes were unable to see vertical stripes at a later age. The market economy has become so widespread that it has become difficult for us to imagine societies where the market does not play a central role. Yet, for reasons to be clarified in this article, this is the need of the hour. The unregulated market has done tremendous damage to man, society and nature. Bold, visionary and imaginative steps to find alternative ways of organizing economic affairs in a society are essential to our collective survival. In this article, the analysis of the emergence of the market economy in the west is based on the conceptual framework of Polanyi (1944), which has been little understood though it continues to be of vital importance. A large number of disruptive changes and disasters were necessary to effect the “great transformation” of moving from a traditional society to a market society. Because of the damages caused to society by the market economy, Polanyi forecast its demise following the largest of them in his time, namely World War 2. The unexpected recovery and rise to global dominance of the unregulated market, and its dreadful consequences have been documented by Klein (2008).

By a “market economy,” we mean a society so organized that the market is central to its functions – elimination or breakdown of the market would mean disruptions leading to hunger, starvation, radical changes in living conditions and widespread misery in the society as a whole. Typical isolated villages and rural economies are not market economies, and the (now defunct) communist economies of Russia and China were also not organized around markets. Many authors have stated that market economies can only exist in market societies – that is, the prominence of the market determines the social structures of the society.

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The argument to be advanced below is complex and unfamiliar, runs counter to received wisdom, and is directly opposed to what is taught about economics in leading universities. We outline the main line of our argument below, and flesh them out in sections indicated by the numbers in the outline.

1. Markets are not a natural feature of human society. Nearly all societies other than the modern one we live in used different, non-market mechanisms to distribute goods to members. Our society is unique in having made markets the central mechanism for the production and distribution of goods to its members.
2. Market mechanisms conflict with other social mechanisms and are harmful to society. They emerged to central prominence in Europe after a protracted battle, which was won by markets over society due to certain peculiar historical circumstances in Europe. The rise of markets caused tremendous damage to society which continues to this day. The replacement of key mechanisms which govern social relations by those compatible with market mechanisms was traumatic to human values. Land, Labor and Money are crucial to the efficient functioning of a market economy. Appropriating the functions of these alters and harms central social mechanisms governing human relations.
3. Certain ideologies which relate to land, labor and money, and the profit motive are required for efficient functioning of markets. In particular, both poverty, and a certain amount of callousness and indifference to poverty are required for efficient functioning of markets. Poverty is, in a sense to be clarified, a creation of the market economy. The sanctification of property rights is another essential feature of markets. Thus existence of a market economy necessitates the emergence of certain ideologies and mindsets which are harmful to, and in contradiction with, natural human tendencies.

4. Markets have been fragile and crisis prone and have lurched from disaster to disaster, as amply illustrated by current and ongoing global financial crisis of 2008. Polanyi prognosticated in 1944 that the last and the biggest of these crises in his time, World War 2, had finally killed the market system and a new method for organizing economic affairs would emerge in its wake. In fact, the Keynesian ideas eliminated the worst excesses of market based economies and dominated the scene for about thirty years following WW2. However, the market system rose from the ashes and came to dominate the globe in an astonishing display of power. This story has been most effectively presented by Naomi Klein (2008).
5. Market economies require imposition by violence- either natural or created. As noted by the earliest strategists, deception is a crucial element of warfare. One of the essential ingredients in the rise of markets has been a constant battle to misrepresent facts, so that stark failures of markets have been painted as remarkable successes. There are a number of strategies commonly used to portray an economic disaster as progress and development. Without this propaganda markets could not survive, as the forces of resistance to markets would be too strong.

From this last point, it follows that acquiring and spreading the correct knowledge of the limitations and failing of markets is essential to creating a better society, based on more humane values than those necessary for the survival of markets in their current form.

1. Economic Mechanisms of Traditional Societies

Polanyi (1944) writes that “Previously to our time, no society has ever existed that, even in principle, was controlled by markets.” This is in conflict

with the traditional wisdom of Adam Smith that the tendency to “barter, truck and trade” was part of the nature of human beings. Allegedly, this tendency led to the development of markets, which have existed since time immemorial. This idea has been often repeated and forms part of our background assumptions due to our experience of living in a market economy. It is important to understand that, while markets *may* have existed since time immemorial, they have *always* been peripheral to the society; in nearly all societies other than the ones we have grown up in, shutting down markets would have been an inconvenience, but not a disaster. Both because our experience is limited to market economies, and because prominent intellectuals have said so, we tend to believe that market economies are the natural means of organizing economic affairs, and, with rare exceptions, have been pervasive in all societies throughout history.

Detailed historical evidence is provided by Polanyi that exactly the opposite is true: the market economy is rare, unique and exceptional, and nearly all cultures throughout time have organized economic affairs in ways such that markets have *not* been central to society. The goal of this section is to discuss the Islamic principles of social conduct which provide the basis of organization and distribution of goods and services in Islamic society. Different societies prioritize these rules in different ways and have varying interpretations but all can be recognized as belonging to this general Islamic pattern. Polanyi provides detailed historical evidence for how variants of these principles have served as the basis for economics in a variety of traditional societies. The emergence of a market economy requires the extinction, or dampening or weakening of these standard patterns of social conduct, and replacement of all of these rules of behaviour by the single motive of profit seeking or self-interested behavior. This is what creates a major conflict between market and traditional societies. An excellent discussion of the conflict between social norms and market norms is given in Chapter 4 of Ariely (2008). As Polanyi has demonstrated, it requires violence which destroys the traditional society, to allow a market society to

emerge. The goal of this section is to present the traditional mechanisms of social interactions.

1.1 Reciprocity and Gift Exchange

Human beings have a natural tendency to reciprocate good behaviour; indeed the fable of Androcles and the Lion suggest that this tendency extends to animals as well. The Quran calls upon Qaroon to :

إِلَيْكَ اللَّهُ أَحْسَنُ كَمَا وَأَحْسِنِ

“do good as Allah has done good to you,” invoking this natural human sentiment. Note that the Quran asks for generalized reciprocity – we do favors to others because God has been good to us. Strict reciprocity, also called gift exchange, is restricted to a mutual exchange of favors.

The opposition of market society to this sentiment can be seen in the currently popular and dominant theory of self-enforcing contracts, which suggests that regardless of past favors, people will reciprocate only if it is in their interest to do so. Exactly in line with the thinking of Qaroon, a favour will not be returned if it does not suit the self-interest of the receiver.

One important instance of reciprocity is gift exchange. The Prophet s.a.w. said words to the effect that an effective way to promote love, which was necessary for salvation, was to give gifts to each other. This has also been a common method of affecting redistribution of goods in traditional societies. Note that, quite apart from the material affects, there is the spiritual effect of increasing love which is essential to promotion of social virtues.

The conflict between gift exchange and market mechanisms is clearly brought out in studies of Fehr (2000) and his students related to the labor market. Employees put in harder work in response to receiving gifts from the

employer. If such gifts/rewards are tied to performance as demanded by the market mechanism, then such responses are substantially diluted. Ariely (2008, Chapter 4) gives an excellent discussion of how market norms have gradually replaced social norms, and the loss to society as a result of this change.

1.2 Generosity

وَيَنْهَى الْقُرْبَىٰ وَيُؤْتَىٰ وَإِيتَاءُ وَالْإِحْسَانِ الْعَدْلِيَّ أَمْرًا لِلَّهِ
تَذَكَّرُوا نَلَعَلَّكُمْ يَعْظُمُ الْبُغْيُ وَالْمُنْكَرُ الْفَحْشَاءَ عَنِ

16:90 BEHOLD, God enjoins justice, and the doing of good, and generosity towards [one>s] fellow-men; and He forbids all that is shameful and all that runs counter to reason, as well as envy; [and] He exhorts you [repeatedly] so that you might bear [all this] in mind.

The Quran enjoins generosity, and spending on others in many different places and contexts. For example, Q68:17-27 describes people whose garden was destroyed because they wanted to avoid giving from it to the poor. Elsewhere, we are commanded to spend money in excess of our needs in the way of Allah. Generosity is valued and honoured as a character trait in all traditional societies. This has been an effective non-market mechanism for the redistribution of goods. In Islamic societies, encouragement to spend excess wealth for social benefits led to the creation of *Awqaf* (trusts or endowments for public welfare) on a large scale. Hoexter (2002) writes that these trusts “provided for financing and maintenance of a host of public services.” Non-profit foundations pursuing social goals are institutional representations of this impulse in modern societies.

The marginalization and weakening of this impulse in market societies is well illustrated by the story of Scrooge by Charles Dickens. In the early capitalist era, the stinginess of Ebenezer Scrooge is portrayed as a vice. Scrooge redeems himself by repenting and showing generosity towards employees. In modern

day Disney portrayals of “Uncle Scrooge”, this stinginess is portrayed as a lovable weakness, a necessary accompaniment of the intelligence required to build large fortunes. In market societies, the urge to spend on others has been systematically replaced by the promotion of splurging of luxuries for oneself. The harmful effects of this replacement of generosity by selfishness have been documented in many places; for example Douthwaite (1999).

1.3 Responsibility

A sense of community leads naturally to the idea that we are all responsible for each other. The weaker members of society can count on help and cooperation from those who are well off. The Prophet s.a.w. said that we are fed because of the weaker among us.

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٨٤ - وَعَنْ سِرِّ بْنِ زَيْدٍ قَالَ : كَانَ أَخُو أَسَدٍ يَتْلُو الْقُرْآنَ فِي الْمَسْجِدِ
 صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَكَانَ أَحَدُهُمَا يَأْتِي النَّبِيَّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ الْآخِرَ يَحْتَرِفُ ، فَشَكَاَ الْمُحْتَرِفُ أَخَاهُ لِلنَّبِيِّ صَلَّى
 اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ : < لَعَلَّكَ تَرْزُقُهُ > رَوَاهُ التِّرْمِذِيُّ
 بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِ مُسْلِمٍ .

There were two brothers in the time of the Prophet of which one would sit with the Prophet while the other would earn. The earner complained of his brother to the Prophet at which the Prophet said: “Perhaps you get your provision because of him...”

The second caliph of Islam, Umar Farooq R.A., ate coarse bread, because he felt ashamed to eat refined bread when not all of the public could do so. He also felt overburdened by his responsibility, saying that if a woman is hungry by the banks of the Euphrates, I will be called to account for this.

Polanyi has documented how differing levels of commitment to help the poor has led to different institutions for social welfare in Europe, UK, and USA. Recent USDA reports show that more than 10% of the US population faced hunger in 2008, and that this number has been going up in the recent years. Rising hunger, homelessness, and health problems in the USA, despite the presence of ample funds to fight these problems, testify to the weakening of this sense of responsibility. The response to the current financial crisis, which leaves millions jobless and homeless in the USA, has been to give trillions of dollars to the wealthy (who caused the crisis) owners of financial institutions and large corporations.

1.4 Self-Sufficiency and Simplicity in Living

Simple lifestyles and self-sufficiency are complementary virtues which have been praised in Islam. These contrast with the search for luxury and also the theory of comparative advantage which militates against these virtues. There is a Hadeeth to the effect that “True richness is the contentment of the heart.” Being satisfied with whatever has been given to us by Allah is one of the elements of faith. These concepts are well illustrated in the following incident, reported in Hadeeth:

I saw that the contents of his room consisted of only three pieces of tanned skin and a handful of barley lying in a corner. I looked about, but I failed to find anything else. I began to weep. He said, ‘Why are you weeping?’ I replied: ‘O nabee of Allah! Why should I not weep? I can see the mat’s pattern imprinted on your body, and I also see all that you have got in this room. O nabee of Allah! Make du`aa that Allah ta`aalaa may grant ample provisions for us. The Persians and the Romans who have no true faith and who worship not Allah ta`aalaa but their kings--the Kayser and the Khosroes--presently live in gardens with streams running in their midst, but the chosen nabee and the exalted slave of

Allah ta`aala does live in such dire poverty!' Rasoolullaah sallal-laahu `alayhi wa sallam was resting against his pillow, but when he heard me talk like this, he sat up and said, `O `Umar! Are you still in doubt about this matter? Ease and comfort in the aakhirah are much better than ease and comfort in this world. The kuffaar are enjoying their share of the good things in this very world, whereas we have all such things in store for us in the next. 'I implored him: `O nabee of Allah! Ask forgiveness for me. I was really in the wrong. '”

The Quran talks about turning the houses of non-Muslims into gold and silver, showing that these objects are not desirable for Muslims. It also warns Muslims not to envy the glitter, glamour and apparent luxury of the lifestyles of non-Muslims.

In direct contrast to this, pursuit of luxury is promoted to a life goal in market societies. One of the objectives of consumptions is to be the envy of others, and this theme is often used to promote goods which have no direct value (such as brand labels). This type of pursuit turns life into a rat race where everybody tries hard to get ahead of others, and collectively the society ends up in the same place, so there is a tremendous amount of wasted effort. The damaging effects of this “Conspicuous Consumption” have been documented by many, including Lane(2001) in his book *Loss of Happiness in Market Economies*.

1.5 Cooperation

Cooperation is built around the idea of placing community interests above self interest, and is strongly encouraged in all traditional societies. The breakdown of this ethic in the West resulted from continuous religious warfare, which dissolved the sense of community. The Hobbesian idea of a “war of all against all” as being the natural state of affairs for humans is the anti-thesis of the idea of a community. This breakdown of community was a necessary condition for the emergence of a market society, where self-interest is allowed to dominate

social considerations. Manicas (1989, Chapter 2) provides a detailed historical perspective on how the idea of a community united by common goals was replaced by the idea of a “Commonwealth” a collection of individuals pursuing separate goals, but living together under common rules.

This contrasts with the teachings of Islam, which stress community. The Muslims are encouraged to feel for each other, so that the Ummah is like one body. Muslims are told to cooperate with each other in doing good. The Quran indicates that the God’s gift of putting love in the hearts of Muslims for each other is more precious than all the treasures of the Earth. It was the effect of such teaching that led the Arabs, who were deeply embroiled in blood feuds and tribal warfare, to unite in harmony and create a civilization unparalleled in history. Toynbee (1951) testifies to this as follows: “The extinction of race consciousness as between Muslims is one of the outstanding moral achievements of Islam.”

Gintis (1972) provides an analysis of how market economies promote social decay. Ariely (2008, Chapter 4) has given an excellent analysis of how market norms displace social norms, and how this has damaged society in contemporary USA.

2. Requirements of A Market Economy

The creation of an economy where markets are central to the distribution of goods and services requires several ingredients for success. We list some of the key ingredients below:

1. If self-sufficiency and simplicity are dominant values, then few will need to trade for necessities, and markets will remain peripheral to society. Thus the idea of specialization and comparative advantage *must* be propagated to allow markets to become important in the lives of people.

2. Profit-seeking and greed not normally strong motives enough to be reliable, and must be strengthened to allow a market economy to function – if the baker decides to take a holiday, the community would be seriously inconvenienced, otherwise. If we are seduced by theories of specialization and comparative advantage into relying on strangers and trade for the provision of necessities, then the society as a whole must place much stronger emphasis on jobs, regularity, discipline and profit-seeking, so that other human values and vagaries do not interfere with the market mechanism.
3. Stable prices are essential for regular functioning of the market mechanism. This requires stable money, and this has been the bane of capitalist economies. None of the numerous alternatives tried has functioned effectively in this regard, and large numbers of crises have resulted from the instability of money.
4. The market mechanism must bring production processes within its scope by creating markets for the fictitious commodities of “labor” , “land” and “money” – this is a key insight of Polanyi. Labor is not a commodity; it is the fabric from which human lives and societies are fashioned. Similarly, land and our relationship to the land are deeply embedded into the pattern of social relations governing a society. Redefining these as commodities requires destruction of existing social patterns and creation of new ones compatible with a market economy.

Once we see the stringency of the requirements for a market economy, it is easy to see why markets have not been central in traditional economies – these conditions have never been fulfilled. It remains to investigate how these conditions came into being in the west. We present a few of the crucial ingredients of this story below.

2.1 The Labor Market

Why did England get started on its industrial revolution a full fifty years before the rest of Europe? Cromwell's rebellion, even though eventually reversed, permanently weakened the power of the monarchy against the landed aristocracy. Powerful aristocrats utilized this newly gained power to "enclose," as private property, large portions of land previously part of common property used by large numbers of people for their individual livelihoods. This first privatization led to the displacement of vast numbers of people and created poverty for the first time. Note that poverty was the result of disruption in lives as well as creation of a philosophy which allowed the rich to be indifferent to the fates of these poor. It was the desperate condition of the large numbers of people evicted from their houses that led to the possibility of a labor market. Under normal social conditions, people would not submit to the indignity of a labor market requiring them to sell their lives for money. Massive disruption of the social fabric created the conditions required for large scale production in factories to come into existence. A similar catastrophe did not take place in Europe, which caused it to lag behind. Market economies create pressures on other economies to conform to market patterns, for reasons to be discussed. Thus, eventually Europe was forced to follow suit, but the nature of social disruption required was different. The greater strength of traditional society relative to markets is reflected to this day in the stronger social welfare system, which mitigates the worst effects of markets in Europe. Similarly, the individualist bent of American society and the correspondingly weaker sense of community is reflected in the substantially poorer social welfare networks currently in existence in the USA.

2.2 The Market for Land

Bringing land into the ambit of the marketplace was a slow process which took centuries to accomplish in Europe. As put poetically by Polanyi (1944, chapter 15):

Land is tied up with the organization of kinship, neighbourhood, craft, and creed – with tribe and temple, village, gild, and church. ... It invests a man's life with stability; it is the site of his habitation; ...; it is the landscape and the seasons.

Yet a market economy must separate the man from the land, and turn both into commodities freely available for sale and purchase. The processes by which this took place in Europe are illuminating, and detailed by Polanyi. First agricultural capitalism created the need for enclosures of vast tracts of land. Arguments favoring private property over the public need for commons were created to support this need. Apart from creating the pool of surplus labor required for mass production, agricultural capitalism was also able to generate the surplus food required for supporting large urban populations engaged in industrial production.

Development of new theories of property was necessary to accomplish this transformation. Instead of viewing land as a sacred trust, a gift of God to all humans, the idea of ownership and private property as a sacred right was introduced. Philosophers like Locke argued that the right to own property was prior to the social contract, so that governments could not alienate property. His theories of property have become a bedrock of contemporary economic thought – modern economic textbooks assume property rights as given, and state unambiguously that redistribution of property involves value judgements and hence does not belong within the scope of economic theory.

2.3 Stable Money and Prices

Another requirement for efficient functioning of markets is the stability of prices. Erratic price fluctuations can easily drive businesses out of production – this cannot be tolerated in a society where markets are the main mechanism by which goods are distributed. Polanyi points out that theorists have neglected this crucial fact, and therefore have been deceived as to the nature and role of money in an economy. Starting from Hume and to this day, the quantity theory of money states that quantity of currency in circulation does not affect the real economy – doubling or halving the money supply would merely double or halve the price level without causing any other real economic change. This neglects the fact that traders would be driven out of business in the process of adjustment. Thus all market based societies must and do take steps to try to keep prices stable.

There is no doubt that the market economy results in rapid expansion of business, far beyond the possibilities of traditional closed economies which do not even attempt to produce much beyond levels required for self-sufficiency. It is this economic power which gave market economies the strength and resilience to overcome the numerous obstacles and to eventually dominate the globe. The big threat to market economies is deflation, since a fall in prices leads to fall in revenues without a fall in costs, which tend to be fixed. Commodity money cannot accommodate the needs of rapidly expanding businesses, since a fixed money supply would naturally lead to a disastrous fall in prices. This was the dynamic that led to the rapid introduction of token monies in market economies.

Market economies seek rapid expansion and hence have an inherently international character. This creates the dilemma the international transactions must be conducted in some commodity money – they cannot be conducted in national level token currencies for obvious reasons. This creates a tension which is a permanent source of instability. Attempts to maintain a gold standard

can compromise the needs of the domestic economy while going off the gold standard will cause serious disruptions in international trade. As Polanyi has established with detailed historical evidence, maintenance of the gold standard required international cooperation at a high level. For the short period of about a century, a combination of fortuitous factors created the possibility of such cooperation which led to an unprecedented era of peace in Europe. Historical contingencies which led to the collapse of the balance of power, the gold standard and eventually the breakdown of international markets were responsible for both the world wars. Rochet (2003) has documented the excessively large number of financial crises in the last quarter of the twentieth century, illustrating the continuing validity of Polanyi's thesis.

2.4 Effects of Allowing Markets to Control Society

There are numerous sources of instability in markets, as is testified to by the entire theory of business cycles devote to their study. The problem is that when markets are central to an economy, these cycles cause misery and disruption of lives of large numbers of people. This is amply attested to by the record of economic crises of the twentieth century, which is unparalleled in history. Palliatives have been tried and found wanting. The need of the hour is to create a new system based on a humanitarian set of principles very different from those required for a market economy to function.

Polanyi was prescient in his description of the effects of markets on society:

To allow the market mechanism to be the sole director ... would result in the demolition of society. For the alleged commodity "labor power" cannot be used without affecting the human individual ... In disposing of a man's labor power, the system would dispose of the physical, psychological and moral entity "man" attached to that tag. Robbed of the protective covering of cultural institutions, human beings would perish from the effects of social exposure; they

would die as victims of acute social dislocation through vice, perversion, crime and starvation. Nature would be reduced to its elements, neighbourhoods and landscapes defiled, rivers polluted ...

All of these events have occurred as a result of the global dominance of markets, as we discuss in detail in a later section. The current global situation, with wars, co-existence of extreme poverty and extreme luxury, destruction of environments and large numbers of species of plants and animals, an innumerable man-made catastrophes, bear witness to the truth of the Quran:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ

30:41 Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that ((Allah)) may give them a taste of some of their deeds: in order that they may turn back (from Evil).

3. The Creation of Market Ideologies

The emergence of markets required the destruction of traditional social institutions and their replacement. The processes involved have been graphically described by Polanyi as follows:

The lords and nobles were upsetting the social order, breaking down ancient laws and custom, ... by violence They were literally robbing the poor of their share in the common, tearing down the houses ... (of) the poor. The fabric of society was being disrupted; desolate villages and the ruins of human dwelling testified to the fierceness with which the revolution raged, endangering the defenses of the country, wasting its towns, decimating its population, turning its overburdened soil into dust, harassing its people and turning them from decent husbandmen into a mob of beggars and thieves.

Such a social revolution requires an ideology and a moral force to accompany it, and one was duly provided by a collection of ideologues for the emerging market economy. It is important to note that most of these ideologues were pre-capitalist thinkers and many of their ideas were expropriated and used by later capitalists in ways that they would not have intended. Furthermore, there was selective appropriation of these ideas in the sense that ideas of these thinkers which did not suit the needs of the market economy were discarded or ignored. It is not our intention below to provide an authentic examination of the original thinkers, but to examine variants of their thoughts which have become the bedrock of market economies.

3.1 The Pursuit of Wealth

The pursuit of wealth has been universally condemned in all cultures other than the modern one. According to the Bible, “The love of wealth is the root of all evil.” Similar sentiments are found in nearly all scriptures. A market economy cannot be built in a society that honors those who take vows of poverty and renounce materialistic goals and luxury. The emergence of a market economy required the promotion of the opposite sentiments.

Mandeville became infamous for his “Fable of the Bees” which argued that it was the knavery and greed of the bees which led to the production of honey. Production stopped when the bees turned honest. Adam Smith argued that it was the selfishness of the baker that produced the bread on the tables. The philosophy of the “invisible hand” which suggests that public good results from individuals pursuing selfish goals, made a deep impact. This became deeply ingrained in western consciousness, even though this idea is in direct conflict with myriad observations from a variety of sources. Rare are the situations where individually selfish behaviour leads to public good – much more common are prisoners dilemma type of situations where individuals profit only at the cost

of much greater harm to the public. The idea that wealth generated by markets would lead to solution of all social and moral problems led Bernard Shaw to proclaim that it is the “Lack of money which is the root of all evil.” The paradox has been clearly expressed by Keynes as follows:

When the accumulation of wealth is no longer of high social importance, there will be great changes in the code of morals. We shall be able to rid ourselves of many of the pseudo-moral principles which have hag-ridden us for two hundred years, by which we have exalted some of the most distasteful of human qualities into the position of the highest virtues. We shall be able to afford to dare to assess the money-motive at its true value. The love of money as a possession — as distinguished from the love of money as a means to the enjoyments and realities of life — will be recognised for what it is, a somewhat disgusting morbidity, one of those semi-criminal, semi-pathological propensities which one hands over with a shudder to the specialists in mental disease ... But beware! The time for all this is not yet. For at least another hundred years we must pretend to ourselves and to everyone that fair is foul and foul is fair; for foul is useful and fair is not. Avarice and usury and precaution must be our gods for a little longer still. For only they can lead us out of the tunnel of economic necessity into daylight” (Keynes, 1930 cited in Skidelsky, 2001).

This reversal of traditional values – where greed is virtue rather than a vice – is necessary for the advance of capitalism. Note the direct contrast with Islamic values. The Quran denies that accumulation of wealth will solve the problems of man.

Q23:55-56 Do they think that because We have granted them abundance of wealth and sons, We would hasten them on in every good? Nay, they do not understand.

*Q104:2 [Woe unto him] who amasses wealth and counts it a safeguard,
104:3 thinking that his wealth will make him live forever!*

The Quran also denies the idea, expressed by Keynes and many others, that men will become generous once they have enough wealth:

(Q9:75-76) And among them are such as vow unto God, "If indeed He grant us [something] out of His bounty, we shall most certainly spend in charity, and shall most certainly be among the righteous!" But as soon as He has given them [aught] out of His bounty. They cling to it niggardly, and turn away in their obstinacy [from all that they have vowed]

3.2 Problematization of Poverty

Functioning labor markets require a distinctive approach to poverty which is in stark contrast to those prevalent in traditional societies. The social mechanisms of traditional societies ensure that the poor can rely on the more well endowed for support. These circumstances prevent the creation of a reliable pool of surplus labor necessary for mass production in market economies. A two pronged attack is required to change public thinking about poverty so as to create a "market society".

Poverty is dishonorable, and the poor are degraded human beings

Christian monks take vows of poverty, and "Faqr" or the removal of desire for worldly possessions and luxuries is an honourable condition in Islam. While not all the poor share this honor, the according of honor to poverty ensures that poverty by itself is not considered a disgraceful condition in the society as a whole. The needs of the market society were well served by Malthus, whose philosophy exerted a tremendous influence on the thinking of upper classes in English society. According to Malthus, the poor were responsible for their lot because of overbreeding, leading to an imbalance between the population and the food. Unless this overbreeding was checked, it would lead to the spread of vice and misery, which is the natural result of poverty.

Helping the poor hurts them in the long run

If the poor can count on social support, they will not submit to the degrading conditions for laborers common in market societies. Therefore it is necessary to curb the natural tendency of human beings to help those in need. Malthusian theory was used to argue that feeding the poor would aggravate the problem of poverty by creating even more poor. A clearer expression of the necessity of poverty for providing labor is given by Burke, who wrote: “When we affect to pity as poor those who must labor or the world cannot exist, we are trifling with the condition of mankind.” Ricardo wrote that “The principle of gravitation is not more certain than the tendency of (laws providing relief for the poor) to change wealth and vigor into misery and weakness .. until at last all classes should be infected with the plague of universal poverty.”

These philosophies have evolved and continue to play an important role in supporting policies which enrich the rich at the expense of the poor. The trickle-down theories suggest that we must ignore the lot of the poor in the short run as it will automatically improve in the long run. Early attention to the poor would increase consumption at the expense of savings and reduce growth rate by reducing funds available for investment – thereby hurting the poor in the long run. As Mahbub-ul-Haq, who implemented conventional economic policies in Pakistan, designed by Harvard University experts wrote: “It is well to recognize that economic growth is a brutal, sordid process. There are no short cuts to it. The essence of it lies in making the labourer produce more than he is allowed to consume for his immediate needs, and to reinvest the surplus thus obtained.”

The Quran counters these philosophies by inveighing against those who do not urge the feeding of poor – note that this is a step ahead of simply urging the feeding of the poor. The Quran takes a stance against those who promulgate philosophies which suggest that it is harmful to feed the poor, as exemplified by the ideologies discussed above.

3.3 Separating Politics From Economics

The strong connection between political power and economic policies appears patently clear. Taxes, public policies, provision of welfare and social services, justice and the legal system, all have strong and direct impacts on lives of people in all aspects including material ones. It should be surprising then that one can acquire a Ph.D. in Economics at the leading institutions without taking a single course in Politics, or even one mentioning the connection between the two fields of study. Indeed, this is the usual course of affairs and a graduate student in Economics would have to go out of his way to study politics; there are none within his department usually. What accounts for this unusual disconnect?

As we have seen, the transformation to a market economy requires disruption of lives on a large scale and is actively resisted by the majority of the population. Polanyi provides detailed historical accounts of the resistance offered by society to markets. He places great emphasis on the “Speenhamland” episode as having played a decisive role in shaping the thoughts of British economists:

... the study of Speenhamland is the study of the birth of nineteenth century civilization...

...mostly unknown to the present generation, our social consciousness was cast in its mold. The imprint (of its discussion) was as powerful as that of the most spectacular events in history.

The tremendously popular Speenhamland law guaranteed a basic income to the poor without any conditions. But by this time the market system had become fairly established, and the enclosures precluded the possibility of a return to pre-market forms of life. This guaranteed income deprived the market of suitable labor supplies and resulted in a collapse of productivity. Economic theory was born around this time and absorbed the ‘wrong’ lessons from this episode,

three of which are as follows. There are iron laws of economics which resist any attempt at political meddling. There is a “law of unintended consequences” such that attempts to do good lead to unexpectedly poor outcomes. Economics was subject to a set of inexorable laws and its study was the discovery of laws.

The idea born out of Speenhamland that there are ‘natural laws’ governing economics, has had grave consequences. It puts an insuperable barrier between politics and economics, as the one is subject to human decisions while the other is not.

Recognition that any economic laws that exist do so as a result of our individual and collective decisions about how to structure our societies places a tremendous responsibility squarely upon our shoulders. We choose the economic structure of our societies by the form of legislation, the development of institutions and by teaching our children to be kind and generous (or greedy and acquisitive). Shouldering responsibility for enjoining the good and prohibiting the evil, and for working to transform human beings from a materialist to a spiritual perspective, is fundamental to the message of Islam. This creates a great gap between Islamic and Western views on economics.

3.4 Optimality and Efficiency of Markets

In order to put up patiently with the ravages of the markets, it is necessary to believe that economics is subject to natural laws, unlike politics. It is also essential to believe that interfering with these natural laws will lead to worse outcomes: the unregulated market automatically leads to the best possible outcome for the society as a whole. The Speenhamland episode created a climate which made possible the “Invisible Hand” of Adam Smith. The general experience of a welfare policy which led to a collapse of productivity weakened the efforts and arguments of the large numbers of people adversely affected by markets. Prominent intellectuals having deep sympathy for the poor were

nonetheless led to argue that hunger tames the poor and forces them to labor; unless we tolerate this, society would collapse. Maintaining this ideology required the erection of several specially structured theories to serve the needs of the market economy. We focus on some of these arguments, all of which can be found in current economics textbooks.

Weber's (1918) assertion that social science should be value-free also became widely accepted. Social sciences were portrayed as collections of facts and regularities about human behaviour which did not depend on moral judgements. It was eventually realized that "modern human sciences (biological, psychological, social) purport to offer universal scientific truths about human nature that are, in fact, often mere expressions of ethical and political commitments of a particular society"³⁰. Studying laws of human behaviour collides with the idea of human agency: humans are free to act in ways not determined by the past. Most social sciences have adjusted to a greater or lesser degree to these post-modern insights, but economics remains recalcitrant because acknowledgement of underlying value judgments would go against its *raison d'être*.

To recommend any economic policy, one must argue that some economic states are better than others, which would appear to involve a value judgement. Economists have gotten around this dilemma by arguing that the Pareto principle is value-free: if all individuals have greater wealth, than the society as a whole has been made better off. In fact, there are several value judgements buried within this apparent neutrality. Most importantly, failure to make a value judgement is itself a value judgement. A proposal to redistribute wealth from the rich to the poor does not satisfy the Pareto principle. Hence the economist in his capacity as a social scientist cannot recommend it, even though he may like

30 Quoted from entry on Michel Foucault in Stanford Encyclopaedia of Philosophy (accessed 23 February 2008): <http://plato.stanford.edu/entries/foucault/>

the proposal in his capacity as a human being. But this failure to recommend change is a value judgement in favour of the status quo. It judges the property rights of the wealthy to be sacrosanct, compared to the rights of the poor to better lives. This goes against the Islamic recommendations to recognize the rights of the poor in the wealth of those who have more than they need.

There are numerous other value judgements hidden in the framework of economic theory. Maximizing wealth for the economy is given precedence over the lives of laborers, who must suffer displacement and “transitional” unemployment in the process of shifting to a higher equilibrium. The idea that society might prefer job stability even at the cost of less wealth for all is not admissible within the economic calculus. Freedom and non-interference are portrayed as egalitarian ideals desirable for the entire society, without any recognition of the fact that freedom means entirely different things for the poor and the wealthy. The Marxist idea the capitalists exploit laborers is countered by the assertion of marketplace equality between the two – both sell their products (labor and capital) in the market at their marginal product. The stark asymmetry of this exchange, and value judgements implicit in this acceptance of labor as a commodity, are not recognized.

4. A History of Crises and Capitalism

Markets do not function as advertised. That is, they do not produce the best possible outcomes for society as a whole; the recent global financial crisis has brought this fact out into the open, although attempts to cover it up continue as usual. We focus on two features of markets only indirectly discussed in graduate programs in Economics.

Economic theory says that market produce efficient outcomes (wealth) via the process of competition: efficient firms drive inefficient ones out of business. The transition from one equilibrium to the next is not studied; the human costs

and trauma of job loss, anxieties of re-training, transition and instability of life is not part of the calculus of economic theory. The supposedly value-neutral advice to agricultural economies, based on comparative advantage, is to export agricultural products and import manufactures. This doctrine of free trade has the effect of raising food prices and making life difficult for the poor while making luxury goods available to the wealthy at lower prices. For this, and other reasons discussed earlier, the vulnerable and the poor resist encroachments of the market economy.

The dynamics of capitalism are created by pursuit of wealth for its own sake, “to the point of being absolutely irrational,” according to Weber. This means that markets are forever seeking to expand. This creates a rat race where one must struggle to retain market position. The expansion of wealth that undoubtedly accompanies this struggle gives the market economy the power to expand, as it has, over the globe. Expansion of the market requires destruction of alternative social patterns and subduing of labor, but is nonetheless favored by the wealthy, who seek to become even wealthier.

The twentieth century can be viewed as the story of the war between these two opposing forces: the working classes seek protection from poverty and unemployment which are inevitable results of the working of free markets, while the wealthy seek freedom to pursue profits without constraint via an unregulated market. While Polanyi remains the key reference for the pre-world war 2 period, the sharpest analyses of the post war period has recently been presented by Naomi Klein (2008). Below we present some of the crucial episodes of this history.

1. Enclosures in England disrupt lives and create misery on a massive scale, creating a surplus pool of labor required by factories for mass production. This jump starts the industrial revolution. Capitalists argue that this was best for the poor and show a statistical increase in incomes

- of the poor. They fail to account for the costs of social disruption and the fact that money plays little role in pre-market economies so that pre-industrial income is not a good measure of welfare.
2. After England acquires a fifty year lead over Europe, the philosophy of free trade is discovered -- significantly -- in England. Adoption of these policies leads to recession in Europe. Exports of surplus food created by the market economy disrupts the rural economy of Europe. The dislocated peasants provide the fuel for the industrial revolution in Europe, which starts after protectionist policies advocated by the German economist List are adopted to protect the infant industries from competition with England.
 3. Expansionist tendencies of market economies lead to an era of colonialism and imperialism, creating misery in the lives of people on a planetwide scale. Almost complete annihilation of Asian, African and American cultures and traditional ways of living. Together with killing, enslavement and reduction to surplus labor of the majority of the world population is portrayed as progress. Economies are transformed from self-sufficient ones to instruments for production of European wealth.
 4. Carving out of spheres of influence limits conflicts between European economies initially. Exhaustion of colonial frontiers leads the inexorable expansionist logic to mutual trade and increasing interdependence among European powers. A balance of power among European countries prevents the dominance necessary to establish an international market economy by force. A compromise based on the gold standard and cooperation in adjusting to market shocks -- shared pain -- is evolved. Political events disrupt the balance of power. Refusal to submit to the discipline of the gold standard leads to disproportionate economic shocks to weaker parties, resulting in the first world war.

5. Attempts to restore the gold standard and go back to the pre-war system fail. The losers of World War 1 are stripped of power and forced to submit to the victors on humiliating terms. The imposition of the market economy upon them leads to their revolt, in the shape of World War 2.

Polanyi prognosticated the end of the market economy following this failure. His prognosis came true in the following form: Keynesian economics became widely accepted following world war 2 – in the words of Nixon: “We are all Keynesians now”. Economists are still arguing about the details of what Keynes said, but the crucial contribution of Keynes was to take labor out of the ambit of the self-regulating market. Keynes said that free self-regulating markets would not eliminate unemployment, and hence it was necessary for the government to undertake policy measures to accomplish this.

The mechanism which creates efficiency in market economies is the law of the jungle – inefficient firms are driven out by efficient ones. The human cost of such “transitional” employment is tragically high and completely ignored by economists. Indeed, instability in employment is important in keeping labor docile which is required for high profits. Allowing for government policy to alleviate unemployment curbs the worst excesses of capitalism, and makes it possible for humans to live with it. Many analysts have said that Keynes saved the market economy by making the smallest possible alteration which would make it possible to live with. The public in USA and Europe was in the mood for much more drastic changes, but accepted the Keynesian compromise.

Free market ideologues put forth many arguments against Keynes, but in the post-depression era, no one was listening. However, a small number of wealthy corporations wanted a return to pre-Keynesian ways, with greater profits, greater freedom for the wealthy and more docile labor force. Both historical experience and small scale experiments showed that public would not willingly accept the rule of the market. Accordingly, new tactics (labelled “disaster capitalism” by

Naomi Klein) were devised. These involved using or creating natural or political crises to impose the free market rules which would not be accepted under democratic conditions. Funds provided by large corporations were used to train students to believe in the free market. The presence of a pool of intellectuals brainwashed into believing that free markets were the solution to all social problems was essential to the operations of disaster capitalism as practiced in the late twentieth century. Some of the key historic episodes are described below; for documentation, details and many other episodes of a similar nature, the reader should look at Klein (2008).

1. Many Latin American countries attempted to protect their people from the damages of free markets, just as Europe and USA had protected themselves from Great Britain to develop in the late eighteenth century. This was harmful to the interests of US corporations, and the full powers of the government, US Army, CIA, as well as IMF and World Bank were utilized to protect the interests of US and multinational business. Army leaders from Latin American countries were trained in the notorious School of the Americas both to believe in capitalism, and in the ruthlessness required to impose capitalistic policies on a resistant population. The trail was blazed by General Pinochet who imposed Chicago University economics by force in Chile. He overcame all resistance by public torture and execution of opponents by the thousands in the National Stadiums of Chile and via a “Death Caravan” sent to all major cities of Chile. This success of the market economy was then replicated in many countries all over Latin America with some local variations as well as learning from experience.
2. One of the important lessons from the Latin American experience was that in a crisis situation, the public will accept measures that they would not in normal times. This turned out to be the key to imposing

ruthless capitalism, and dismantling social welfare and Keynesian policies in countries like the USA and UK, where strong democratic traditions prevented the imposition of dictatorships. Reagan was able to exploit the Oil Crisis for this purpose, while Thatcher was able to use the Falklands War as a crisis which united public opinion behind the iron lady – both leaders substantially undermined the gains of the working classes made in the era of Keynesian economics and increased income inequalities by boosting the wealth of the wealthiest among their populations at the expense of the poor.

3. Russia was the most prominent among the many countries where the democratic process was derailed by disaster capitalism. A peaceful transition to democratic forms and gradual adjustment of economy away from the communistic forms was in progress under the leadership of Gorbachov. This did not suit the needs of multinational companies eager to quickly exploit the vast natural resources of Russia. A coup by Yeltsin was engineered, who promised to deliver the “shock treatment” to the Russian economy in return for foreign aid via IMF and the World Bank. The shock of a completely unregulated free market was duly imposed, resulting in sudden decline in living standards, mass poverty, hunger and starvation, in an economy which had previously been capable of feeding its population. This was accompanied by the emergence of billionaires in Russia and a sell-off of the vast natural resources of Russia to foreigners.
4. In the *The East Asian Miracle*, World Bank authors documented how systematic government interventions contrary to free market ideals led to the highest growth rates seen in the region. It was essential to destroy this bad example and East Asian governments were pressured by carrot and stick into opening their markets to foreign investors. Massive

amounts of capital flowed in, leading to dramatic rise in real estate prices and numerous unsound financial ventures. A sudden withdrawal of large sums precipitated the East Asian crises, which destroyed the livelihoods of millions of people, creating the conditions necessary for the imposition of capitalism. Subsequent events, where foreign corporations bought out domestic enterprises cheaply, and rules of the free market were imposed on labor, have been painted as a recovery, and the massive increase in income inequality and transfer of capital abroad has not been highlighted.

We have omitted the current massive global financial crisis, triggered by collapse of mortgage bonds in the USA, from this list deliberately. Because it is ongoing, a clear sighted analysis of antecedents and consequences is difficult. It illustrates our general theme that a free market economy is inherently unstable for many reasons. An important one is that keeping domestic prices stable is impossible if international trade is significant. Keeping foreign prices stable imposes erratic shocks on the domestic economy. The large majority of the population, the working class, pays heavily for these shocks in terms of disruptions in jobs and living conditions. The gains from the market economy go overwhelmingly to the wealthy and do not trickle down, except when political circumstances force it. As a result, free markets cannot be achieved under democratic conditions and must be imposed by violence, or by subterfuge in crisis conditions.

5. “Lies, Damned Lies and Statistics”³¹

It has been widely recognized by strategists since the earliest of times (and also supported by Hadeeth) that deception is an essential element of warfare.

³¹ Mark Twain popularized the phrase: “There are three kinds of lies: lies, damned lies and statistics” and attributed it to Benjamin Disraeli. It refers to the power of numbers to deceive.

This fog of deception complicates access to history of capitalism, which is basically the war of the wealthy against the poor. Our goal in this section is to discuss some of the main elements of the campaign of disinformation that is required to maintain that capitalism is a successful system, in presence of strong historical evidence to the contrary. We have discussed earlier how certain ideologies have been constructed to support capitalistic structures. In this section, we discuss certain methods of looking at historical events and of collecting and manipulating facts and data to support these ideologies.

A crucial element of the strategy to make capitalism look good, essential to its continuation, is the reduction of everything to its monetary aspect. This strategy is used in many dimensions. For example, the massively disrupting effects of the industrial revolution on the lives of people is covered up by looking at money incomes which rose in the process. All qualitative factors, such as social relations, trust, harmony and stability are automatically discounted because they have no direct monetary value.

Hobbes first introduced the idea that: '*The Value*, or WORTH of man, is as of all other things, his Price; that is to say, so much as would be given for the use of his Power' (chapter XX, *The Leviathan*). This generated a storm of horrified refutations in his time, but the idea has since become norm. According to this calculus, the lives of the poor are of no value and hence it is easy to discount the destruction of their lives in the process of the creation of wealth.

In a similar way, effects on environment, pollution, destruction of natural habitats, global warming, etc. are not taken into consideration when evaluating the merits of capitalism, because they cannot be easily assigned a direct monetary value. Even opponents of capitalism are forced to bow to this logic and assess the environmental impacts by assigning them some dollar value (in terms of health, tourism, agricultural productivity and other market activities) instead of making a direct argument. Many such calculations show that when

environmental damage, depletion of resources and other negative aspects of growth are properly taken into account, the spectacular growth record of capitalism dwindles to less than nothing – see for example Douthwaite (1999).

The yardstick for progress is considered to be aggregate wealth, starting from Adam Smith. There is substantial evidence that additional earnings have the most impact on the lives of the poor, and only marginal impact on those with adequate wealth. While tremendous amounts of money are spent on gathering data, very little effort is invested on this question of vital importance – currently a debate rages on how to count the poor in which all parties are agreed that the available statistics are of very poor quality. The point is that as long as we focus on aggregate wealth, it is possible to make capitalism look good. A *laissez-faire* system, which allow all to act freely, will inevitably give more power to the powerful. Experience shows that income inequalities increase as money is inevitably channelled from the poor to the wealthy in free markets. If the growth rate is sufficiently high, the lot of the poor may also be bettered but this is by no means guaranteed.

Klein (2008) has documented the deceptions involved in promoting free markets in Pinochet's Chile is a classic study in deception. Pinochet finally lost patience with the Chicago boys, and fired them all – the long awaited economic miracle that Milton Friedman had personally promised would result from free market policies never materialized. Nonetheless, using a statistical trick, Milton Friedman declared Chile to be an economic miracle; see Rayack (1984) or Kangas (1986) for more details. The Chilean economy had an extremely erratic performance, as can be expected from the vagaries of the free market. Friedman compared the worst year in this period to a recent good year to get a superior rate of growth, when in fact the average performance over the Chicago Boys period was inferior to that of comparable Latin American economies over the same period. The power of the capitalists to cover up the facts is illustrated

by fact that the myth of this Chilean miracle was celebrated in the obituaries of Friedman who “transformed a bankrupt economy into the most prosperous in Latin America.”

Many authors have shown how misleading statistics are used to repaint failures as success by the IMF. The most damning case has been made by an insider who resigned due to an attack of conscience over the “blood of millions of poor and starving people.” Budhoo documents how the IMF engaged in “statistical malpractice” to double labor costs, invent exaggerated debt figures and create an artificial financial crisis in Trinidad (cited in Klien, 2008). This was used to compel the government to turn to IMF for aid which was granted under the standard conditions of imposing free market conditions on the protected economy. Many other authors have given accounts of how IMF reports give misleading pictures regarding the performance of their programs.

6. Concluding Remarks

This story of the market economy is a tremendous challenge for the Muslims of today. The prescient Iqbal wrote:

Dwellers of the West, the city of God is not a marketplace

That which you think is pure will turn out to be fool’s gold

The rise of marketplace ethics and the glorification of greed and competition has damaged fabric of society beyond repair in the West and the same ethics are rapidly being spread over the globe, and being absorbed in Muslim societies. The fundamental unit which recreates a society is the family, where children learn what it means to be a human being, how to love and sacrifice, and the defining characteristics of society. This means the job of the mother is the most vital one in the society, as this is where all children receive their first training.

Islam recognizes this, as witnessed for example by the Hadeeth in which our Prophet prioritized the rights of the mother three times before mentioning the father. Because mothers are not paid, the market places zero value on their work. The identity of mother and housewife became a source of embarrassment – women are ashamed to say that they are mothers and housewives in the western society. This led to the women’s liberation movement, which asked for equal rights in the job market for women, so that they too could earn and become valuable members of the society. Monetary calculations of the costs and benefits of raising children revealed this to be a profitless activity. These and other forces led to the breakdown of this fundamental unit of society which has been documented in many places. A recent report on “Fractured Families” put out by the Social Justice Foundation(2006):

This Report paints a worrying picture of family breakdown in the UK. We now have one of the highest divorce rates in the Western world and the fabric of family life has been stripped away in the past thirty years. This study also shows more clearly than ever the destructive effects of family breakdown upon millions of children, as well as the links between family breakdown and addictions, educational failure and serious personal debt.

See also Morgan (2000) for additional documentation. This change in the fabric of society appears irreversible – Humpty Dumpty cannot be put back together.

Islam came as a stranger and has become a stranger. The need of the hour is to construct a society based on traditional Islamic principles of cooperation, generosity, hospitality to show the world a model society where markets are not central. Muslims did succeed in creating such a society but they have forgotten this past:

I lament the loss of the treasures of the travellers
And even more, the loss of the sense of loss [Iqbal]

Instead of spending wealth beyond their needs on the senseless pursuit of even greater wealth, Muslims followed the Quranic injunctions to spend generously on others. The fact that about one thirds of the lands of Ottoman Empire was devoted to Waqf of various types bears testimony to this extraordinary generosity. Sait and Lim (2006) write that the system of *awqaf* “succeeded for centuries in Islamic lands in redistributing wealth”, leading to equitable outcomes and the circulation of wealth in accordance with Quranic injunctions.

Prior to the twentieth century a broad spectrum of what we now designate as public or municipal services, e.g., welfare, education, religious services, construction and maintenance of the water system, hospitals, etc. were set up, financed and maintained almost exclusively by endowments, was documented in this stage. So was the fact that very large proportions of real estate in many towns and in the rural areas were actually endowed property.

As the above quote from Hoexter (1998) shows, contrary to Adam Smith’s belief, people in the Islamic world could rely on the generosity of the public to be fed, clothed, housed, treated for sickness and educated. Accounts of travellers for Hajj show that people competed to provide them room and board in accordance with Quranic injunctions for hospitality. Numerous accounts of educational systems in Muslim lands show that it was freely available to all talented students from any strata of the population.

Research on the Genizeh documents has revealed the existence of a vast global network of commercial transactions centered around the Islamic empire and based on the Hanafi Fiqh. For example, Lopez (1976) shows that in the age of ‘commercial revolution’ (950-1350AD) trade flowed freely across the then

known world, supported by risk sharing methods of finance which had been developed in Muslim countries. Many different Muslim inventions which made global trade possible were subsequently copied by European traders.

Significantly, these Muslim contributions to global civilization form part of the “Lost History” currently being rediscovered by many different researchers. The myth of “Oriental Despotism” had led Europeans to assume that there was no significant public sector in Islamic societies and only recent research has discovered that this is entirely contrary to fact – see for example Hoexter (1998). Similarly, many Muslims have swallowed the market society thesis that man is inherently selfish and hence it is impossible to base large scale modern trade on the principles of trust, cooperation and generosity. The nearly complete destruction of Muslim social structures and institutions due to colonization and the imperatives for modernization has led to a situation where Muslims are largely unaware of the achievements of our ancestors and our heritage. Most would be surprised by the assessment of well known historian Marshall Hodgson (1974, vol 1) cited below:

Muslims are assured in the Quran, ‘You have become the best community ever raised up for mankind, enjoining the right and forbidding the wrong, and having faith in God.’ Earnest men have taken this prophecy seriously to the point of trying to mould the history of the whole world in accordance with it. Soon after the founding of the faith, Muslims succeeded in building a new form of society, which in time carried with it its own distinctive institutions, its art and literature, its science and scholarship, its political and social forms, as well as its cult and creed, all bearing an unmistakable Islamic impress. In the course of centuries, this new society spread over widely diverse climes, throughout most of the Old World. It came closer than any had ever come to uniting all mankind under its ideals.

(omitted material) Those who have undertaken to rebuild life in Islamic terms have ventured on an enterprise with a high potential reward – that of winning through to the best that is open to mankind; but with correspondingly great risks of error and failure.

Today, we face an urgent challenge of a critical nature. It is obvious to all that the market economy has reached its limits –it is on the verge of destroying human society, as well as the planet we live in. While all are aware of the urgent need to cooperate to save the planet from ecological and environmental disasters, as well as global warming, the spirit of competition and greed has prevented a solution – shared sacrifice is needed but all parties want to put the burden of adjustments and cleanup on others. Whereas the history of the rise of the west has been a story of the search for power and wealth, Muslims stand out as unique in their quest to establish justice in accordance with God’s will on EarthIslam offers an alternative vision of a society based on cooperation and community harmony, people who take care of each other in times of need, and an economic system to match. Historically, Islamic civilization has taken much better care of its disadvantaged and poor, as well as minorities, than any others, including current European civilizations – though Muslims have forgotten this history.

Our Prophet revolutionized the world by teaching us to strive for excellence in ourselves and to spread this message to all human beings. As he prophesied, the real Islam has become a stranger, even to Muslims. Inspired by the teachings of Islam, our ancestors created a new world. Today we face the same challenge – the teachings of Jahilliyah and all the evils that existed in that pre-Islamic society are widespread and dominate the globe. Can we bring the light of Islam to the world, as they did successfully?

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From Oikonomia To 'Ilm Tadbîr Al-Manzil - Intercivilizational Exchange of Knowledge in the Intellectual Tradition of Islam

Prof. Sabri ORMAN

The history of the spread of Islam is a process of interaction among major world civilizations. Islam while itself growing as a civilization, it on the other hand was confronting and interacting with the established civilizations of the time. In addition to its own relations with other civilizations, it also served as a link among these civilizations. Another equally important aspect of this take-and-give has been the fact that Islamic civilization has in the course of time acquired the position of a major storehouse for some of the historical civilizations that would otherwise have gone into oblivion partially or totally.

In this study I shall try to examine one specific strand of this huge web of intercivilizational relations: the attitude of Islamic civilization towards intercivilizational exchange of knowledge as illustrated by an example taken from the history of social sciences. The example that I am going to use is the relationship between the Islamic *'Ilm Tadbîr al-Manzil* and Ancient Greek *Oikonomia*. I shall try first to see whether or not there has been any relationship between these two traditional social-scientific disciplines that had grown within the intellectual environments of two different civilizations. And if the answer is in the affirmative, which is the case, then I shall try to expose the nature of this relationship.

In order to do this, I shall start with a brief exposition of the concept and discipline of *'Ilm Tadbîr al-Manzil* in the Islamic civilization. The same will be attempted for the corresponding concept of the Ancient Greek civilization, *Oikonomia*. This will be followed by an attempt to establish a link between the two, based on the available historical evidence.

The purpose of the present study is twofold: First, to shed some light on a curious fact in the History of Social Sciences. Secondly, to provide an historical point of reference for present-day problems related to intercivilizational relations in general and to the exchange of knowledge in particular.

‘Ilm Tadbîr Al-Manzil: The Science of Household Management in the Islamic Civilization

The Arabic term “‘Ilm Tadbîr al-Manzil” can literally be translated as “The Science of Household Management”. “Tadbîr al-Manzil”, “al-‘ikmah al-Manziliyyah”³² and “al-Siyâsah al-Manziliyyah”³³ are alternative terms used to denote the same thing.

Technically all these are the names used by the followers of the Mashshâ‘ tradition of the Islamic philosophy for the branch of practical philosophy that deals with the management and ethics of the household.

Mashshâ‘ philosophers refer to philosophy either as *al-falsafah*³⁴ or *al-‘ikmah*³⁵ or even as *‘Ilm al-‘ikmah*³⁶ and almost unanimously classify it into

- 32 For example see, Mu‘ammad ÑAli b. ÑAli al-‘Alâ‘awâ‘, *KashshÉf Is‘ilâ‘Ét al-FunËn. ‘Istanbul: Kahraman Yayinlari, 1984, p. 39.*
- 33 Ibn Sina uses “Tadbîr al-Manzil” in *AqsÉm al-ÑUlum al-ÑAqliyyah* (Egypt: MatbaÑah Hindiyah, 1326 AH, p.107), and “al-‘ikmah al-Manziliyyah” in *al-‘UabiÑiyyÉt min ÑUyËn al-‘ikmah* (Egypt: MatbaÑah al-Hindiyah, 1326AH, pp. 2 and 3). On the other hand we know that he is the author of a separate work devoted exclusively to the subject, under the title *al-Siyâsah al-Manziliyyah* (in *al-Madhhab al-Tarbawi ‘Ind Ibn Sina*, ed. ‘Abd al-Amir Shams al-Dîn, Beirut, 1988). Nasir al-Din al-Tusi uses a slightly different version of the first term when rendering it to Persian: “Tadbir-i Manazil” (*AkhlÉq-i Na‘irÉ*, eds. Mujtaba Minawi and Ali Riza Haydari, 4th ed., Tehran, 1369AH, p. 40).
- 34 Al-KhwÉrizmÉ (Abu ÑAbd Allah Mu‘ammad b. Alímad b. YËsuf al-Katib), *MafÉtÉh al-ÑUlum*, Beirut: Dar al-Kutub al-Ñilmiyyah, n.d., p.80.
- 35 See for instance Ibn Sina, *al-‘UabiÑiyyÉt*, p.2 and *AqsÉm al-ÑUlum*, p.104. Taskopruzade follows Ibn Sina in this regard in his *Mawzuat al-Ulum* (Ottoman trans. by the author’s son Kemaleddin Muhammed Efendi, ed. by Ahmed Cevdet, vol. 1, Dersaadet: Ikdam Matbaasi, 1313AH, p.335).
- 36 Katip Çelebi (or Haji Khalifa), *Kashf al-‘Umun*, vol.1, 3rd ed., Tehran: Matbaah al-Islamiyyah, 1967, p.676, and al-Tahanawi, p. 36.

two: *Theoretical* philosophy and *practical* philosophy. They again divide each of these into three: **Theoretical** philosophy into *al-'Ilm al-Ilâhî* (Theology or Metaphysics), *al-'Ilm al-Riyâdî* (Mathematics) and *al-'Ilm al-Tabî'î* (Natural Science), and **Practical** philosophy into *'Ilm al-Akhlâq* (Ethics), *'Ilm Tadbîr al-Manzil* and *'Ilm Tadbîr al-Madînah* (Politics).³⁷

As can be seen *'Ilm Tadbîr al-Manzil* (ITM)³⁸ is one of the six major branches of the MashshÉ version of the Islamic philosophy, and the second sub-division of the practical philosophy.

After this short introduction to locate ITM within the intellectual map of Islamic civilization we can try to have a closer, yet brief, look at the concept and content of the same discipline. For economy of presentation we shall try to do this by reference to sources mostly of encyclopedic character.

In Katip Çelebi (or Haji Kalfah)'s opinion *'Ilm al-×ikmah*, that is to say *Philosophy*, is a science that mentions within human capacity about the truth of things "as they are", its subject-matter being things internal and external to the human mind, and its purpose to attain excellence in this world and to obtain eternal happiness in the hereafter. The existence of the things that constitute the subject matter of philosophy is either dependent on our will or power or not. Knowledge about the first category --because of its capacity to help improve the (quality of) life here and in the hereafter-- is called *Practical Wisdom* (*al-×ikmah al-ÑAmaliyyah*). Knowledge about the second category, on the other hand, is called *Theoretical* (or *speculative*) *Wisdom* (*al-Hikmah al-Nazariyyah*), because its sole purpose is the knowledge that is obtained by way of theorization (or speculation: *naDar*).³⁹

37 *SiyÉsah al-MadÉnah, al-×ikmah al-Madaniyyah and ÑIlm al-SiyÉsah are other examples of MashshÉ terminology for 'Ilm Tadbîr al-MadÉnah.*

38 Henceforth I shall refer to *'Ilm Tadbîr al-Manzil* as *ITM*.

39 *Kashf al-ÚunËn, vol.1, p.676.*

A similar line of thought can be found in Ibn Sina. He also is of the opinion that *Hikmah* is of two kinds, one being theoretical (*nazarî*) and abstract in nature, and the other practical (*'amalî*). The purpose of *theoretical* hikmah or philosophy is to obtain a firm belief (*I'tiqad yaqînî*) about entities whose being is not dependent on human action. What is targeted here is just to obtain an opinion. The purpose of *practical* hikmah or philosophy on the other hand is to arrive at a correct opinion about things that are the result of human effort with an aim to perform or practice what is good (or beneficial). Here, it is not enough merely to arrive at an opinion. In addition to this the knowledge thus obtained must be action oriented. So, the purpose of the first one is truth (*haq*), and of the latter is goodness (*khair*).⁴⁰ Again, in his opinion the branch of philosophy that deals with things that we are able to know but not able to practice is called *theoretical* and the one that deals with things that we can both know and practice is called *practical* philosophy.⁴¹

The following step in the line of argumentation that is pursued by Mashshâh philosophers in this matter is to substantiate the common practice of dividing further each of the theoretical and practical philosophy into three subdivisions. However, here we shall neglect the part related to theoretical philosophy and proceed only with the way how the subdivisions of practical philosophy are substantiated.

To illustrate we shall start with a brief description of Katip Çelebi's position on this matter. He argues that *practical philosophy* is classified into three because it is the knowledge of what is beneficial (*ma'âliî*) either for an individual severally in the form of assuming virtues or avoiding vices, or for a group composed of people like parents and children, master and servants, who share the same house, or for a group who share the same city. This being so,

40 Ibn Sina, *Aqsâm al-'Ulûm al-'Aqliyyah*, p.105.

41 Ibn Sina, *al-Tabi'iyat min 'Uyûn al-Hikmah*, p. 2.

practical philosophy in the first instance is called *Tahdhîb al-Akhlâq* (Ethics), in the second one *Tadbîr al-Manzil* (Household Management), and in the last one *al-Siyâsah al-Madaniyyah* (Politics).⁴²

Another example can be Ibn Sina's stand on the same matter: He argues that the management (*tadbîr*) of human beings is either restricted to an individual alone or not. The type of management that is not restricted to an individual can only be in the form of an association (or partnership: *shirkah*). Association, on the other hand, may take the form either of a household or of a city community... Then, "practical sciences" are divided into three. One of them corresponds to the first type of the above-mentioned kinds of the management of human beings, with which one learns about the moral rules and practices that enable one to attain happiness here and in the here-after. The second subdivision of practical sciences correspond to the second type of human management, with which one learns how to manage one's house that one shares with ones spouse, children and servants. The aim of this type of management is to bring to the house an atmosphere of harmony and orderliness that will ensure happiness. The third of the practical sciences is devoted to the third type of the said management. It provides a comprehensive understanding of politics, leadership, the kinds of virtuous and non-virtuous civilized communities, the way how each of these kinds come about and fade away and how they replace each other—all this in their relation to the state.⁴³ Ibn Sina calls these sciences *al-Hikmah al-Khuluqîyyah*, *al-Hikmah al-Manziliyyah* and *al-Hikmah al-Madaniyyah*, respectively.⁴⁴

We can conclude this section by a summary of what Katip Çelebi has to say specifically about ITM. According to him ITM is one of the three branches of practical philosophy (or practical wisdom: *al-Hikmah al-'amaliyyah*) and

42 *Kashf al-Zumûn*, vol.1, p. 676.

43 Ibn Sina, *AqsÊm...*, p.107-108.

44 Ibn Sina, *al-Tabi'îyyât...*, p. 2-3.

is defined as the science that teaches the way how a person can bring to an equilibrium (*I'tidâl*) the affairs that involve himself and his spouse, children and servants, and in cases of deviations from the equilibrium how to restore the equilibrium. Its subject matter is the study of the conditions of the above-mentioned persons from the perspective of orderliness and harmony. Its benefit is great and obvious, because what it essentially provides for is the attainment of order and harmony in ones affairs at home, thus ensuring the mutual observance of rights among the members of the household. Such equilibrium, in turn, is the main source of happiness in this world and the world to come. In short, ITM is the knowledge of things related to the interests of a group who live jointly at a house, by which one is to learn about the pattern of the partnership that should hold among the members of a household. But, it must be noted that what is meant here by a "manzil" (house) "is not the house that is built with stones and timber, but is the unique combination between wife and husband, parents and children, lord and the servant, and owner and wealth." The material form of the dwelling itself makes no difference, whether a house or a tent... As to the source of the need for such a thing, it is that human beings are social by birth.⁴⁵

***Oikonomia*: The Science of Household Management in Ancient Greece**

Both classical sources of Ancient Greek philosophy and modern works on these sources attest to the presence in Ancient Greece of a philosophical discipline called *Oikonomia*,⁴⁶ which can be translated into English as the

45 *Kashf al-Zunûn*, vol.1, p.381.

46 For some modern works that mention about *Oikonomia* or its equivalents in other languages, see e.g.: S. Todd Lowry, "Recent Literature on Ancient Greek Economic Thought", *Journal of Economic Literature*, vol. XVII(March 1979), pp. 65-86; Eric Roll, *A History of Economic Thought*, 4th ed., London and Boston: Faber and Faber, 1989, p.32; J. A. Schumpeter, *History of Economic Analysis*, London: Allen and Anwin Ltd., 1986, p. 53; H. W. Spiegel, *The Growth of Economic Thought*, Durham: Duke Univ. Press, 1983, p. 35.

“Science of Household Management”.⁴⁷

Classical Greek sources related to *Oikonomia* can roughly be classified into two. Some are separate works wholly devoted to the subject, such as Xenophon’s *Oeconomicus*, and another work by an anonymous writer, *Oeconomica*, which has for a long time wrongly been attributed to Aristotle. Democritus, a contemporary of Socrates, is also known to have written a treatise on economics, which is, however, not extant.⁴⁸ There are, on the other hand, some other works that deal with the subject in considerable detail without being exclusively devoted to it. The most famous example of this category is Aristotle’s *Politics*. However, still another category may be identified, which in some respects resemble the last category while differing in others. These are works that touch, among other things, upon the subject of *Oikonomia*, but almost casually and in a somewhat passing manner. Examples of this category are Plato’s dialogues *Politicus* and *Protagoras*.⁴⁹ Aristotle’s references to the subject in his *Nichomachean Ethics* can also be placed within the present category.⁵⁰

Obviously the last category of literature cannot be expected to be very promising in terms of the amount of material they may provide for the present subject. Still they may prove to be considerably significant in quite a different way. To illustrate we can take a closer look at the status of Plato’s two dialogues mentioned above. In the *Statesman* (or *Politicus*) Plato refers to household management in a passage devoted to a discussion of different levels and the

47 For the etymology and meaning of the Greek word *oikonomia*, and its relation to the English word *economics* see e.g.: “*economics*”, *Collins Dictionary of the English Language*, London and Glasgow: Collins, 1989.

48 Spiegel, p. 13.

49 For the passages related to our subject in the first work see its English translation, *The Statesman*, trans. by J. B. Skemp, London: Routledge and Kegan Paul, 1961, 258e and 259c (Eng. Trans. pp. 123 and 125), and for the latter see, Lowry, p. 65, fn. 2.

50 *Nichomachean Ethics*, trans. by W. D. Ross, in the **Great Books of the Western World**, vol. 8 (Aristotle II), Chicago: E. Britannica, Inc., 1990, 1094a and 1094b.

corresponding types of administration, and whether these should be considered the subject matter(s) of different sciences or of a single unified science of administration. The final point of agreement in this dialog is that the differences involved are a matter of degree and not of kind, and that consequently what is required is only one single unified science of administration.⁵¹ Needless to say, taken on its own, the amount of information included **in the lines** of this passage just mentioned, which is related directly to household management, is not so exciting. The same applies to the passages related to the ideas of *Protagoras* where Protagoras, “the leading teacher of the Periclean age”, talks about his way of teaching and the topics, among them household management, he used to teach.⁵² However, when we go beyond this and try to read **between the lines**, the indirect information we may thus extract by such an exercise may prove to be more valuable than the information obtained by a bare reading of virtual lines. For instance, from the ease with which household management is referred to in these two dialogues we can infer that the study and teaching of such a subject was a commonplace in the respective periods.

Among the extant Greek works devoted exclusively to the subject Xenophon’s dialogue, *Oeconomicus*, is the most detailed one. Starting with “estate management” it discusses in dialogue form all the topics quoted above as the basic components of the subject matter of ITM. However, its emphasis is on the estate management and it gives relatively less space to the management of spouse, children and servants.⁵³ *Oeconomica*, on the other hand, is composed of three books.⁵⁴ The first book summarizes the subject concentrating, however,

51 *The Statesman, 258e and 259c.*

52 Lowry, same place.

53 For an English translation of this dialogue, see: *Oeconomicus, trans. by E. C. Marchant, in Xenophon in Seven Volumes, IV, Loeb Classical Library, 1979, pp. 363-525.*

54 This book is also available in English: *The Oeconomica, trans. by G. C. Armstrong, in Aristotle in Twenty-three Volumes, XVIII, Loeb Classical Library, 1990, pp. 323-423.*

mainly on the management of wife and property. The second book is essentially a collection of anecdotes related to the practice of public finance and therefore outside the field of Oikonomia in its usual sense. The third book is a short text devoted mainly to the “pattern of the rules and ways of living” which a good wife and a good husband will observe in their relations.⁵⁵

Perhaps the most systematic and profound, and yet concise, Greek text on the subject is the Book I of Aristotle’s *Politics*. After an introductory paragraph he starts with a sharp criticism of Plato’s foregoing argument for a single unified science of administration or government. He takes the opposite position in the debate by saying that “this is a mistake; for governments differ in kind”, and not “only in the number of their subjects”, “as will be evident to anyone who considers the matter according to method which has hitherto guided us”. The method that Aristotle is alluding to is his famous method of always resolving the compound into the “simple elements or least parts of the whole”,⁵⁶ i.e. the method of analysis.

As is the case with Plato, he also deals with the matter in a book on politics and in its relation to “the state or political community”, his favorite subject of study, because for him it is the highest of all types of communities and it embraces all the rest, and in this capacity it “aims at good in a greater degree than any other, and at the highest good”. Following his method of analysis he therefore invites his readers to look at the elements of which the state is composed, in order to see how and in **what** the different kinds of rule, among them household management, differ from one another, and whether they can be established as separate scientific disciplines.⁵⁷

55 Ibid. p. 405-6.

56 Aristotle, *Politics*, trans. by B. Jowl, in the **Great Books of the Western World**, vol. 8 (**Aristotle II**), Chicago: E. Britannica, Inc., 1990, 1252a.

57 Ibid. same place.

Surprisingly enough Aristotle is not quite consistent with his own method and is not successful enough in substantiating his thesis about the need for separate administrative sciences. One would expect him to move from the concept of the **state** and downward from here by way of analysis to its constituent elements. But, instead he takes the diametrically opposite course of action, and starts with the need for union of those individuals who cannot exist without each other, such as man and woman, master and slave, advancing from a combination of these two pairs of relationships to the concept of **family** as a social entity. The next step is to obtain higher levels of social life such as **villages** and **states** by way of combinations of families and then of villages, respectively. Having thus provided an explanation of different social formations, culminating in the **state**, he then tries to establish and substantiate the corresponding kinds of rule or government or administration. In regards to Aristotle's method of approach to and his agenda in study of household management the following passage provides an excellent outline:

“Since then that the state is made up of households, before speaking of the state we must speak of the management of the household. The parts of household management correspond to the persons who compose the household, and a complete household consists of slaves and freemen. Now we should begin by examining everything in its fewest possible elements; and the first and fewest possible parts of a family are master and slave, husband and wife, father and children. We have therefore to consider what each of these three relations is and ought to be... And there is another element of a household, the so called art of getting wealth, which, according to some, is identical with household management, according to others, a principal part of it; the nature of this art will also have to be considered by us.”⁵⁸

Aristotle's exposition of the subject roughly follows the order outlined above, with the small difference that he gives precedence to the treatment of the

58 Ibid. 1253a-1253b.

art of getting wealth right after his treatment of master and slave relationship. The space devoted to the examination of these two types of relationships is also much bigger than the space allocated to the examination of the relationships between husband and wife, father and children – a fact that can perhaps be explained by the degree of the problematic nature of these relations at the time. This becomes clearer when we remember that Aristotle was not merely trying to “consider what each of these three relations *is*” (italics added), but also what it “*ought to be*” (italics added).⁵⁹ In other words, he was not only trying to explain them, but also to justify and legitimize the normative implications of his preferred explanations.⁶⁰ Having to allocate more space to more problematic cases is understandable.

We can conclude this section by a brief explanation of the basis of our impression that Aristotle is not successful enough in substantiating his thesis about the need for separate administrative sciences. A careful reading of the following two quotations may help clarify the situation. He concludes his examination of master and slave relationship with a paragraph that starts as follows:

*“The previous remarks are quite enough to show that the rule of a master is not a constitutional rule, and that all the different kinds of rule are not, as some affirm, the same with each other. For there is one rule exercised over subjects who are by nature slaves. The rule of a household is a monarchy (italics added), for every house is under one head: whereas constitutional rule is a government of freemen and equals.”*⁶¹

59 Cf. the above quotation.

60 For further information, see: Roll, p. 35; Schumpeter, p. 59; Spiegel, p. 21, and Sabri Orman, “İlm-i Tedbir-i Menzil, Oikonomia ve İktisat”, in *Sosyo-Kültürel Degisme Surecinde Türk Ailesi, Ankara: Basbakanlik Aile Arastirma Kurumu, 1992, pp. 265-310.*

61 *Politics, 1255b.*

Now, compare this with another passage that immediately follows his treatment of the art of wealth getting or acquisition:

*“Of household management we have seen that there are three parts – one is the rule of a master over slaves, which has been discussed already, another of a father, and the third of a husband. A husband and father, we saw, rules over wife and children, both free, but the rule differs, the rule over his children being a royal, over his wife a constitutional rule(italics added). For although there may be exceptions to the order of nature, the male is by nature fitter for command than the female, just as the elder and full-grown is superior to the younger and more immature.”*⁶²

As is indicated by the italicized parts, Aristotle, after having specified the rule of a household as a monarchy, tries to convince us that the rule over wife and children differ, the first being of constitutional, and the latter being of royal in character. If we are expected to accept his later and more sophisticated analysis, this is to say that household management does not have a pure type of rule as is suggested by the first quotation, but rather it is comprised of a mixture or combination of some purer forms of rule – a hybrid type of rule or government or administration.

The Relationship Between *Ilm Tadbir Al-Manzil* and *Oikonomia*

After having obtained a rough picture of *Oikonomia* as well as of *ITM* we can now try to see whether there is and/or there has been any relationship between these two historical scientific traditions. The first thing to do is to compare and contrast the two pictures at hand. The similarities are many and can be identified as similarities of name, form and substance.

As can be remembered from our foregoing presentation, *tadbîr al-manzil* can be considered a correct and almost one-to-one translation of the Greek word *Oikonomia*.

62 Ibid, 1259a-1259b.

The similarity of form is quite conspicuous in terms of both the formal development of the respective literature and of the arrangement and organization of the related material in presentation. The corresponding literature of both traditions deal with household management either in separate treatises devoted exclusively to the study of the subject at hand, or in works that do the same alongside other topics and sometimes even in its relation to a major theme. However, a difference between the corresponding latter types of literature of the respective traditions must be noted here: this is that whereas Greek literature of this type is known to have dealt with Oikonomia mainly in books devoted to politics, the same is attempted in Islamic literature in works on ethics. As to the arrangement and organization of the related material the outlines provided by Katip Çelebi and Aristotle are clear and neat enough to show the resemblance between their respective traditions.

Considerable instances of resemblance between the two traditions in terms of substance can also be identified. However, this is a delicate matter that requires much more careful treatment, which will partially and in a general way be attempted during the later parts of this study.

Another way of approach to the present problem could be to move from the relationship of Islamic philosophy in general, and of MashshÉÊ philosophy in particular, to Greek philosophy. As has been expressed in the earlier parts of the present study, ITM had developed mainly within the matrix of MashshÉÊ tradition of Islamic philosophy. Since, on the other hand, the relationship between this tradition and Greek philosophy is a well established historical fact, we can very well infer from this that there must have been a similar relationship between the ITM of the first group and the Oikonomia of the latter.

But, in fact, the relationship between the two traditions is so obvious that there is no need for recourse to such approximations. This is because the authors of ITM do not neglect or hesitate to acknowledge their debt to their Greek

predecessors. For instance, Ibn Sina, while relating the divisions of the practical philosophy mentions about its sources as well. For Ethics he refers to “Aristotle’s book on Ethics”, for Politics he refers to “books by Plato and Aristotle on Politics”, and for what he sometimes calls “al-×ikmah al-Manziliyyah” and sometimes “al-SiyÉsah al-Manziliyyah” he refers to “books by Bryson and others on household management”.⁶³ TËsÊ and Kinalizade are also quite open in stating their Greek sources, by referring to Bryson and his work.⁶⁴ A brief look at such Greek names as Socrates, Plato, Aristotle and the like in the index to JalÉl al-DËn al-DawwÉni’s famous book, *Akhlaq-i JalÉlÉ*, can give a clear idea about the extent of his indebtedness to these sources.⁶⁵ Takopruzade in his *Mavzû’ât al-‘Ulûm* mentions the name of *Brush* (ba-ra-vav-shin), who in the light of the available information is no other than Bryson, the Neo-Pythagorean author of *Oikonomikos*.⁶⁶

NaÎÊr al-DËn TËsÊ’s attitude in this regard can be taken as representative of other ITM authors:

- 63 *AqsÉm al-ÑUlum al-ÑAqliyyah*, pp. 107 and 108. The actual spelling of Ibn Sina’s reference to Bryson here is as follows: *alif-ra-vav-nun-sin*. This perhaps can be read as *Arunis*. But, this and similar references in some other Islamic sources, such as *Abrusun* and *ba-ra-vav-shin* (perhaps *brush* or even *brushun*), are believed to be defective versions of the Greek name *Bryson*. In this regard see the following notes in, Nasir ad-Din Tusi, *The Nasirean Ethics*, trans. from Persian by G. M. Wickens, London: G. Allen and Unwin Ltd., 1964, p. 303, n.1536; and also Nasir al-Din Tusi, *Akhléq-i Nafiri*, ed. By M. Minawi and A. R. Haydari, 4th ed., Tehran: Shirket-i Sehami Intisharat-i Harizmi, 1369AH, p.384-85.
- 33 Actual spelling being as follows: *Abrusun*. Cf. Tusi, *Akhlaq-i Nasiri*, p. 208. In the edition of Kinalizade’s work we have used in this study the same name occurs as follows: *alif-ba-ra-vav-sin*, which can perhaps be read as *Abrus*, or even as *Abrusun*. (Cf. Kinalizade Ali Efendi, *Akhlaq-i Alai*, Book II, Bulak, 1200AH, p. 4).
- 65 See the proper names index to, *Practical Philosophy of the Muhammadan People (A Translation of the Akhlaq-i Jalaly)*, trans. from Persian by W. F. Thompson, Karachi: Karimson, 1977 (First published in London: The Oriental Translation Fund, M.DCCC. XXXIX).
- 66 Taskopruzade, *Mavzuat al-Ulum*, trans. into Ottoman Turkish by the author’s son, Kemaleddin Ahmed Efendi, ed. Ahmed Cevdet, vol.1, Dersaadet: Ikdam Matbaasi, 1313AH, p. 436.

*“The Ancient Philosophers have much to say in this connection, but their writings on this subject have not chanced to be rendered from the Greek into the Arabic language. However, there is a compendium of the observations of Bryson, which is extant in the hands of the Moderns. The moderns themselves have expended the utmost effort, by accurate opinions and pure intellectual exercises, to polish and arrange this discipline and to deduce its laws and basic principles in accordance with the exigency of the human intelligence; and (their work) has been recorded in book form. The Principal, Master Abu Ali al-Husain b. Abdallah Ibn Sina, has a treatise on this subject, which (while perfect in its eloquence) observes the condition of conciseness. The present Discourse has taken the essential part of that treatise and decked it out with homilies and moral examples derived from both Ancients and Moderns. If God will, it will be honoured by the favourable regard of men of merit! He is the Guardian of Success.”*⁶⁷

This passage contains important clues in regards to the Greek and Islamic sources of ITM and the intellectual attitude of Muslim writers towards their sources. When it is remembered that by “the Ancient Philosophers” he means the *Ancient Greek Philosophers*, and by “the Moderns” he means Muslim philosophers and thinkers, his observations can be considered an accurate outline of the history of the science of household management up to his own time. A crucially important conclusion that can be drawn from this outline is that although Greek philosophers had much to say on the subject, as has been seen, the major point of access to this literature for Muslim scholars had been an Arabic translation of Bryson’s *Oikonomikos*. So, almost all of the rest of the development of the subject within the matrix of Islamic civilization, which goes well beyond the legacy of Bryson, must be attributed to the work of Muslim writers. And as much as I know, the first Muslim author to write a separate

67 *The Nasirean Ethics*, p. 155.

treatise on the subject was Ibn Sina.⁶⁸ The later generations of ITM authors, among them as suggested in the above quotation, had basically followed his footprints.

As can be seen from our brief examination of the two traditions throughout the last two sections and the comparisons attempted in the present section there are curious similarities of name, form, substance and even rhetoric between Oikonomia literature and ITM literature. But similarities alone are not enough to substantiate a genuine historical link between the two. On the other hand, the evidence provided by the testimony of Muslim writers about the sources shows that at least some of these similarities can be attributed to the influence of Greek Oikonomia. However, as is suggested by the above quotation from TĒsĒ, this influence is restricted to the Arabic version of Bryson's work, and the degree and extent of the influence of this work in turn is partial and limited – a fact whose precise measure can only be evaluated by careful textual comparisons between Bryson's work, on the one hand, and ITM literature, most specifically Ibn Sina's treatise, on the other. Such an endeavor cannot be attempted here. Instead, we shall try to demonstrate the intellectual attitude of ITM writers in this regard.

As a matter of fact the attitude of Muslim scholars towards Bryson's work is nothing but a special version of the general attitude of Islamic civilization towards other civilizations, beginning right from the advent of Islam as a religion and a civilization. This general attitude can be summarized as follows: to benefit freely from everything that is not in conflict with the essentials of its world view. Consequently this attitude is not prejudiced and wholesale. If anything it is selective from the perspective of a cultural identity. The first example of this attitude was observed in Islam's stance towards the pre-Islamic period of the history of the Arabic society within which it came into being. As the negative connotations of the term "*The Period of Jahiliyyah*", that is to say

68 For Ibn Sina's above-mentioned treatise see, above, n.19.

the period of *Ignorance*, may suggest the attitude of Islam towards this period had not been one of total rejection or animosity. Total approval or adoption, on the other hand, could not have been the case by definition; otherwise the new religion would have lost its *raison d'etre*. The actual stance of Islam in this matter was somewhere between the two extremes. Under the arbitration of its world view it subjected the legacy of that period to an exercise of discrimination, rejecting a part completely, accepting another part again completely as it was and incorporating the rest with some corrections and modifications. This is the attitude that Islam has generally assumed towards all other religions, cultures and civilizations throughout its history – an attitude that was inculcated by the famous Prophetic tradition as well as a myriad of other Islamic injunctions to the effect that “Wisdom is the lost property of believers; they take and appropriate it wherever they find it.”

The attitude of ITM writers towards Oikonomia should be evaluated in the light of this general explanation. They used to benefit from their Greek predecessors freely and open-mindedly with self-confidence, sympathy and appreciation. However, the Greek were neither their sole nor most important source in terms of provision of information and especially of guiding principles. They had a peculiar perspective of their own and were utilizing their Greek sources in the light of this perspective – a perspective that was in the final analysis determined by the tenets of the contemporary Islamic paradigm. One could say that their exercise of benefiting from the Greek sources was an activity of selective assimilation and internalization guided by the said perspective.

Ibn Sina's position on the same matter is instructive enough. After having specified the three divisions of the “Practical Wisdom” he adds: “The first principles (*mabda'*) of the three are based on the Divine Law (*Shari'ah*) and their boundaries are determined by it. Then by way of learning about the laws

and applying them to specific situations the human intellect takes the stage”.⁶⁹ To him even the first principals (*mabâdi'*) of the three branches of the theoretical philosophy had at the outset originated by way of awakening (or stimulation or guidance: *tanbîh*) from the “members of the Devine people”. Their full and exact study by way of proof, on the other hand, falls within the jurisdiction of the intellectual power.⁷⁰

If we apply this methodological approach or epistemological stand to the problem under discussion, this would mean that the material provided by the Greek sources was taken as a product of the human intellect and placed within the general framework drawn by Ibn Sina, of course to the extent that it suited to the structure of this framework or was adjustable to that structure. So, the utilization by the ITM writers of the Greek tradition of *Oikonomia* was not a plain, unreserved and mechanical exercise of transmission but a sophisticated exercise of selection of criticism according to some specified standards, of elimination, modification and adjustment, and of accommodation by way of digestion and internalization. In other words, ITM was not just another version of *Oikonomia* that survived under Arabic, Persian or Ottoman Turkish names, but a considerably transformed and developed new version or in a sense a new discipline that was developed utilizing properly the legacy of the first to meet the similar needs of another genuine and authentic civilization. The relationship between the two was not one of identity but of similarity and succession.

It must be added that Ibn Sina’s ideas about the distinct epistemological basis of ITM as well as the other and more important sources that it entertains are also shared by other ITM writers. Tûsî’s stand on the same matter can be remembered from the important quotation above. His ideas on the intellectual attitudes and contributions of the “Moderns” to the field as well as his own

69 *Al-Tabi’iyyât*, p. 2.

70 *Ibid.*, p. 3.

position on the same matter may help us to better appreciate Ibn Sina's position. On the other hand, the list of quotations from the Qur'anic verses and Prophetic traditions alone takes eight pages and of quotations from the Arabic poetry six pages.⁷¹ Kinalizade's book is even richer in this regard. Similar observations apply also to Dawwâni's work.

Conclusion

We have seen that both Ancient Greek civilization and Islamic civilization had developed a social philosophic discipline devoted to the study of household management. The Greek had used the name *Oikonomia* for this discipline and Muslims *ʿIlm Tadbîr al-Manzil*. Both philosophical traditions had produced a significant body of literature on the subject which is invaluable for the study of the history of social sciences including economics.

When compared and contrasted with each other, many similarities can be found between these two disciplines. Major identifiable similarities are similarities of name, form, substance and perhaps rhetoric. Part of this resemblance can be attributed to and explained by the influence of *Oikonomia* on ITM. However, since the major source of this influence was an Arabic translation of Bryson's treatise, *Oikonomikos*, its scope and extant is limited and can be precisely measured by a careful textual comparison between this work and Islamic literature on ITM, especially Ibn Sina's treatise, *al-Siyâsah al-Manziliyyah*, which is the major internal source of all other work done by the succeeding generations of Muslim writers in the field.

The influence just mentioned is a sign and indication of historical continuity. On the other hand, a careful study of its actual operation may provide important clues as to the nature of this continuity as an evolving constructive historical process – a process that works across time and space in terms of exchange of

71 See, *Akhlâq-i Nasirî*, pp. 408-15 and 401-7, respectively.

ideas, techniques, institutions and even values. The last section of the present study is an effort towards illustrating this on the example of Islamic civilization.

We saw that Islam has a communicative civilization – a civilization open to communication with other cultures, civilizations and religions. An act of communication requires two preconditions: the presence of at least two parties and a desire to communicate. The present case satisfies both of these. There is such a thing as an Islamic civilization, and this civilization is eager to communicate with others. But the presence of these preconditions has important implications for the nature of the communication that may take place. Once the first condition is accepted it would mean that the relationship between the parties cannot be one of total acceptance because otherwise the party experiencing such a process would have lost its identity as a separate entity and thus disqualified for such a relationship. And once the second is assumed this would imply that there should not be such a thing as total rejection either, because then no room would be left for communication. The actual historical experience of Islamic civilization with others has been somewhere between these two extremes. Its utilization of the legacy of previous civilizations and its take-and-give with contemporary civilizations was a process of critical selectivity guided and administered by a unique perspective that was in turn shaped by the values and tenets of the new religion.

The attitude of Muslim scholars towards the *Oikonomia* of the Greek civilization, and for that reason towards all other forms of knowledge and information from without, was nothing but a special case of the just mentioned general attitude towards other civilizations. Considerably clear examples of how this general attitude was translated into this specific area can be found in the words of Ibn Sina and al-Ghazali as outlined in the last section of the present study.

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CHAPTER III
INTERCIVILIZATIONAL RELATIONS:
INTERACTION, CONFLICT AND
ALLIANCE

What Are the Values Islam Can Add to Civilization?

Prof. Süleyman Hayri BOLAY

1. What is the human being and what kind of a being is the human?

Before coming to the question of what civilization is, we find it beneficial first to touch upon the question of what kind of a being the human that forms civilization is.

The human is a being that is directed by social, spiritual and organic, that is to say bodily and spiritual, needs and desires. Was the human created or did the human evolve from plants and animals? Without entering this debate we are of the opinion that the human was created as the most superior being that was created by the superior Knower, the Creator. For this reason human desires and needs must be directed towards a higher purpose. The human considering its essence is more sublime than angels. The human is the small cosmos or a small copy of the universe.

According to the Qur'an the human has two great aspects: the aspect of dignity that makes the human a noble being. When the human does not pay attention to this aspect, the tragic side of the human appears in a life that is lowly, miserable and undignified (Qur'an, al-Tin, 95:4-5). With the first aspect, the human is "the noblest creature" and a moral being, whereas with the second aspect the human is "the lowest creature" that is to say the most ignoble of creatures, at the status of living like animals. At the same time, the human being is the deputy of Allah on earth, that is to say his representative (Qur'an, al-Baqarah, 2:30-34). The reason for the conferral of this distinguished rank and superiority is that the human being was taught the names of all things (Qur'an, al-Baqarah, 2:30-34) and was equipped with abilities concerning these.

The most dignified life is for the human being, of course, as long as he does not forget the meaning of life and its value and with the condition that he uses it well. But the lowest life is also for the human. The human being, who is not afraid of bearing a trust, a responsibility which mountains shied away from carrying, is bearing a great responsibility with him. In this way, the human has entered a vital struggle that will make him live and make him eternal. This becomes possible for the human as he applies the abilities with which he is equipped, one by one, as necessary. This happens through a firm faith, so that the dignity and the superiority of the human becomes manifest in this faith. But this faith will be shaped by our stance that encompasses our actions and behaviors, and by our intentions that are substantiated in moral, social, political, legal and economic processes. In fact, according to a hadith, our deeds will be evaluated according to our intentions. In this manner, all those who have faith must have freedom of will and action so as to ensure that the world is directed towards the good with a sense of social and moral responsibility. Hence, this faith which is brought to life with sincerity will be the builder and source for a system of morality, that is to say a civilization of morality, which is global and personal.

The human comes to this world equipped with certain abilities. Perhaps among these abilities one is that it is the only being that holds values and is capable of innovating values. For this reason, the human is the only being that lives with and designates values. It is impossible for the human to live without a chain of values. Thus, to live, to develop his life, and to preserve it the human has to be civilized. For this, it is necessary for the human first to have consciousness of being civilized and living with values, to deeply believe that this is a necessity of sublime faith, and to believe in his heart that he has to live each day according to all the principles in which he believes. When the human attains this consciousness, a further ability comes into play, which some Muslim thinkers, in contrast to Aristotle's description of "the social animal" have called

“civilized by nature”. This is because the faith of Islam has made everyone responsible to act in daily life, and to ensure the improvement of society and even the world. The human will do this through commanding the right and forbidding the wrong. The concepts of right and wrong are the foundations of individual and societal morality. We obtain the right and wrong, contrary to the statement of Remzi Oğuz, not from positive sciences but rather from metaphysical sources, and we will do so again.

2. What is civilization?

The attribute civilized [*medeni* in Turkish], which is derived from the word Medina [city in Arabic], means one who likes to live in Medina, meaning a city or in a more general sense, in society. But the Muslims designated Medina for the city which was previously named Yathrib. Hence, the attribute *medeni* refers not only to an urbanite but also to the civilization Muslims initiated.

As for civilization, some intellectuals who include some of our thinkers have conceived of civilization as the advance and dominance of technology. In this sense, the late M. Akif has described civilization as “the monster with only one tooth left” for being the instrument of killing and imperialism. In another poem, he has described civilization as “the charlatan creature.”

Look at the charlatan creature called civilization

Spit at the masked conscience of the era, spit! (3rd Safahat, 2nd poem)

After describing the sad state of children, women, men, the young, the old, and the innocent killed in the name of civilization, Akif describes civilization as viciousness:

He evokes curses upon the viciousness called civilization (3rd Safahat, 2nd poem)

M. Akif, after staying in Berlin for two and a half months, called those who worked there “the Mujahids of the West.” That is to say, he implied that the West is a civilization based on working.

According to M. Akif’s understanding, the current modern civilization, overshadowing its positive aspects, consists of cannons, rifles, nuclear weapons, petrol and hunting for energy, fire bombs, injustice and applying human rights only for the white race. Modern civilization is the tears and suffering of the millions, billions of people who live in destitution, hunger and servitude in exploited societies condemned to backwardness.

One can say that *civilization*, like culture, is the total of the artifacts and activities of a global scale that the human being and the human mind intentionally develops, with mental exertion and a faith that is born deep in the soul. From this angle, civilization can be said to represent at a global scale the common aspects of cultures that are formed and developed in different societies. For this, the human has to realize that his mind and psychological abilities and strengths present a great opportunity, so that civilization can acquire substance. From this angle, it can be said that civilization is the elevation of culture and the elements that form it to a global scale. These activities aim to bring peace and happiness to people by satisfying their material and spiritual needs.

It is necessary to ask this question: Is this prosperity, peace, and happiness solely directed towards a life that lasts fifty to sixty years? For a civilization that has severed its ties to religion, as a matter of course, human happiness turns towards worldly life. But because civilization movements that derive their strengths and resources from divine revelation seek human happiness

and at the same time aim to reach eternal happiness in a life beyond this one, they take appropriate measures. In this respect, by developing the notion of eternity and immortality in humans, these civilization movements also take all the appropriate measures for prosperity and happiness in this world. For this reason, civilization as well as being the journey of a rational spiritual elevation is also the totality of efforts to at least save people from the pressure of emotions that are, to use M. Akif's expression, at "the level of *nefs-i emmâre* (the soul that is under the command of its desires)" and to make them reach the level of "*nefs-i levvâme* (the soul that blames itself for wrong actions)" that is to say to a level in which they can question and examine all their actions and emotions. The spiritual progress of the human means its endeavor to reach the rank of "the perfect human".

3. Why is a new civilization needed?

The modern and commonly accepted civilization that we have tried to describe above, despite some positive attributes, has a structure in which it regards itself as unrivalled and capable of anything due to an aggressiveness derived from rapidly developing technical capabilities and technology. It has a structure in which it sees itself acting according to certain aims, deriving strength from the combination of an immorality that is nearing its apex, an unmeasured arrogance, and ferocious cruelty, while it looks down upon everyone else. This civilization is the product of a mentality that does not get weary of exploiting the world because of its interests, that worships productivity, that sees every wrong action justified to reach its ends, that is not disgusted with any immoral act, and that can buy or sell anything. Western civilization has ecocentric (centered on economy), egocentric, ethnocentric, and if it is permissible to say so, imperiocentric (centered on imperialism) and sexocentric characteristics. The Western civilization operates with a monopolistic mentality. It is a civilization that does not want to permit others

to survive, that does not respect their right to existence, that tries to continue its existence with sinister plans, and that is generally closed to other religions and cultures. Millions of people have been the victims of this civilization and continue to be so. It is a civilization that does not see a problem with burning hundreds of thousands of people and patients of insanity in ovens, and possesses perfected technologies for destruction that are exceedingly intelligently designed. Hence, people are tired of the viciousness, immorality, injustice, and exploitation of this civilization, and want to be saved... Let me give an example. In the year 2000, in the match in which the football team Galatasaray won the UEFA cup, many countries from Asia, Africa, South America, and even many countries from Europe supported Galatasaray against the English team Arsenal. Everyone prayed according to their own religion. The Muslims of the world performed the prayer of need before the match, and prayer of gratitude after the match. Is this not the expression of the anger and grudge that the societies of the world feel against British imperialism and that is often not openly stated? For this reason the need for a new civilization has long been felt. The fall of ethical values and the fact that they have been, as it were, worn out, and the lack of the influence of values that are not enforced are among the reasons that engender such a need. Does not the fact that Oswald Spengler wrote *The Decline of the West* in 1932 show that this need is felt even in the West? Concerning this our thinkers have also written works here and have explained their ideas. We will talk about some of these in what follows. Civilizations also have a certain life span. During their collapse, or while sinking and coming to the surface, civilizations may have transmitted values that are of global significance to other civilizations. It makes no sense to claim that the values humanity will eternally need are present in the Greek, Roman, and Western civilizations. In this respect, there is no reason why a new civilization that is purged of Western civilization and the defects which it has inherited should not be born, why a civilization covered in dust should

not be revitalized. A claim to the contrary is an insult to the human mind, faith and capabilities.

4. What are the elements that form a civilization?

Civilization, contrary to common belief, is not limited to science, literature, fine arts, culture, industry, and technology. These are only the results of culture and being civilized, their manifestations, not civilization itself. A civilization that is developed in terms of material culture and technology may not be developed in terms of its humaneness.

We cannot fully understand the real value of a civilization from artifacts of science, technology, art and culture.

We can only understand the real value of a civilization through the world view that permeates different works, through the value it gives to the human being, through the aims it designates for the human and for life, that is to say through its understanding of knowledge and existence. Hence, it is necessary first to know these: How does a civilization understand life? How does it envisage the spirit and matter? How does it view the world? Where does it situate the divine being called human? Does it condemn the human to the material world? Which aims does it present to the human? Where does it channel his efforts and labors? What does it give to him in exchange for his war, pain, suffering and fatigue?

What are the foundations of the faith and thoughts on which a civilization is based? What is the spiritual discipline that the civilization gives to the human for a happy life? How does the civilization ascertain the foundations that form the spiritual and intellectual life of a person? Which type of social life does the civilization bring about? How does the civilization adjust people's relations with each other, with their societies and with the government? On which

foundations are the relations of a person with his family, his neighbors, and his friends based? All of these are questions related to numerous issues concerning morality, society, government and law.

Relying on these questions we can establish the elements that form a civilization in the following way:

- First of all, an understanding of the human that entails a rich spiritual world, and a very deep and sincere faith which the human should possess.
- A dynamic understanding of God as the source and goal of this faith.
- A world view based on this faith. A sophisticated language and culture that provide a source for this world view.
- A sophisticated system of values and morality that is brought to life from this faith and world view.
- A deep rooted sense of reform and transformation in the hearts and minds.
- Together with the idea that the soul is eternal, belief in the wholeness of the soul and body and the hereafter and this world.
- Will power, intention and their free manifestation.
- A deep rooted understanding of knowledge and science.
- A dynamic understanding of the human and a professional world that establishes goals for people and for life.
- A mind that has been illuminated by the light of faith and that can function in diverse ways.

- A comprehension that values and satisfies the heart as well as the mind.
- A firm family structure and a pluralistic societal structure based on it
- The formation of basic concepts and the development and absorption of scientific thinking.
- The teaching of good manners to individuals and the types of behavior this generates within the context of faith, intellect, and world vision.
- Social, economic, legal and intellectual order.
- A metaphysical shudder, spirit of existence and consciousness of progress.
- The application of science under the direction of knowledge and moral values, and the globalization of this process.
- A superior arbitrator or a leader that can take into consideration all these conditions and that can actualize them to found a civilization. A reform based on this and conservatism concerning the reform.

5. The civilization coming into existence:

The complex founding principles of civilization that we have tried to articulate above show that civilization is the inheritor of a complex inheritance. Just as civilization is not based upon a single criterion or single principle, it does not come into existence with a single principle or ideal. Civilization cannot belong solely to one race, region or continent. As Gökalp has said, Africans can also found a civilization, as well as other races. Civilization can be founded in every continent, every nation, at any time and in all places.

The establishment of a civilization can take place anywhere in which specific cultures that belong to various human societies and that have the

potential to grow meet. For this to happen, as we have mentioned above, it is necessary for the human to have a foundation of faith, to acquire consciousness within its context, and to have the purpose of being civilized. A superior, inclusive, and cultured society, which is formed by sets of central beliefs that emanate from this foundation of faith, can build the civilization.

Essentially, the power that forms civilization is potentially present in individuals and every civilization that is formed from individuals, as an ability that is ready to be manifested, since each individual is by nature inclined towards civilization. What is crucial is to change this potential to actuality. How will this happen? To change from the potential to the actual this power needs to be nurtured, the obstacles in front of it need to be removed, and the power needs to be stimulated. This is possible by having a deep and unshakable faith and putting it into action. There is an expression that our people commonly use: “his yogurt drink foamed”. Although our people use this in the sense of being enraged, this idiom can express that the yogurt drink of societies and even that of humanity can foam as well as those of individuals. There are times in life when human activities become much higher than normal. The capability within, the power of faith within the hearts, and various tremors in the world shake and revitalize the individual and the society, and enable them to surpass their capabilities. What seemed impossible previously suddenly becomes real. Just like the cream that gets separated from the foaming yogurt drink, amazing results emerge. Everyone becomes surprised. To express this extraordinary situation our people use the phrase, ***“do not say it will not happen; what will not happen is that it will not happen.”***

In this way, the power of faith that shakes nations up and that turns people’s ***“national spirit”*** or ***“spiritual essence”*** which will guide them to the ideal, into actions and brings them to life, becomes manifest. This national spiritual awakening, which was awakened and activated by this deep shake

up, will be the force that brings dynamism to life. The elevated rapture of this adherence, the wholeness of faith, the will power and dedication which it engenders, the nation's commitment to this and its extensiveness are of great importance. This is because the world view and spirit of resurgence that are formed in the light of faith, the demands which are shaped by this, and the concrete application of these initiate the formation of the external world. Besides the national culture which plays a role in the formation of the external world and its development, religion and the creed which is born from it, historical direction, values and traditions are also elements that engender and nurture the rapture of founding a civilization. Values which are brought to life in relation to the depth and sincerity of the faith to which one adheres will become dominant in national life and will guide and shape it, so that the groundwork is laid. It should not be wrong to say that later civilizations are formed like this.

While a civilization globalizes morality based on the elements of faith and culture, it must moralize the culture so that a true civilization relying on a moral system becomes manifest.

It is known that throughout history, from the time of the first humans, religions bring answers to the various questions that appear to the human mind. It is also known that religion solves in its own way the problem of the eternality of the soul and satisfies the desire for not ceasing to exist. This feeling of eternality and the solution religion brings have been important factors in the formation first of human societies, and through them in the formation of civilization.

Especially the coming into being of divine exalted religions or the appearance of any system of beliefs has always led to the creation of a

new world view, a new cultural life, a new understanding of science and knowledge, and consequently a new civilization which relies on these. This is because systems of belief have changed the contents of hearts and minds, as well as beliefs, succeeding in the creation of societies that aim to have high morals. In parallel to this, divine religions have encouraged the development of knowledge and technology that specifically address people's material needs, and have spurred the believers in this regard. In addition, religions have been the source for works of literature, have developed law, philosophy and the arts, have stimulated economic and financial transactions, and have engendered and increased feelings of homeland and nationalism. Thus religion has prepared the opportunity for the emergence of new works of culture and civilization. It would not be wrong to say that there is no other institution like religion that influences every corner and area of life and daily living. History and some other disciplines (sociology, history of religions, etc.) are full with documents that show this.

While religions always create a new world view, a new style of life and a new cultural world, civilizations do not always bring into being a new religion. For example Greek civilization and thought relied in general on mythological opinions, and emphasized bodily pleasures. There were few thinkers who believed in the eternity of the soul, and the concept of the hereafter did not exist. It lacked faith in God as the creator. Their lives were full of moral deficiencies. According to an article which the Fisherman of Halikarnas (a Turkish author) wrote in *Cumhuriyet* [The Republic] (newspaper) in 1959, one needs to accept that most of the soldiers in the ancient Greek army and even the majority of Greek philosophers were homosexuals. If we think like Nietzsche, it is necessary for us to say that Western thought after Socrates was in a state of collapse. The value which this civilization gives to the human is very deficient and even that is in the works of philosophers.

Roman civilization, despite its sophisticated law, became extinct because of similar weaknesses. The reasons for the extinction of these civilizations are these deficiencies. The destructive effects of the dominance of a materialistic life style have increased with time and have spread with society. The ruins of Pompeii which still makes visitors blush sufficiently show the kind of life style on which Roman civilization relied. Even the law of Roman civilization which is said to be magnificent could not save it from its end. Western civilization is following the footsteps of Roman civilization by being the biggest candidate as a civilization of sex.

But true civilizers, contrary to ancient civilizations, have given and continue to give all beneficial elements that they have to the service of humanity without any discrimination. These civilizers have also not hesitated to sacrifice themselves according to the demand of the circumstances.

Given all this, one can say that a civilization should not only represent the individual morality and beliefs of people. At the same time, beyond these, civilization designates, should designate, certain goals for humanity. Civilization should then arrange life around these goals. Divine religions especially have served this purpose and all of them have brought new interpretations for the condition of humanity and have enriched the cultural acquisition of humanity. In this respect, divine religions, especially Islam, have been the source and founder of great civilizations.

6. Islam and Civilization:

Adam and Civilization: In reality, Islamic civilization began with the civilization of the human and his emancipation, that is to say it started with “*They said yes.*” What happened so that we say that it started with “They said yes”? When Allah created the spirits and gathered them in His presence, He asked them, “am I not your Lord?” Some of the spirits answered

in the affirmative saying “Yes”. When He asked a second time, some of them said “No”, answering in the negative. Allah could have said “I am your Lord, I have created you, you must obey me.” He did not say this, but gave humanity the freedom of choice. Or, to be more precise, *He wanted humanity to declare their will*. Freedom and will are among the sine qua non conditions of civilization. Thus in another verse, Allah states that in “They said yes”, Allah made humanity bear witness to their own testimony (Qur’an, A’raf, 7:172). Moreover in a few places in the Qur’an, by saying, “*the truth is from your Lord, whoever wants let him believe, and whoever wants let him deny*”(Qur’an, Kahf, 18:29)”, it is related that the human is given freedom to choose his actions.

The beginning of becoming civilized is to use this freedom of choice and to get used to following all regulations. The process of being free and civilized has continued from that period until now with the appearance of the ability to change one’s opinion in front of the Sublime Creator, or the ability to insist on one’s opinion, which necessitates will, thinking and freedom of expression. What is only necessary is that the human is conscious of following these regulations and his own responsibility.

On the other hand, the errors committed by those who do not follow regulations and laws, and are not conscious of responsibility have caused the regression of the first process of becoming civilized. For example, Cain, who broke the rules and killed his brother in the civilized society which Adam founded with his own progeny, should be considered as the beginning of regression, deterioration and departure from being civilized. This shows how much humans can deteriorate despite warnings, just as in the case of Adam and Eve who broke the rules by forgetting their responsibilities. In another verse, Allah relates that polytheism and similar sins indicate rapid deterioration (Qur’an, A’raf, 7:190-191).

In any case, the human is capable of deterioration and improvement in a state of deterioration. In fact, the spouse of Noah and one of his sons did not believe in his prophethood. In the same way, Abraham's father refused the righteous path of his son; the spouse of Lot together with the deniers rejected the prophethood of her husband; Jews began to worship the golden calf which the Samiri molded from gold, after they adhered to God in whom Moses and his brother Aaron, who saved them from the tyranny of the pharaoh, believed; one of the twelve disciples betrayed Jesus and showed his place of hiding; and Abu Lahab, the uncle of the Prophet Muhammad, was the biggest enemy of Islam and his nephew. Examples can be multiplied. All of this shows that the human can rapidly worsen and quickly move away from being civilized.

In this respect, it is also necessary to say the following. Because the balance of the human's heart and spirit is so ready to deteriorate, Allah in the Mi'raj (the ascendance of the Prophet to heaven) initially established the obligation of performing the ritual prayer fifty times. This shows that the human can follow his selfish desires and worsen by returning to a world of sin at least fifty times a day. That the performance of the ritual prayer was later reduced to five times does not change this truth. If the ritual prayer is performed properly five times, it will be as effective as the spiritual effect of performing fifty times, and will save the human from deterioration.

First Language: Allah created the first human in a special way. The mind is a light from Allah. When the mind is washed with the light of revelation it becomes light itself, but nevertheless, it is not free from error. Thus, Adam despite receiving revelation and being warned committed an error by approaching the forbidden tree. He was taught "the names," that is to say the names of beings, and he learned this knowledge with an enlightened mind and applied it in life. When Allah asked the angels the names of these

beings, they did not know. That Adam knew “the names” means that he was made knowledgeable concerning the creation. To learn “the names” means the formation of language and that Adam possessed a rich language. In this respect, to say, like the German philosopher Leibniz, that other languages have been derived from these languages which Allah taught should not be incorrect. At the same time, concepts are formed and literature develops; the formation of culture takes place beginning with this moment. Later the pages were revealed successively, the Torah, the Psalms, the Gospel, and the Qur’an. From the interpretation of these new forms of literature, arts and sciences have developed.

The First Civilization: The first civilization is the one which Adam formed with his family and children. It would not be incorrect to call this “*Positive Civilization*”. This civilization was formed according to the agreement Allah and the people made in “They said yes”. But it would be more fitting to call civilizations which are built upon the activities of individuals and nations who break their agreement, of tyrants who announce that they are “the greatest god,” “*Negative Civilizations*”. Thus in the surah of Marry, while mentioning certain prophets and their progeny, Allah states that they would fall prostrate crying when the verses were recited. Afterwards, a generation came that abandoned performing the prayer and followed their selfish desires. Because of this, in the future they will suffer the punishment of their transgression (Qur’an, Maryam, 19:58-59). This means that negative civilization is one brought about by those who do not fulfill their agreement and who run after transgressions.

When is the first writing? In this regard, let us touch upon the following: It is continuously said that writing was invented in the time of the Sumerians. If so, who read and spread the pages revealed to the prophets Adam, Seth, Abraham and others? It is stated in the Qur’an that the commandments were

given to the Prophet Moses on Mount Sinai as tablets. If at those times there was no writing or literacy; who read, understood, and interpreted these tablets, holy texts and books? For this reason, if we believe that the first person created was Adam, it is necessary for us to accept that writing and reading were known from those times.

Again if we believe that Adam is the first person, the statement of Allah “by the pen He taught the human what he did not know (Qur’an, Alaq, 96:4)” must have a deep meaning. As He taught by “the pen” it must be that writing was known beginning with the first human.

What is Culture? According to us, culture consists of the human ascribing meaning to beings, the universe, world, life and events from the perspective of his faith and world view. In the context of this understanding, the human shapes things, and from this the technique and technology that will satisfy his needs are born and developed.

Allah created humans but he did not let them loose in the world. “Does the human think that he will be let loose? (Qur’an, Qiyamah, 75:36)” The human who is let loose can always make mistakes, commit errors, and go astray. For this reason, Allah has often sent prophets and has renewed the knowledge which He gave them. He has at times taught how to use that knowledge, educating them. For this reason, the Prophet Idris is considered both the forerunner of tailors and the master of philosophical thought. The fact that certain Ottoman sources root philosophical thought by relying on him can be seen, for example, in *Mevzuât ’ül-Ulûm* of Ahmed Efendi and Nev’î Efendi’s *Netayic ’ül-Ulûm*. It is related that the Prophet Idris knew around seventy languages.

Allah taught Prophet Noah the technique of building ships so that the ship he built could contain all the faithful people of that time, as well as a pair of animals from every living species. Moreover, when the flood started and water began to cover the mountains, this ship could survive “waves like mountains” in the words of the Qur’an. Allah taught Prophet David the subtleties of using iron, and taught his son Prophet Solomon how to build pools from glass and the languages of other living beings. He taught our Prophet the subtleties of trade, and being the paragon of trustworthiness and security. Dhu al-Qarnayn built an iron wall between two mountains to save people from the ordeal of the peoples of Ya’juj and Ma’juj. After heating up the iron until it became fiery hot, he brought molten brass and poured it over it, so that they would not be able to melt this iron (Qur’an, Kahf, 18:95-97). The fact that he built such a great wall between the mountains shows how advanced technology was at that time and also shows what the source of technology was beforehand. The source of this knowledge is “the names” that were taught to Adam, there extensive reexplanation and application through teaching.

In addition to this, the fact that Adam and his spouse ate the forbidden fruit despite the warning and asked for forgiveness, and that Allah by addressing their mind taught them their error and made them get used to rules and educated them can be interpreted in the same way. Adam’s obedience to the command of faith through overcoming the misguidance of his self and Satan is the beginning of a civilization of faith enlightening humanity. Here the fruits of the tree of knowledge are forbidden. Approaching the tree that represents the desire for eternal and everlasting possessions was forbidden.

In essence, the designation of the prohibition in paradise shows that the human has to live with certain rules and values. Is not civilization a totality of rules and values also? Is not living as a human and as a Muslim living

according to divine rules? The arrangement of the life of this small universe (i.e. the human being) which is a summary of the universe has been ordered according to principles. To live with submission to eternal and divine rules is to live with deep responsibility. Those who do not recognize laws and regulations can be neither human nor civilized. In this respect, to be a paragon of morality is to form a society from moral individuals and to form a moral civilization. According to this, we can say together with Professor Yılmaz Özakpınar, that the first civilization is Allah's civilization. The beginning of humanity which was enlightened by the light of faith was a moral civilization, not a civilization of brutality and ignorance but a literate civilization. If the mind is not enlightened by the light of faith, it becomes a polytheist mind, just as Descartes says in his Letters on *Morality* for the mind of Seneca, which could not see certain realities, while introducing Seneca's work called *Happy Life*. That is to say, it becomes a mind engaged in polytheism. As a result of not being able to see many realities, it comes under the command of bodily desires. For this reason, some Western philosophers have tried to save the mind from the enslavement of instincts.

Is the first state of humanity brutality or civilization? If it is brutality, the fact that the human being became Allah's deputy and the fact that Adam was given the sheets (the collection of commands and prohibitions that is in the form of book sheets) and was taught the names/the beings lose their meaning. In this sense, *humanity was sent new prophets when civilization deteriorated towards the absence of civilization and morality. In reality, the missions of the prophets aim to restore deteriorating civilizations and to return them to their original courses.* Otherwise were all these prophets sent in vain? Of course, they came to renew deteriorating civilizations and to open new paths for progress. Of course, they came to direct societies, which had gone astray by not following new rules and following their selfish desires and instincts, to the path of virtue and to rebuild true civilization. In this respect we can say

that prophets have made humanity, people, societies, and civilizations acquire human, moral, and societal values. They have awakened humanity and people and taught them to struggle against the wrong, and have been the protectors of the oppressed. The prophets are those who have struggled against Nimrod and Pharaoh and their likes and their tyranny, those who have demolished their tyrannical governments, those who have allowed people to exercise their will and saved them from servitude.

Islamic society and civilization in reality has been first designed as a concept in the heart and mind of the Prophet. Afterwards, in a period of twenty three years the civilization has been set on course by the master of the universe (i.e. the prophet) by being applied in daily life through the sunnah and the hadith.

7. Which values did Islam bring?

a. What is a Value? First, let us say a few words about what a value is. The concept of value has ontological (related to being, society), epistemological and moral dimensions. For this reason, it is defined in different ways. For example, Hilmi Ziya Ülken describes value as the aim towards which our actions are directed. It is possible that this definition may be regarded as correct but for us it does not fully express the meaning of value. For example, the actions of a robber and a murderer also have an aim. This aim should not be a value because it does not stop one from committing evil deeds and it is harmful to people. Another definition is in the form of “the attitude of the person as regards phenomena”. This definition is also not comprehensive, and does not prevent the wrong. In this regard, it will be better to define value as “beliefs which prevent people from committing wrong actions and even committing sins”. This is because values rest upon beliefs. For example, to say that “I believe that my friend does not lie” expresses my belief that he

will never lie at any time or place, which is a subjective condition that implies continuity.

If values have a metaphysical source that is beyond time and place, these values will be more continuous and satisfying, since they are also beyond time and place. Economic values are material values. These can satisfy people for a certain period. Values like the values of the United Nations and the European Union concern to a greater extent states and political life. The sanctions that will be applied on those who do not follow these are political or economic. Even though it is forbidden to openly sell guns to a country on which economic sanctions are imposed, big companies of big countries that impose the prohibition continue to covertly violate this prohibition. What good will such sanctions do? But in religious and spiritual values, the sanction is based on the heart, the conscience, and is of divine origin. There are punishments for this world and the hereafter. A believer who deeply believes in these will stop himself from committing bad deeds and sins with the support of a sincere and deep-rooted faith. If he believes in these with a fake faith, he will not give up doing what is evil even if he remains imprisoned for years. We see many examples of this in our daily lives. Thus enduring values spur people to act to a greater extent, for their sanction is stronger and more functional. The values which Islam has brought are such values. Many of these are of universal extent and can be valid for each society and individual.

b. The Environment to Which Islam Came: Islam appeared in a period in which the value of being human was disappearing, women were only being treated as instruments of pleasure and entertainment, girl children were being buried alive, a hedonist pleasure-based mentality was becoming dominant in society, anarchy was prevailing everywhere and people without protection were being mistreated even by their own brothers. As a result, people were becoming debased spiritually and were dropping to the position which the

Qur'an describes as "the lowest of the low". This was a period in which the hearts and minds were full of idols and polytheism, and people were spiritually depressed. In this period, the ancient civilizations faced collapse. The materialist mentality, or what the late Akif described very beautifully in his poem "Bir Gece (One Night)" as brutality or *the fourth period of ignorance* was prevalent everywhere.

Against this life style, the life style and civilizing characteristic which Islam brought and made dominant in societies have been also expressed in the following verses of Mehmet Akif:

Let us take a period close to the growth of Islam:

What an amazing progress, what astonishing speed!

Has humanity shown such a wonder?

...

A great group of brutes who first bring a piece of stone from a mountain which they sculpt, and then call it the creator;

How is that such a group in thirty years

With the progress of a thousand years became ruler of the world?

How is it that that virtuous civilization, that perfection,

Was immediately born among such a people?

After this, M. Akif counts some of the yields of this civilization, establishing that their source is Islam.

How is it that the Truthful appeared (the caliph Abu Bakr)?

Where did that deep knowledge in the Lion come from (the caliph Ali)?

How is it that Umar who was such a dreadful madcap (the caliph Umar)

Became attached to such justice: it is not the work of a human

(2. Safahat, the last part of the poem "Süleymaniye Kürsüsünde")

c. Some Values Which Islam Has Brought: As regards the issue of which values Islam can bring for the founding of an alternative civilization:

Since the values which Islam has brought cannot be counted, it is only possible to point at some. These values are of moral, legal, cultural, historical, social, esthetic, economic, and health-related content, all of which have a metaphysical source. Therefore it would not be precise to say such values are of metaphysical origin and others are not.

In the environment that we have tried to describe briefly above, Islam brought a new faith, a new world view, a new love and passion. First, Islam enlightened people's souls, hearts, and minds. This enlightenment first started with the command "Read (Qur'an, Alaq, 96:1)". This command increased the rate of enlightenment by facilitating reading, writing, and thinking. This enlightenment developed and spread as the soul and mind were purified by the light of faith and divine messages.

d. Western Enlightenment and Islamic Enlightenment: The enlightenment brought by Islam is different from the eighteenth-century Western enlightenment, since Western enlightenment opposes all religious belief, all traditions, and all metaphysical values, and fights to demolish these as an atheist, materialist, naturalist, oppressive, and forceful enlightenment.

That civilization is predicated upon the position that the mind decides which actions to take and does not accept any authority over it. The individual takes for granted getting rid of any authority with the sovereignty of its mind. Naturally, the mind becomes an idol.

The enlightenment of Islam is one which respects all civilizations, which approaches with respect all religions and thoughts that do not engage in destructive actions against it and respect it. It is an enlightenment that brings together science and religion, that answers the needs of minds and hearts, and one which uproots polytheism. The Islamic enlightenment begins with the enlightenment of the heart through divine light. In reality, the intellect is a light from Allah. When it is also washed with the light of faith and revelation, this mind becomes light upon light. The power of understanding of this mind is stronger. It sees what the material, purely biological mind does not see. It becomes saved from being “the polytheist mind”. In the Islamic enlightenment, the believer participates in knowledge with his heart. Knowledge and faith, and deeds/actions become a totality. Just as Muslim mosques are full of light and illumination in contrast to the dark structures of cathedrals, the Islamic civilization is that much more enlightened, illuminated and bountiful in contrast to other civilizations.

- The greatest value which Islam has brought to humanity and civilization is Islam itself, that is to say peace, for the word Islam in any case means peace, calmness, submission, well-being and security. Islam is the religion of love. It is a religion that commands love towards all beings and every kind of creature. Islam made salaam (meaning peace in Arabic) and greetings more common among people. Salaam is the source of security, calmness, trust, and love. Peace itself and its source is Allah Himself. There was a special love between Allah and the Prophet. For this reason it has been said,

From love resulted Muhammad,

What results from Muhammad without love?

This is to the extent that our great Sufi poet, Yunus Emre, expresses that he came to the world for love, not for demands, arguments, and fights, and that he loves the created because of the Creator:

I did not come for argument

My work is for love

The place of love is in the hearts,

I came to reconcile hearts

Because of the existence of such love at the foundation, the Prophet has been accepted as the ontological factor, the moral factor, the esthetic factor, and the factor of action in the Islamic world and among the Ottomans.

The first statement of each prophet when he has been sent to his people has been a statement that ensures trust such as, "I am a trustworthy ambassador that has been sent to you." Similarly, the name of the Prophet long before revelation has been recorded as "Muhammad the Trustworthy (Muhammad al-Amin)."

Because Islam is the religion of peace, Muslims in the field of war have not engaged in battle before proposing peace. Mustafa Kemal's statement "peace in the homeland, peace in the world" has not been said in vain. The Ottoman emperors have continued to apply the same sunnah. In parallel to this understanding of peace and tranquility, other values such as forgiveness, compassion, mercy, love and devoutness have come together.

- Islam brought a dynamic understanding of Allah as the true source of peace, love, compassion, and forgiveness. As the Qur'an states, "He is at work at every moment" (Qur'an, Rahman, 55:29). Even though Allah has no need at all of doing work, he creates at each moment something new, and renews at

each moment the creation, the cosmos, and all the beings within the cosmos, subjecting them to change and transformation. In the words of Descartes, God is always in a state of “continuous creation” (création continuée). We can say that Allah continuously renews the order of creation. We cannot say together with Leibniz, “God, for eternal harmony (Harmonie préétablie) has set the clock once, without setting it again. It continues to work by itself”. For such a God, like the God of Aristotle, is a God who after being active has drawn back, who does not have the power to interfere in anything, a God who is bored from being alone. But Allah is never unoccupied, creating something at each moment and capable of controlling everything at each moment. As a result, the Qur’an forces people, as it were, to work and guarantees that the least bit of labor will not be in vain, but to the contrary will be rewarded many times over. The late Mehmet Akif has expressed beautifully the attentiveness of Allah, and the fact He creates without any need something new at every moment:

Is that which is other than He something? Even the Creator is not unoccupied!

Look, He becomes manifest, with a thousand happenings

- In parallel to this understanding, Islam brought a very dynamic understanding of the human being. Islam brought into dominance the principle that “there is nothing for the human, except that for which he has worked (Qur’an, Najm, 53:39-40)”. Islam brought the principle that “before the sweat of the forehead of the worker becomes dry, he is given the remuneration of his labor” and applied this principle. Again, Mehmed Akif has very beautifully explained this dynamism of the human in the following verse:

Nature is your captive; things are in your magical hands

Your judgments are executed and the whole world obeys!

- Having emptied the darkness of souls, and saved the minds and hearts from the captivity of polytheism, idolatry, and superstitions, Islam filled the hearts with love towards humans and love for Allah. Saving people from hopelessness, loneliness and lack of interest, Islam granted to people inextinguishable faith and hope. Islam brought the consciousness that “if anyone is cold in this world, let me also be cold. If there is one person who is hungry, I too should be able to remain hungry”. Is this not one of the aims of the ritual of fasting? Is this not universality? Islam brought an end to injustice, oppression and brutality. It commanded people to testify with the truth even if this is against one’s relatives, mother and father. The evil that seeped out from Byzantium, Iran and other channels could no longer find a place in Islamic society.

- Islam made a deep-rooted reform in the spirits and mentalities. It got rid of crippled mentalities that obstructed the correct working of the mind and wrong traditions and superstitions that were blindly followed.

- Islam commanded that every good that is in accordance with Islamic principles should be sought after. It made commanding the right and forbidding the wrong as a moral responsibility that guarantees societal control. It brought forth the Prophet who represents the highest level of morality in action as the greatest moral example.

- By respecting material beauty, but emphasizing spiritual beauty that does not go against Islamic principles, Islam facilitated spiritual art and paved the way for its development. By drawing attention to the beauty of creation that is in nature as described in the Qur’an, it called forth for explanation of these natural phenomena.

- It prioritized the purification of hearts from sin by saying that Allah does not look at people’s appearances, but their hearts. By comparing acting upon

suspicion and gossip to eating the dead flesh of one's brother, it commanded abandoning these things.

- It taught people to criticize the mistakes, wrong behaviors, and the illogical, unjustified, and harmful traditions of societies and individuals in the past.

- It taught people to look at life optimistically. It showed that "looking at life as if behind a sooty window" is misleading.

- It established in practice lasting ties between the ideal and reality, that which is and that which should be, that is to say morality, theory and practice, faith and action, reality and revealed principles, and caused these to operate as such.

- It established justice as the foundation of property, society and state. It treated as equal a Muslim and a non-Muslim, a sultan and an ordinary person in front of the judge. Umar (the second caliph) became the representative of this universal justice. Again if we turn to M. Akif, we see that in his poem called "the hag and Umar" he expresses the subtlety of the Prophetic sunnah which Umar applied in life in the following way:

If on the shore of Tigris a wolf steals a sheep,

Divine justice will go and ask Umar about this

Yes, the caliph will be held responsible for a wolf stealing a sheep on the shore of Tigris, for not being able to provide for its security.

- It made science, learning and the scientific investigation of all creatures in the cosmos necessary for every believer, male or female. It brought wisdom and morality to science. In the middle of the twentieth century a philosopher such as B. Russell wanted wisdom and morality to control science so that the high

power of science is not used to destroy humanity (for example, in the usage of atom bombs for the mass destruction of humanity).

- Islam considered working in a legitimate way to earn a living a form of worship.

- It made it necessary for people to discover their inner world to evaluate and question themselves.

- It enabled people to open up to society, humanity, nature and the whole of cosmos.

- It completely opened the doors to science and scientific mentality by teaching that those who know cannot be compared to those who do not.

- It broke the greed of worshipping property and wealth by saving people from worshipping transient beings, from slavery to property and from the control of instincts.

- It set up general moral principles. It announced that “one cannot be Muslim as long one does not want for others what one wants for oneself”. It engraved the universal principle “whatever you want for yourself, want it for others” on hearts and minds.

- It made resistance and rebellion against the pressure of desires and the coercion of the self “the rebellion of morality” to use Nureddin Topçu’s expression.

- It taught people the impermanence of this world. It taught people the drawbacks of seeking immortality in this world, and being deeply attached to it. It opened the way for defeating fear of death by saying that death is a door to eternal life, a reunion with the beloved. It instilled in people’s memories that eternity can be attained by working in this world. As in the saying of the poet “the statue is on a pedestal, my soul has no support” it illustrated that the

soul also needs its own nourishment and that leaving it without nourishment is exceedingly harmful.

- It introduced the hereafter and the eternal life, and led people to believe these. It established and protected the balance between the world and the hereafter. Thus, it established a philosophy of balance in life.

- It showed that every being in the world is only a vehicle for the knowledge and happiness of the human being. It developed a fully “humanist understanding” by focusing on the human and his material and spiritual needs. It based human worth in an unparalleled way on the ruling, “to wrongfully kill a person is like killing all people, to bring life to one person is like bringing life to all people (Qur’an, Ma’idah, 5:32)”.

- It has illustrated and continues to illustrate the understanding that all people are equal in front of Allah “like the teeth of a comb” by treating the head of state and an ordinary Muslim in the same way in acts of worship in the mosque in the presence of Allah and in other acts of worship.

- It gave people the freedom of belief, ideas, and speech. It encouraged people to do research and to think.

- It put into application the principles, “there is no coercion in religion (Qur’an, Baqarah, 2:256)” and “you have your religion, and I have my religion (Qur’an, Kafirun, 109:6)”. It based belief and changing one’s religion on the decisions people make according to their knowledge, intelligence, and will. It brought a democratic approach to social and political life. It described difference in opinion as mercy, and informed people that new and diverse opinions will be rewarded.

- It established and institutionalized all the institutions of education, social sharing and government administration.

- It established belief in Allah and loyalty to Him as the first condition of happiness in the world. It reestablished the balance between the material and the spiritual that was impaired in the East by polytheism and Christianity. Science and religion, the world and the hereafter became equally important. By its influence, science and religion were no longer fighting brothers. It showed in practice that science and religion can remain together as complementary principles in the human mind.

- It specified the greatest end for the human: to reach the rank of “the perfect human”. This great goal paved the way for being an example to others and for the movement of purifying the heart and spirit by controlling selfish desires. From this, Islamic Sufism was born. It told people the most exalted way of living. It showed in practice how to perceive beings, nature, the world, people, and societies.

- It both provided human rights and freedom, and protected them by stopping them from being impaired. It explained what a great sin it is to violate “the rights of servants” (of Allah, i.e. people), the rights of the state, of the orphans and of the poor. It stated that Allah would not forgive the sin of “the violation of the rights of servants” and that the prerogative to forgive belonged to the person whose rights were violated. From this, “the institution of asking for forgiveness” which is fully alive today, was born and spread. These became the dynamics of societal and universal peace.

- It considered justice to be the foundation of property, life, and happiness. It held people responsible. It taught people that the power necessary for the designated duties and responsibilities are in their heart, spirit, and head. In this way, it brought a new human model that had faith, knowledge, and was wise and vigorous. That is to say, it rediscovered the human. With the command “race in that which is good,” it led people to found and develop great institutions of charity and education. Foundations and other similar institutions that had

a life span of more than a thousand years functioned with such a spirit and consciousness. For example, the institution of “Brotherhood (Ahilik)” and others like it are the products of such a faith. It led believers to leave a good reputation in this world, and led them towards eternal happiness. It gave the believer the duty to improve society and the world, and to enlighten humanity with this new message.

8. Some valuable fruits of Islamic Civilization

As civilizational characteristics, the principles mentioned above have played a role in the application of the exalted principles of life which Islam brought and in the birth of a great civilization from this practice. Nevertheless, perhaps it would be more correct to say that the essential reasons mentioned below have been more significant.

- Islam brought about a very sophisticated civilization by the application of its worldview and the values which it brought to life. It became a new message, a new guide, and a new illumination for humanity. If Islam founded a bright civilization, this occurred because it took the values which it brought and the balance between the spirit, body and the hereafter as the foundation of civilization. It neither belittled life like some religions, nor rejected the world, nor impaired the development of natural sciences by rejecting that which is material, nor disrespected other beliefs. To the contrary it encouraged people to accept life with all its painful and pleasing aspects, and also encouraged the investigation of events of nature. In addition, it frequently made agreements even with the enemies of Islam, and always prioritized peace and tranquility. Without a previous attack or transgression, it did not initiate wars. In international relations, it has preferred and encouraged concordance and agreements.

- Just as it has influenced other societies, it has also accepted influence. It has always benefited from the political, military, administrative and economic

experiences of other states and civilizations. It has always been open to others, benefiting from their principles and experiences.

- “*Salaam* (Peace)” is one of the names of Allah. It signifies tranquility, security, and peace. It is also a message of brotherhood which the people of paradise use. Allah commands in the Qur’an, “*if you are greeted, respond with a greeting that is more beautiful* (Qur’an, Nisa, 4:86)”. “*Do not say to those who greet you with salaam, ‘you are not Muslim’* (Qur’an, Nisa, 4:94)”. The Prophet also advised the believers to spread greeting with salaam among themselves. This understanding and faith ensured the commingling of Muslims non-Muslims for centuries. This is the source of their enduringly peaceful lives. For in this way it ensured commingling of hearts, smiles on faces, and the transformation of sadness in hearts to love.

- It reestablished and took measures to preserve the rights of the oppressed, the poor, the workers, the orphans, the destitute, the hungry and the homeless, the lonely, the women and the children. It announced, “*the one who is responsible for a neighbor who dies hungry is the wealthy neighbor.*” From this, “*the institution of the right of the neighbor*” emerged. This institution became one of the major topics for the legal schools in the arrangement of social life. Hence, the mujtahid of the legal school of Zahiriyyah, Ibn Hazm, held the whole neighborhood responsible “*if someone dies from hunger in that neighborhood*”.

- By providing people with “inner peace”, it gave them the mentality of tolerance and patience against the vicissitudes of life.

- It established almsgiving (zakah) as an institution. As a result, alms which had only a material value and were considered as “*the dirt on wealth*” acquired a spiritual value. By announcing that the poor have a right to a share of people’s wealth, it made Muslims get used to making sacrifices not only from their profit,

but also from the capital. This is because “*wealth is the bark of life*”, as in the Turkish idiom. Everyone’s wealth is as dear to him as his life. Thus it broke this unending greed for wealth. It taught people to attach property and wealth not to one’s heart, but to the bank. It legalized trade, but it declared moral, economic, and political war against interest, which was designed as an instrument for unjust acquisition and the exploitation of people. Thus it aimed to stop the oppression of those in need at the hands of usurers.

- It facilitated the reflection of its creed and knowledge to daily life in a moral way.

- For this reason, from the very beginning it greatly stressed education and learning. It brought up new generations that reached the level of perfection. It designated literate war prisoners as teachers to believers. It ensured that knowledge and sciences that could shape behavior and provide material and spiritual satisfaction were sought after, instead of unbeneficial, unnecessary, and harmful knowledge.

- In geographies which were governed by Islamic beliefs and values, negative occurrences such as strife between races, conflict between classes, and exploitation of people were not visible. For example, the muezzin of the Prophet was an Ethiopian African.

- With regular acts of worship, it organized the days and lives of believers. It made one notice the value of time that is in the day with the five daily ritual prayers, in the week with the Friday ritual prayer, in the year with a month of fasting, and in life with the pilgrimage to Mecca. If it is permitted to say so, it Islamized these periods of time. In this way, it showed in application how a believer should plan and spend a day.

- It established “brotherhood” between people. It attached them to each other with ties of love and sharing. It taught them to sacrifice from their

properties and wealth, and institutionalized this. It brought order and discipline to people's actions and behaviors. It actualized the greatest social, moral, and legal transformation of history, society, and the world. In this way, it brought to life the greatest spiritual and material revolution in society.

- Islam considered people and societies to be equal; it gave individuals of every religion and nation equal opportunity for social mobility. It recognized the superiority of the most sincere, the most hardworking, and the most courageous in the race to serve Islam and humanity. Ending disagreements, it opened the path of unity and brotherhood around the understanding of divine unity.

- It provided non-Muslims with security and peace that they could not even find among their coreligionists. It enabled non-Muslim scientists and thinkers to work comfortably, and to contribute to Islamic civilization with their discoveries, writings and translations.

- It showed that Islamic civilization is not uniform and monopolistic. Hence, Islamic civilization, and especially the Turks in the civilizations which they founded or of which they were members, provided equal rights not only to the People of the Book (i.e. Jews and Christians) but also to Buddhists, Hindus, and members of other religions, without exclusion and applying coercion in beliefs. Just as Christians and Jews lived in peace in Andalusia (Muslim Spain), in the Umayyad and Abbasid periods People of the Book were given their rights, while the cultural heritage of the old polytheist peoples were preserved and have reached the present day under the protection of the Seljuk and Ottoman Turks.

- Because of the developments in positive science, a period of three hundred and fifty years between the tenth to the mid-thirteenth centuries has been evaluated by the Western historian of science George Sarton as "the Islamic centuries." This movement of science and ideas played a great role

in the birth of Renaissance in Europe. If this tolerant understanding was not practiced, the cultural heritage coming from Greece, Iran, and India could not have been translated, analyzed and preserved. This is to the extent that according to the historian of science and philosopher Alexandre Koyre, without Muslim philosophers, the Latins, even though they knew Greek, would never have been able to understand the works and ideas of Plato and Aristotle. This is because according to him, the Latins neither knew philosophy, nor had the necessary base of knowledge. Otherwise, Europe would not have been able to know these as a new synthesis.

- Islam caused the development of natural sciences and sciences in general, and as a result, the development of thinking, and especially philosophical thinking. It enabled great scientific investigations in all fields, the birth of new branches of science, and in consequence the emergence of new theories and concepts.

- Islam brought about the birth of new systems of law and legal schools that developed distinct interpretations. Moreover, through great legal thinkers such Imam Shaybani, Islam brought about the birth of international law. The late Professor Ali Fuat Başgil counts Abu Hanifah among the three greatest legal thinkers of the world.

- By surpassing nationalism, tribal warfare, and the Bedouin life style, without damaging different religions, colors, and cultures, Islam ended tribal warfare through common points and beliefs, and united the tribes in their hearts and in their practice, and enabled the establishment of unity. Examples of this can be seen both in the Arabian peninsula, and among the Karakhanid, Ghaznawid, Seljuk, and Ottoman Turks.

- Islam enabled workers to attain the reward of their labors “before the sweat on their forehead got dry.” It taught and made people practice sharing. If

it is permissible to say so, it founded “a civilization of work” and “a civilization of personality.”

- In this way, in the Islamic civilization which began to sparkle in a short amount of time, virtue, devoutness, chastity, a spirit of security, moral living, and justice became dominant. The value which this civilization attributed to the human being helped other nations to get civilized. People established the balance between spirit and body, this world and the hereafter in a better way, and strove to preserve it. Personal and social security was established. In this way, souls were satisfied. To a great extent, hearts became peaceful. Jealousy, corruption, oppression of the weak, entertainment, and exploitation of the poor decreased. As a result, in every nation that entered the Islamic circle, new values began to replace the old polytheist values. An unparalleled, very bright, and magnificent civilization in which the spiritual side was dominant was founded in the world. Instead of being a civilization of “skin”, it became a civilization of “the spirit” and “the human being”.

- The verse “race in good things (Qur’an, Baqarah, 2:148, Ma’idah, 5:48) which contains only one concept of the Qur’an, the concept of “good things” enabled the actualization of a great, deep-rooted and exalted civilization.

9. The main factors that have formed the Islamic civilization

Even though there are different factors that have formed the Islamic civilization, let us take a look at the factors that have given birth to Islamic civilization in the context of the ideas mentioned above:

a. Religious and Moral Factors: The Islamic faith is a practice-based and moral faith. This faith and practice have provided a new world view and a new perspective on life. Islam has shown the goal and taught its method. By showing them the goal of material and spiritual elevation, it has given people

the opportunity to rise from being “a person” to being “a human” through overcoming one’s nature, and external nature. Among the values which it has enabled people to acquire, moral values are foremost, with the goal of creating a society from moral and clean individuals.

b. The Legal Factor: This factor contains the principles which order the works and lives of the individual and society. It puts the individual and society in order and ensures the continuity of this order. It always takes into consideration their material and spiritual needs. It educates the individual as regards thought, will and conscience. Absolute justice, freedom, equality and mutual help within the circle of that which is right form the foundations of this factor. This factor is necessary to ensure the security of people and society, to give them their rights and to preserve these, and to oversee legal arrangements so that people are not wronged.

c. The Historical and Cultural Factor: The basis for this factor is the fact that Islam from its very birth has accepted the existence of other religions and has considered Jews and Christians as “The People of the Book”. It has joined with them in the essentials of faith, and has provided them with rights and liberties, and has preserved these. It has ordered respect towards them and has advised Muslims to form of good relations with them. In this way, it has enabled them to make contributions to this open and great civilization with their own cultures and traditions.

d. The Human and Universal Factor: This is the factor that enabled the entrance of nations other than Arabs into this circle and as a result allowed them to work under the same circumstances, that allowed each nation to make contributions according to their own cultures, that made them also compete for doing good deeds for the pleasure of Allah, and that allowed different nations to bring new interpretations to Islam according to their understandings and cultures.

e. The Scientific and Thought-Based Factor: This is the factor that enables the emergence of language and concepts, and literature based on them. This factor also enables the development of scientific research and thinking with the formation of new fields of knowledge and concepts belonging to them as a totality within a civilization.

f. The Technological and Artistic Factor: This is the factor that engenders the development of scientific knowledge in a way that provides for the needs of people in daily life, together with the improvement and invigoration of technique and artistic life. But this factor, in contrast to the mentality in the West where technology creates values, prevents technology from taking the human captive by preserving the superiority of the human. This factor puts technique, technology and the machine under human command.

g. The Political Factor: The founding of the Islamic state in Medina, and the transformation of the state into an empire that encompassed Muslim nations resulted in strengthening the consciousness of founding a new civilization, which played a role in the actualization of this aim.

At the foundation of all this is the intention, will, and faith of *changing, of transforming society and humanity*, of founding a new world, and a brand-new and original civilization. At the root of this is the meaning of the eleventh verse of the surah of Ra'd in the Qur'an. In that verse, Allah states that as long as a people does not change its own characteristics, He will not change these. This means that societal and global change begins with the change in the hearts and minds of people. This depends on the desire and the strength of will of the individual. In other words, no one's heart or mind can change without their consent. Hence, Islamic civilization is the product of the spirit of change, of changing, and of renewal. The name of the individual, societal, and global transformation, formation, and change is the sunnah. The sunnah has represented and continues to represent change, formation, transformation, interpretation,

renewal, and diversity of being and living in all their dimensions. In this sense, Islamic civilization as the application and interpretation of revelation and its practice in daily life is the product of the sunnah. The personality of the Prophet and his decisive role as founder and applier is always foremost.

10. The future of Islamic civilization and present conditions:

Islamic civilization first continued to develop in the East in the Umayyad period, and then became sparkling in the Abbasid period, and then this brightness illuminated Andalusia. In the East, as a division of Islamic civilization, the Seljuk civilization became brilliant. After that, the Ottoman civilization became brilliant. When the Seljuk state collapsed, it left its inheritance to the Ottomans. As the Ottoman state withdrew from the stage, the Ottoman Islamic civilization became darkened.

A question such as why did this exalted civilization become darkened despite the fact that it brought and practiced productive values that can always be applied, can always come to mind. Of course, there are many reasons for this. But perhaps the foremost reason is the following: the emergence of weakening in faith and adherence to values, the fake attachment of many believers to Allah, belittling one's values because of the changing circumstances of the world and loss of confidence in these, and the dominance of greed for the world and for profit.

The breakup of salaam and greetings: We can give an example of this deterioration. In Turkey, between 1968-1980 Marxist-Leninist movements became forceful, and rightists and nationalists opposed these movements. This led the country into anarchy and conflict. In these conflicts, more than thirty thousand young people, ministers, presidents of universities, and deans died from the right and the left. At a time when such incidents were increasingly becoming more vehement, the AP broadcasted an interpretation

with the following meaning to more than two thousand five hundred members of newspapers, radio, and TV: Because “salaam and greetings” were abandoned, the country was led to conflict and anarchy. Upon this, the author of these lines treated this incident with an article in the government newspaper, entitled “may salaam (peace) be upon you.” At that time, the person who was the imam of Hacı Bayram mosque and others read this writing in the Friday sermon. This means that when the confidence in values and faith is shaken, the consequences are unimaginably big.

For example, no one notices when a piece of wheat falls from the beak of a bird on a snowy mountain. But when this wheat triggers an avalanche that swallows village, cities, and valleys, one understands how scary and unstoppable it is.

A. Did Islamic civilization collapse?

Did Islamic civilization completely collapse and disappear? Even though looking at the dominance of Western civilization and the advanced imperialist countries some people say that Islamic civilization has completely disappeared, the reality is very different. Even if we as Muslims also believe this, some Western scholars who conduct research intentionally produce “Clash of Civilizations” theses. They then spread these to the world. Even this shows that Islamic civilization has not collapsed and is vigorous enough to be an opponent for Western civilization. They do this because they are afraid of the revival of Islamic civilization. Hence, those who think like this produce certain theses, since they strive to create conflict. In contrast, there are also researchers who accept that Islamic civilization is actively alive. The researcher named Leslie Lipson in his book named *Uygarlığın Ahlakî Bunalımları* [the Ethical Crises of Civilization] (tr. Jale Çam Yeşiltaş, İş Bankası Yayınları, İstanbul, 2000, p.125) makes the observation and confession that “Islamic civilization

is today the youngest of the four major civilizations that are still active”. The researcher, who thinks that Islamic civilization is a civilization centered on a religious belief that spreads to other cultures, states that since the invasion of the Mongols in 1258 this civilization lacks a leading center and institution. Leslie Lipson researches factors of elevation and deterioration in Islamic civilization. According to his observation, one can extract these factors from the characteristics that make Islamic civilization different and even unique. This is situated in the main doctrine of Islam, which is simply the following. “It is total submission to the chosen Prophet of Islam and his will that has been imparted as revelation. What is in the Qur’an is not the word of the Prophet, but that of Allah. His authority is the utmost. Furthermore, no one can change this (p. 117)”. According to this researcher, the strength and weakness of Islam lie in this belief.

B. The agreement of civilizations:

Because this understanding has been met with interest among certain groups in the West, meetings between representatives of both civilizations have been and are carried out. As is known, the co-president of this agreement representing the Christian Western civilization is the Spanish Prime Minister Zapatero, and the co-president representing Islamic civilization and the Islamic world is our Prime Minister Recep Tayyip Erdoğan. According to reports on world press on 4 May 2007, the candidate for French presidency Sarkozy has described France as a two thousand year old Christian civilization, considering France and Christian civilization to be identical. Previously Ziya Gökalp used to say “the internationality of the Turks is the Islamic civilization”. If many among the Turks have forgotten to give credit to this statement, this is because the Western civilization is seen without an alternative and because brains have been washed.

The American thinker of Japanese origin Fukuyama has been scaring the world with the view that the collapse of Western civilization will be the end of history. Previously, Hegel used to say that the disappearance of “the Germanic spirit” will cause the end of the world. Just as the world did not come to an end with the collapse of the Prussian empire, it does not and will not come to an end with the decline and degeneration of Western civilization. But rather a new civilization will rise again and sparkle against it.

C. The maturity period of civilizations:

Here we can point to an interpretation of Elmalılı M. Hamdi Yazır. The late Hamdi Yazır speaks with the following meaning: just as people reach maturity around the ages of fourteen and fifteen, Islam civilization will sparkle again in its fourteenth and fifteenth centuries; this is just like the Western civilization which began to sparkle in the fourteenth and fifteenth centuries of the Christian calendar. The fourteenth and fifteenth centuries of Islam are the centuries in which we are now living and will live. What is necessary is to reach this high level of faith, will and consciousness. If one accepts that civilizations have a lifespan just like societies, new opponent can emerge against the Western civilization. The lifespan of civilizations are directly proportionate to the decline of the faith and the weakening of love which created them, or their strengthening.

Even though it is said that China will provide this civilization, advancing technology is not establishing a civilization. Even though some institutions of Islamic civilization may seem or may not seem to be worn out, they still function.

Western Christian civilization has still not been able to provide freedom of religion to other religions, beliefs, and ethnic groups. Every year millions of people die from hunger, war, poverty, and illness because of the greed of the

imperialists for exploitation. Even though there is talk of tolerance towards other religions and beliefs, in the history of the Western world it is hard to find examples of this. This is because there are none. The European Parliament, which met on 3-5 February 1993, in its decisions on education which included 16 articles, was only able to give the example of the tolerance of Andalusian and Ottoman Muslims and states while trying to give historical examples of religious tolerance. This shows that Islamic civilization continues to radiate its light. This is because that civilization has not been completely extinguished. It has been covered with ashes because new fuel that is rich in energy has not been supplied. But just as coal in a brazier that is covered with dust continues to heat the room and the water above it, Islamic civilization continues to illuminate its surroundings and the world. Hence, it is waiting to be saved from this ash-covered state.

11. Can the Islamic civilization be revived?

Since this civilization has not collapsed or disappeared, since it continues to be active, and its major institutions have not disappeared, it can be revitalized. Perhaps rebuilding it is harder. But this is not a simple task like curing a patient and making him stand up. To the contrary it may be an arduous process that may take a long time. The conditions for this need to be separately considered in depth. A hundred and twenty years ago, the late Namik Kemal said that we can catch up with Western civilization in two hundred years. But is the object to reach the West and melt in that melting pot and become westernized and join this caravan of the westernized, or to genuinely rise up against it as an alternative? Of course, the second.

To revitalize Islamic civilization by renewing it, first a spirit and consciousness of rising up, a metaphysical shudder, a deep perspective, a new understanding of knowledge and science, and a system of morality are

needed. At the same time, the world view which Islam has brought needs to be reinterpreted according to the developing conditions of the world, and this needs to be grounded philosophically. This necessitates strong Islamic knowledge and reflection. Then it is necessary to create a new theory of knowledge by analyzing in depth and extensively the factors for the deterioration of Islamic civilization. A new theory of knowledge (epistemology) should be able to bring with it a new understanding of science that takes its inspiration from the Qur'an, the hadith, and Islamic, national, and historical culture, and that is not reductive. In addition, it is necessary to develop a new philosophy of society, a new economic perspective, and a new understanding of law and history. Here religion should be a guide by bringing universal values to national cultures.

In Islam, knowledge is generally described as “grasping things as they are”. It is known that some Sufis and ulama have prayed saying, “oh my Lord, show me things and beings as they are”. In the new understanding of science, this objective approach should continue and be developed. In the context of this objective perspective, the perception of the world, society, and the human being should be renewed, and one needs to strive to grasp these as they are.

For this, a campaign for morality and work can be started. The late Tevfik İleri when he inaugurated the congress of morality as the national minister of education said, “if ten percent of a nation is immoral that nation” will be considered “completely immoral”. This is in fact an important point. How fruitful it would be if all Islamic countries and even the Western and Eastern worlds could actively join this campaign in one way or another.

The demand for the revival of Islamic civilization: Today the demand for the revival of Islamic civilization has occupied the minds of certain Muslim scientists and thinkers for at least a century and a half. Beginning with Namık Kemal, Ali Süavî, Hayreddin Paşa of Tunisia, Filibeli Ahmed Hilmi, Professor

İsmail Hakkı Baltacıođlu, and Professor Mustafa Őekip Tunç, many thinkers have pondered this subject. Later Professor Hilmi Ziya Őlken considered the revival of this civilization possible by the inspiration he got from Ibn Khaldun (at the end of his book *İslâm Felsefesi* [The Philosophy of Islam]). The late Professor Osman Turan completely took up this cause. In his writing entitled “the Demand For the Revival of Islamic Civilization”, he was saying that Western civilization did not make people happy, that it presented blood and tears to humanity, and that because it thus lost its function, there is a need for a new civilization. He wrote that he was writing a book having the same title. But he did not live long enough.

Nureddin Topçu also considered this issue in depth. Authors and thinkers such as Necip Fazıl, Sezaî Karakoç, İsmet Őzel, and Nevzad Kōsođlu also need to be mentioned separately. Professor Erol Gūngōr in his book entitled *İslâm'ın Bugūnkū Meseleleri* (the Present Problems for Islam) discusses the prerequisites for the revival of Islamic civilization while saying that an alternative civilization to Western civilization absolutely needs to be established. He too discusses the issue first as an epistemological issue, giving hints for the development of a new understanding of knowledge and science against the West's reductive understanding of science. He emphasizes that it is necessary to move beyond the West's refuting and reductive understanding of science with a holistic understanding of knowledge.

But Professor Alparslan Açıkgenç in his book *Bilgi Felsefesi* (Theory of Knowledge) has tried to develop a new theory of knowledge inspired by the Qur'an. In his work *İslâm Medeniyetinde Bilgi ve Bilim* (Knowledge and Science in Islamic Civilization), he has conducted philosophical and scientific analyses of the reasons for the birth, development, and decline of Islamic civilization. Professor Yılmaz Őzakpınar in the two books he wrote on this subject developed “the Two Civilizations Theory.” The one who has treated

the issue most extensively is Mr. Yılmaz (*Kültür ve Medeniyet Anlayışları ve Bir Medeniyet Teorisi* [Understandings of Culture and Civilization and a Theory of Civilization], Kubbealtı neş., İstanbul, 1997; *İslâm Medeniyeti ve Türk kültürü* [Islamic Civilization and Turkish Culture], Kubbealtı neş., İstanbul, 1997).

In the works called *Yeniçağ Dindışı Avrupa Medeniyetinden Çağdaş Cihanşümül İngiliz-Yahudi Medeniyetine* [From the Modern Irreligious European Civilization to the World-encompassing English-Jewish Civilization] (Dergah yay., İstanbul, 1997) and *Çağdaş Küresel Medeniyet* [Contemporary Global Civilization] (Dergah yay., İstanbul, 2000), Professor Teoman Duralı criticizes the Western civilization which he calls irreligious by analyzing its sources and development. According to him, “in the brand new period that starts with the modern irreligious Western civilization, the body which does not need anything other than bread and the condition of the human that has been reduced to a person as an existent tied to substance, have been made the chief principle (*Çağdaş Küresel Medeniyet*, p.153).” Duralı sees Islamic Civilization as the potential opponent of this civilization and wants it to be rebuilt. To these one must add Professor Recep Şentürk, because in his work *Açık Medeniyet* [Open Civilization] (İstanbul, 2010) he wants the alternative revival of “Islamic Civilization” which is an open civilization, against closed civilizations.

Different studies are being carried out in the Islamic world concerning this issue. Among these one can mention Aziz Lahbâbî from Morocco with *Kapalıdan Açığa-Millî Kültürler ve İnsanî Medeniyet* [From the Closed to the Open-National Cultures and Human Civilization] (tr. B.Yediyıldız, T. Diy. Vakfı yay., 1996, Ankara), Muhammed Abid al-Câbirî, Tabatabai from Iran, Seyyed Hossein Nasr, Nakîb al-Attas from Malaysia, Ismail Farûkî from Palestine, Hasan Turabî from the Sudan, and others. Especially the works of

Seyyed Hossein Nasr and specifically his work *Kutsal Bilgi* (Knowledge and the Sacred) and others have caused him to be respected and given the attribute of philosopher in the Western world.

The mentality that everything needs to come from the West, that everything of good quality is in the West, needs to be abandoned. We need to save our minds and hearts from solely depending on works in the West. Here and in the Eastern world, new and original works are being and will be produced. It should not be forgotten that “*light always arises from the East*”.

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Muslims in America: Bridging Inter - Civilization Divides

Dr. Sarah SAYEED⁷²

As members of a minority religion, Muslims living in the United States continue to face challenges of integration and belonging. The post 9/11 era has produced new forms of discrimination, including limitations and attacks upon Muslim religious practices. For example, mosque development projects have come under new scrutiny as has Muslim charitable giving. Media coverage and news headlines also make obvious an underlying lack of knowledge and a fear of Islam and Muslims. Faced with ignorance and backlash, Muslims in the United States have embraced the opportunity to bring awareness about the faith to the wider population. Strategies of public education, interfaith dialogue and political engagement have emphasized the common values of human dignity, justice, and compassion that are shared across cultures and civilizations. Reconciliation of differences between Muslims, such as African Americans and immigrants has also been essential in order to properly address Islamophobia in the United States. Proactive and faith-based social services that address problems such as health care, hunger or homelessness have enabled Muslims to communicate that Islam adds value to the society at large.

Since the tragedy of 9/11, as all Americans try to make sense of the enormity of personal and national loss incurred on that day, Muslims living in the United States have been caught in a dilemma. The dilemma involves a

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choice between two perspectives, or two narratives, about self and community. In one of the narratives, Islamic values are cast as opposite or even clashing with the values of the “West” (Huntington, 1993) and Muslims are seen as aggressor. In another narrative, “the West” is cast as an enemy and aggressor towards Islam, and Muslims are seen as victims. Media images, politicians and the public have attributed the latter narrative to violent extremists who seek to bring Islam to a place of world-domination; however, there is also a risk that Muslims who have directly experienced direct violence and discrimination as a result of United States foreign and domestic policies may also adapt a victim narrative. In a post 9/11 climate, the journey of Muslims living in America and around the world has demanded they understand both narratives, take what is true in each, but ultimately craft a third narrative of healing and reconciliation. This paper describes the challenges Muslims face in the United States and ways that they have resolved the dilemmas of narrative through dialogue and practical collaborative work that focuses on bridging inter-civilization, inter-group divides. The description of challenges and community responses is based largely on the practical experience of the author who has been working with Muslim New Yorker communities and interfaith partners for over a decade.

Challenges to Muslims in the United States after 9/11

Many of the current challenges of Muslims in the United States are not necessarily specific to this time period, since they were also concerns in a pre-9/11 era. More specifically, they are derived from the condition of being members of a minority religion. As such, Muslims living in Western Europe and the Americas have faced conflicts and challenges arising from integration and belonging. Some of these struggles are not unique to Muslims, and other minority faith traditions face similar challenges. For instance, the daily struggle to find a place to pray during the work day is shared by both Muslims and

Orthodox Jews. The process of building a mosque in a neighborhood where none has previously existed may meet a similar resistance as would a Sikh gurudwara or a Hindu temple. Similarly, members of other religious traditions, such as orthodox Jews and Sikhs may have parallel concerns about full body x-ray imaging in airports.

However, what is unique in the post 9/11 period is the amplification of narratives that portray Islam as antithetical to Western civilization, as in the “clash of civilizations” paradigm. Within the latter world view, Muslims are alien aggressors who shun democracy and freedom, values said to belong to the United States and the “West.” While anti-Islam sentiments have a strong history dating back to the Crusades or even earlier, the term “Islamophobia” is coming into common use, particularly in forums that are Muslim and interfaith. It is used to describe the hatred directed towards Islam and Muslims, discrimination that Muslims face in economic, social and political arenas, as well as the belief that Islam is a violent ideology and has no values in common with “Western” values (Runnymede Trust). International forums including the United Nations (2004) and the Stockholm International Forum on Combating Intolerance have recognized Islamophobia as a form of intolerance alongside Xenophobia and Anti-Semitism, the latter doing so in January of 2001, several months before the terrorist attacks in September (Stockholm, 2001).

During the summer of 2010, the presence of Islamophobia became more salient through attacks on Cordoba House, the proposed Muslim community center that would be near Ground Zero in lower Manhattan. Other mosque-building projects around the country are also being challenged. The author of this article, as a resident of New York City, personally witnessed protests against the Cordoba House project, also known as Park51. Protestors held signs that read, “Stop Islamization of America, Wake Up!”, “Shariah” in blood red letters with images of dripping blood, and “9/11: Never Forget!” In a striking display

that contrasts Islam with American freedoms, the protestors had arranged a male dummy in an Arab robe and kiffeyeh, strapped onto a model of a missile that read: “Proudly Made in the USA” on top, and on the side, “Again? Freedom Targeted by Religion” (see Figure 1).



Figure 1

Also during the summer of 2010, the Children of Abraham, a post 9/11 interfaith collective in New York City made up of Muslim groups and their interfaith partners held its Annual Peace walk in a Brooklyn neighborhood where members of the community were protesting the building of another mosque. The Peace Walk was met with demonstrators and counter signs reading, “I don’t need a call to prayer, I have an alarm clock” and “Don’t sell books by radical Anwar al-Awlaki next to my home!” In the narrative of many of the signs is a subtext that Islam is a foreign religion. Mosques and homes have also been vandalized with graffiti demands, including “Muslims, Go Home!”

The sentiments in signs are captured in national polls conducted long before the summer of 2010. A 2006 USA Today/ Gallup poll found that substantial minorities [39%] of Americans admit to harboring at least some prejudice against Muslims and favoring heightened security measures for Muslims as a way to help prevent terrorism. The same poll also found 44% of Americans saying that Muslims are too extreme in their religious beliefs. Nearly one quarter of Americans, 22%, say they would not want a Muslim as a neighbor, and less than half of those polled believe U.S. Muslims are loyal to the United States (Saad, 2006).

A 2010 interactive map created by the Pew Forum on Religion in Public Life showed that while the number of mosques in the United States has grown in the past 10 years, 35 sites encountered community resistance in the past two years. The opposition has centered on neighbors' concerns about traffic, noise, parking and property values – these are the same objections that often greet churches and other houses of worship as well as commercial construction projects. In some communities, however, opponents of mosques also have cited fears about Islam, shariah law and terrorism (Pew Forum, 2010).

Additional challenges that Muslims face include safety in their mosques and in public spaces, with an increase in the number of physical and verbal attacks directed at Muslims. For instance, in the summer of 2010, a Bangladeshi cab driver was asked by his male passenger if he was a Muslim and then brutally stabbed (Kleinfield, 2010). The Council on American Islamic Relations (CAIR) and other advocacy organizations have documented how radio hosts have called upon listeners to blow up a mosque near Ground Zero if it were to be built. Mosques in Florida and Oregon have been vandalized, burned, and bombed; individuals have been verbally attacked and school children continue to be bullied for being Muslim (CAIR, 2009).

Freedom of worship is not to be taken for granted, including ability to donate zakat since Muslim charities are scrutinized for links to international actors or groups accused of terrorism by the United States. The latter restrictions on zakat have resulted directly from government actions. However, the Department of Justice (DOJ) has also been active in other cases to support religious freedom of Muslims. In a recent case of discrimination in the workplace, the DOJ began a lawsuit against a suburban school district for preventing a teacher from going on hajj (DOJ, 2010).

Additionally in the legal arena, state-based legislation has been passed to ban Shariah from United States courts. While Oklahoma was the first such state, others are considering similar bills (Leinwand, 2010). The Oklahoma ruling is being examined at the supreme-court level in order to determine its constitutionality. Bias against Islam is also prevalent in the political discourse of the right wing, including the Tea Party, a developing movement which espouses a free market, individual freedoms and limited government.

Lastly, President Barack Obama, a practicing Christian whose father was a Muslim, has also borne the brunt of Islamophobia. A new national survey by the Pew Research Center found that nearly one-in-five Americans (18%) now say Obama is a Muslim, up from 11% in March 2009. Only about one-third of adults (34%) say Obama is a Christian, down sharply from 48% in 2009. In addition, 43% say they do not know what Obama's religion is. The survey was completed in early August, before Obama's comments about the proposed construction of a mosque near the site of the former World Trade Center (Pew Research, 2010).

Causes and Consequences

The roots of anti-Muslim stereotypes and discrimination reach into the era of Crusades and prior, as described by in works such as *Orientalism* (Said, 1978).

Recent research has assessed the continuation of these stereotypes in popular culture, including Hollywood's vilification of Muslims and Arabs (Sheehan, 2001). In the United States and other countries, heightened nationalism and protectionism in times of war and economic instability also have contributed to Islamophobia. United States foreign policy as it relates to the Israeli-Palestinian wars, Afghanistan, and Iraq may also impact public stereotypes of Muslims. In the post 9/11 era, all of these factors have been compounded by the emotional trauma of Americans who feel attacked and victimized by terrorism, and who ultimately project pain and anger beyond the perpetrators of 9/11 onto the entire national and global Muslim population.

It is also important to note that the stereotypes of Muslims as violent are not completely fabricated. Rather, they generated in response to and are reinforced by the actions of a few violent extremists who claim to be acting in the name of Islam and Muslims.

The impact of these trends has been felt at all levels, psychologically, politically, economically, and spiritually, not only among Muslims, but among Arabs and South Asians. Psychologist Mona Amer from Yale University conducted a study in which she found that Arab Muslims had poorer mental health outcomes such as depression and anxiety when compared to Arab Christians; in an article in USA Today, Amer notes that "Muslims have the same anxieties and anguish about terrorism as everyone else in the U.S. At the same time, they're being blamed for it. They're carrying a double burden" (Elias, 2006). These circumstances have required leaders and community members to develop new skills and strategies in order to reconcile internal and external conflicts, and to reshape victim-aggressor narratives for healing individuals, the public discourse and the civilization divide (Swain and Sayeed, 2006).

Bridge Building Across Civilizations and Cultures

In order to respond to Islamophobia and to transform the conflict between “Islam” and the “West,” Muslims in the United States have developed several key reconciliation strategies that reject both the victim or aggressor modes. These include (1) emphasizing the values we share in common with other cultures and civilizations, (2) confronting the problem of extremism, (3) harnessing the media to redefine the image of Muslims and Islam, (4) strengthening the community from within, and (5) offering an Islamic ethical response to societal problems and issues. Each of these will be discussed in turn below.

Within the first strategy, a new genre of interfaith programs focuses on making more prominent the values of compassion and social justice that Islam shares with the world’s religions. Muslims have also developed a framework and premise that Islamic values are American values, meaning that they are fully resonant with American ideals of democracy, liberty, justice, and a respect for pluralism. Interfaith projects address social justice concerns such as poverty, housing, and homelessness. Muslims have shared prayers alongside representatives of other faiths in interfaith services focused on social issues such as labor justice, or to celebrate secular holidays including Thanksgiving and the great civil rights proponent of non-violence, Martin Luther King, Jr. (see Fig. 2). Muslims have worked with churches and synagogues to host interfaith breaking of the fast (*iftar*) to educate people about the holy month of Ramadan. Youth have become involved in volunteering to help the needy and to visit each others’ houses of worship and learn about their respective faith traditions.



Figure 2

Some of these partnerships have led to advocacy on policy matters that impact many communities, such as immigration reform, health insurance and environmental justice. In these latter initiatives, Islam is one of many religions that contribute a moral framework to public policy discourse. Thus, these interfaith advocacy initiatives serve the additional purpose of bridging a divide between the religious and the secular. In addition, interfaith partnerships have led faith leaders of other traditions and civic organizations to become advocates for Muslims as they face an onslaught of Islamophobia. A recent example is the development of New York Neighbors for American Values (www.nyneighbors.org), a large coalition of secular, civic, and faith based organizations that have come together explicitly to stand against Islamophobia.

A second strategy is to accept responsibility as a community for confronting and addressing the problem of violent extremism. Since 9/11, many Muslim religious authorities and organizations, both within the United States and internationally have issued statements rejecting extremism (Musaji, 2007). Secondly, Muslim communities have continued to build partnerships and share information with law enforcement, including through roundtable discussions at the local and national level regarding violent extremism, security and

community policing. These dialogues are ongoing, in spite of the strain of unwarranted suspicion imposed upon the community. Community leaders have adopted these dialogue initiatives as a way to be proactive about the scrutiny of mosques and investigations of charities that have dampened the practice of zakat. In addition, numerous community forums, Friday (Jummah) sermons and statements by individual leaders have rejected violent extremism and upheld the moderation that is inherent in Islam.

A third strategy is to use the media to make Islam and Muslims familiar to Americans, rather than leaving them with an impression that it is a foreign religion. One example is an advertisement campaign launched by the New York Chapter of the Council on American Islamic Relations, entitled “I am a Muslim, I am an American.” The advertisements were still images of faces of ordinary Muslims who would be familiar to Americans: a child playing baseball, a police officer in uniform and an African American woman, each of which had a the campaign slogan under their photograph. Each ad was 15 seconds long and shown as a series to millions of viewers who pass the in Times Square, New York City concourse each day (see Fig. 3). Other examples of media activism include writing op-eds, giving interviews on televised news programs or producing documentaries, using new social media such as Facebook and Twitter to promote an American Muslim identity.

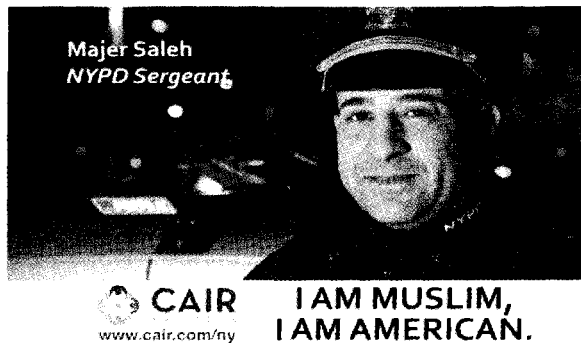


Figure 3

A fourth strategy has been to strengthen community institutions and build relations across the diverse Muslim communities that make up the United States. Within the last decade, Muslim community institutions are developing in order to respond to the unique needs of the Muslim community in the United States, including educational, advocacy and social service needs. Non-profits, or non-governmental organizations in the social service sector, professional organizations that serve as networking platforms for Muslim doctors, lawyers, finance profession, organizations that bring together imams and educational institutions such as Sunday schools and full-time Islamic schools continue to be established all across the United States. For example, Muslim Advocates is an organization of Muslim American lawyers whose motto is “Empowering Community, Protecting America’s promise.” In response to the legal proceedings initiated against charities such as Holy Land Foundation, Muslim Advocates has developed a campaign with partnership from the Better Business Bureau. This initiative enhances board governance and fiscal accountability within mosques, charities and other non-governmental organizations. Skills training and media capacity building has also enabled leaders to respond to press queries.

Among the challenges underlying institution building is that the Muslim community is ethnically diverse. Estimates of the Muslim population in America vary depending on the research and methodology. A recent study approximated that 68 nationalities were represented among the 1.4 million projected numbers of adult Muslims in the United States and nearly a quarter of Muslims are African American (Pew Research, 2007). The needs of diverse cultural communities are naturally distinct. For example, the challenges of integration and language barriers that many immigrant communities face are not shared by African American Muslims. However, all Muslim communities, regardless of ethnicity, have been impacted by 9/11. This shared experience of a backlash from American society has helped bridge divides and encouraged Muslim community leaders to interact across ethnic lines whereas they may not

have done so before. Community organizations such as the Muslim Alliance of North American (MANA) have hosted public conferences regarding the race-based divides within the Muslim community. In addition, a critical tool and media strategy for dispelling the stereotype that Islam is a foreign religion and Muslims are immigrants is to point to the rich and long history of African American Muslims who were present in the founding period of United States history, since many Muslims from West Africa were brought to the United States through the transcontinental slave trade (Diouf, 1998).

In addition to bridging the ethnic and race-base differences, Muslims in the United States as elsewhere struggle to live out the Islamic teachings that relate to gender harmony and mutual collaboration of men and women to enjoin the good. Over the years, the community has changed in terms of acknowledging the positive contributions of Muslim women in leadership roles. Within the last decade, large national Muslim organizations such as the Muslim Students Association (MSA) and the Islamic Society of North America (ISNA) have elected women into leadership roles. Women In Islam, Inc. a Muslim women's human rights organization in New York City recognizes the contributions of Muslim women and women of other faith traditions through its Annual Dr. Betty Shabazz Awards Ceremony (www.womeninislam.org). The latter program also educates Muslims and the broader public about the contributions of African American Muslim women such as Dr. Betty Shabazz, the late wife of Malcolm X, Al Hajj Malik Al Shabazz.

The fifth and last strategy attempts to go beyond building understanding and interfaith partnerships to offering an Islamic ethical response to societal problems. For example, UMMA, a community health clinic in Los Angeles, California, was established by Muslims in 1996 in order to provide health care regardless of the individual's ability to pay for care; UMMA services an area in which 51% of the adult population and up to 46% of children lack health insurance. (www.ummaclinic.org). Muslim Women's Institute (MWI),

located in one of the poorest congressional districts in the United States, operates a client-choice pantry that serves at least 3,000 low-income individuals per month with healthy, nutritious food that clients may select and take home without cost (www.mwird.org). As the economy struggles to revive and the unemployment lines are growing, the numbers of people are standing on lines for food distributed through local soup kitchens and pantries has been steadily increasing; pantries like Muslim Women's Institute and Muslims Against Hunger are therefore providing for a critical need. Muslims are also establishing environmental organizations, such as Green Muslims. *Green Deen: What Islam Teaches about Protecting the Planet* (Abdul Matin, 2010) highlights Islamic teachings on the environment and provides examples of American Muslims who have worked towards environmental justice. Initiatives such as UMMA, MWI and Green Deen articulate the positive contribution that Islam can make to society, and go beyond a defense of Islam to a proactive positioning of Muslims within the American context.

Conclusion

Muslim Americans' spiritual and psychological needs, their proactive contributions to the social fabric, aspirations for fair treatment and the need for political representation have ultimately contributed to the fashioning of a new Muslim identity that is indigenous to the United States (Abd Allah, 2004). This identity includes artistic and cultural expressions such as Muslim hip-hop, stand up comedy and cross-cultural marriages; it integrates contemporary American and Muslim values and expressions with the rich and deep history of Islam and Muslims, ultimately to become a dynamic and vibrant identity that is not a foreigner but at home in the United States (Abd Allah, 2004).

Muslims in the United States have embraced the challenges of educating the wider public about Islam using key strategies as mentioned above. Although

there has been no systematic research that documents the individual or aggregate impact of these strategies and activities, these initiatives are necessary in a post-9/11 America caught in the discourse of a clash of civilizations. Indeed, the bridge-building work is the best way out of a polarized rhetoric that casts nations, religions and groups as aggressors and victims. In addition, by raising the salience of Islam and Muslims within the American context, these activities challenge the notion that the civilization of Islam is somewhere else other than America. Alongside global initiatives of interfaith dialogue, the efforts of Muslim living in the United States to highlight Islam's values of compassion and human dignity as universal may contribute enormously to transform the clash of civilizations into a sustained dialogue.

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Figure 1. Prop of a Missile in Protest Against Building a Mosque Near Ground Zero, August 22, 2010.

Photographer: David Shankbone, Licensed under Creative Commons, Generic Attribute, available at

http://en.wikipedia.org/wiki/File:Ground_Zero_Marine_Protest_Muslim_Bomb.jpg, downloaded February 12, 2011. Additional images available on David Shankbone's Flickr URL <http://www.flickr.com/photos/shankbone/sets/72157624658499933/>

Figure 2. Prayer Service in Honor of Civil Rights Activist Martin Luther King Jr. held in Church of St. Charles Borromeo in New York City, with Catholic Clergy and Imams Talib Abdul Rasheed (right, back row and Imam Souleimane Konate (2nd from right).

Photo: Courtesy Chris Sheridan, January 2010.

Figure 3. New York Police Department Major Saleh in the CAIR-NY media campaign.

Images available online <http://www.cair-ny.org/section/campaigns.html>

Aesthetic Epiphanies of Civilization

Prof. Turan KOÇ⁷³

All of the instances of Islamic civilization in art, literature, thought, law and other institutional areas are based on the worldviews and ontological conceptions they possess. It is possible to see this fact in the things we do, relationships we keep, the terms we use through political, economic, intellectual and artistic practices. Within Islamic civilization there is an increasing trend to present these practices through the concept of tawhid—along with its perception of reality in history. Thus, this worldview is directly related to religion and religion’s consequential imperative to do good. Prior to understanding Islam’s unique approach to its own self-realization, the ontological and epistemological relationship between the terms ‘al-din’, ‘medina’ and ‘madaniyya’ is timely.

First hand expression in the works of art provides an opportunity to make explicit the existence of a civilization, its historical trajectory and its self-perception. From the viewpoint of our own civilization, art, as a way of understanding truth and aesthetic sensitivity in multiple languages, provides a good chance on this subject. Indeed, this phenomenon as we call “expression”, and in another perspective “art” is nothing other than self-realization of civilization in its essence. The assets of our civilization expressed in a sensational level such as mosques, fountains, calligraphy (hüsnühat) and poetry, which are today seen as pieces of art and generally subject to examinations in that regard are appearances of the perception of truth enclosing us from deep down over

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the opportunities provided by the region and era. When read well, these pieces of art as the representative examples of understanding of the truth they lean on put a certain lifestyle and understanding of life before us. In brief, because these arts exist there is a better and meaningful life: a life directed at an ideal or perfection. Regardless of the level, shape or form of one's language, these arts have emerged as concrete examples of a common conscience—existence together within history. To be briefer, art is the comprehension of truth in time.

The emphasis here placed on “lifestyle” is just the emphasis on the philosophy of life. These pieces of art are descriptions of existence. They give priority to a holistic point of view, which guides their emergence. In other words; coherence, unity and integrity exhibited by these arts is the result of the principle of unity (*tawhid*) upon which the aesthetic sensitivity reproduces at the each beginning their emergence. These are the insights into a civilization's understanding of truth at a sensational level. Each piece of art becomes in its own language and style a visual and audible observance by the “artist” himself.

In fact, be it about space such as architectural arts, or calligraphy, *tezhîp*, *tilavet* (recitation of the Holy Book), and in general in visual and audio sense such as music, the arts of representative nature produced by a will of our civilization exhibit themselves as unique examples of point of connection of the ideal and reality in a magnificent balance. As a result of the principle of *Tawhid* (Oneness of [God]) observed at all times by the Islamic aesthetic sensitivity, we witness the art here transforms into a language where the ingathered opens to domain of exclusion from the compared one, that is the world of realities.

Perception of unity in mass and mass in unit simply changes in to a concrete language in these arts. The will of the artist here is always channelized to seeking the novel one, the perfect one at the same being sensitive to the creation of God and aligned with him in progressive stages. This is also the place of experiments of freedom by the artist. Since he follows a path taking obligation

and responsibility combining the experience of individual existence with the experience and conscious of common existence as basis, the desire and longing for the excellence points at a completeness and being where the beautiful and good meet. The underlying issue here is to be sensitive to the creation of God to the fullest. The stress attached onto excellence by the Islamic aesthetic sensitivity results above all from this mentality. Is not it that the existence exactly the goodness itself for such understanding? *

Indeed, the phenomenon we see as the “aesthetic epiphanies” of our civilization is an insight into grasping the truth conveyed through wahi (revelations of God), insight into style of perception and an interpretation along with the reality over history and time.

The principle respected first and foremost by this interpretation is the principle of Tawhid. This principle has been, throughout the entire course of history and all the regions without any exception, a principle complied with in the life of all Muslim societies as in their business and relations as well. Our concept of truth and integrity, behavior and aesthetic sensitivity have all developed within coherence led by this belief of tawhid. In that regard, manner of realization of our civilization, as we name Islamic art, reflects the form of perception and sense-making of existence and life by Islam in all form and areas of exhibition. In other words, the Islamic works of art are the most tangible signs of belief and lifestyle of those producing such arts.

This art is the expression of a culture and civilization bringing together the countries quite far away from each other from Spain to Indonesia from the Central Asia to the Great Sahara. Notably the architectural works, all works of art from calligraphy, music and illumination to those related to dressing and clothes express the belief and sensitivity, social and economic structure, political motivation and visual sensitivity of a tradition adjusted to the reality of Wahi. The Islamic art is an expansion and appearance of understanding of the truth

and world-view of Islam in the field of shapes. Although certain nuances are seen in these arts resulting from differences in era, region and character; both the integrity of these in their spiritual goals and coherence in aesthetic pleasure and conception they exhibit are a clear indication of power and breathe of Islam. Idiosyncratic sense, stance, foresight, comprehension and construction of Islam with respect to life and existence from talks to business life, from to special delight to tastes turns into a quite lively aesthetic expression in these arts (T. Koç, 2009, p. 90). As the aesthetic pleasure is not independent of moral values in this understanding of art, the art and its functional side; the artisanship cannot be considered separate from each other and they ultimately unite with wisdom.

The phenomenon we name as Islamic art is already a manner of representation of concepts of human, realm and life in Islam through a certain language and style. To put it another way, Islamic art is the expression of a civilization rising over the Islamic faith and principles. The definition of civilization as a world providing a society with the same direction, same speed and same sensitivity in material and spiritual areas such as feeling, literature, art, science, technique and morality verbalizes a quite to-the-point approach in this sense. The civilization in short as described by Sezai Karakoc “is an holistic incidence we encounter at ever stage of our lives with our feelings, views and behaviors. That is to say, every movement of ours is measured with civilization, weighted with civilization and assessed with civilization... Our opinions, sensations, arts, lives, lifestyles, ethics are all counted in our style of civilization” (Karakoç, 2003, p. 134). According to this, the emphasis placed on “aesthetic epiphanies” of the civilization; seen as the whole of our actions, activities and arts in spiritual and material sense, in its perception or understanding does not beyond the fact of drawing attention to importance and priority of a dimension of the subject determined based on our point of view. In the end, everything we perform in our jobs and relations is not something else than the perception of truth surrounding us inside and outside. Civilization does

not merely depict a mental apprehension or progress, advance or blossoming in a given field such as tangible and spiritual one, rather it gives voice to a collective and total occurrence. In this respect, civilization means a style of realization relating to all the processes in the life of individual and the society. Back to the wording of Sezai Karakoç;

Civilization means all the intention and deeds, theory and practice, designs and works, real and potential powers originating from and fostered by the works of human beings to realize its primary goal, his search for ways to reach it, efforts to keep it if found, decorating and titivating, his desire express feelings and ideas in that respect (Karakoç, 2005a, 9).

In brief, civilization is the entire efforts for attaining and leading a meaningful lifestyle aligned with the truth understanding. The underlying point is to become a human-being as demanded by God. Civilization is the total of the activities oriented at achieving such a goal, making it sustainable and in the end institutionalization and making these efforts permanent.

Any kind of work of art as an aesthetic exhibition of civilization, in this sense, emerges as the perception of truth, depiction of existence and direct expression of understanding of life that we try to mention. We get the chance of grasping the value consideration, historical awareness, view of human and the world of that civilization, that culture in these arts, and how it perceives itself altogether with them to the finest details. It is possible to clearly witness this situation in our conventional arts since the language of these arts show integrity based on the understanding of truth we are subordinated to above all. Lifestyle, worldview, way of thinking and perception or understanding of art of a nation shares the soul of the civilization they belong to, and thus, in the end, this occurs as a perception of identity; such that for example any shift one or the other to be seen in the aesthetic sensitivity or historical consciousness is taken as a threat to this identity. In this sense, though it does not seem impossible to

leave one civilization and subject to another, this means the same phenomenon as the denial of identity even if such a thing is possible. We should state that an understanding mentioning the “clash of civilizations” in this sense highlights a significant reality.

To the extent that the art works as epiphanies of our civilization sincerely and on its own commune with the worldview and understanding of life of Islam, they share a spiritual ambient in this or that way while both directly and indirectly expressing the values. This situation is all but a natural conclusion of the fact that they base on a point of view that can be called “spectator.” To be clearer, language and style of these arts have implications and extents pointing at or implying the metaphysics in a way. These pieces of arts are not designs created just for aesthetic concerns for the sake of art, and ending in psychological ends of self-perception and making-sense of individual as well. Aesthetic component appears as a prerequisite of the efforts for attaining the excellence in these arts. As a matter of fact, *ihsan*, one of the three dimensions of our religion along with *iman* (inner faith) and *Islam* means ‘to do beautiful things.’ This concept of ‘to do the beautiful things’ includes everything from the smallest details in daily life to huge structures and designs considered as piece of art. In that respect, it would be an incomplete estimation of works of art, which are expressions of our civilization within their style and language, to see them simply as works of art by approaching from a certain aesthetic theory. The fact is it is necessary to take into account the understanding of truth they rely on in order to be able to read contemplate upon such works in correct sense and to appreciate their aesthetic excellence. We have to definitely consider the concept of truth constituting the basis for this art in order to be able to really comprehend how the deliberation and meditation become concrete on the job in representation of the ideal one, in visual exhibitions such as calligraphy and illumination that can be called as ‘sacred art’ of the Islamic art. It is because this art rests against this truth that it does not necessarily comprise absolutely the

pictures in the sense as we know today. Quotation of Titus Burckhardt would make the point clearer:

A sacred art is not necessarily made of images, even in the broadest sense of the term; it may be no more than the quite silent exteriorization, as it were, of a contemplative state, and in this case - or in this respect - it reflects no ideas, but transforms the surroundings qualitatively, by having them share in an equilibrium whose center of gravity is the unseen. That such is the nature of Islamic arts is easily verified. Its object is, above all, man's environment - hence the dominant role of architecture - and its quality is essentially contemplative. Aniconism does not detract from this quality; very much to the contrary, for, by precluding every image inviting man to fix his mind on something outside himself and to project his soul onto an "individualizing" form, it creates a void. In this respect, the function of Islamic art is analogous to that virgin nature, ... which is likewise favorable to contemplation (Burckhardt, 2005, 35).

In the works of Islamic art, the *inner* and the *outer*, or in other regard, *meaning* and *form* are so intertwined and so coalesced with each other that it is this fact of unity that makes them a piece of art. For instance, creation of a structure by skillfully bringing certain elements together in architecture is not enough for that structure to be a work of art. To reach the *work*, the *structure* must be exceeded (Y. Koç, 2010, 385). The important issue here is to get to the heart. To give an example, the one of significance and priority, even the one of timelessness in a way is the *word* according to the *language*. Language is one of the best ways to reach to the speech, that is, the heart. However, it is almost impossible to separate them from each other. Likewise, a work of art gains the status of being a real work when it is embraced in the heart where the existential consciousness is felt most directly and deeply as much as individual as shared. That is the case we happen to come across in the representative samples of our civilization such as calligraphy, illumination, architecture,

poetry and na'at. That is why we love these arts and acknowledge them as a part of our identity.

Indeed, provision of new opportunities by the environment or circumstances or arrangement of them in terms of and in line with our absolute practical goals does not solve the issue. The bottom line is rising up to a position of existence and attainment or level stated as “opening to the destiny of civilization” by Sezai Karakoc. Here, the subject is “a realization, a historical occurrence and change related to our soul, mind and heart” (Karakoc, 2005b, 10). Therefore, change of merely the environment or easiness in certain things will not mean much when not brought together with the ideal though they yield some benefits. The unity called civilization includes realizations fostered by the truth of principles or ideals of beauty, goodness and accuracy. In short, civilization is not that these ideals are readily available across the society, yet it is the phenomenon of concretization of any kind of effort and design in the dimensions of thinking, behavior and art on the path towards putting into practice the belief and ideal of the beauty, goodness and truthfulness by a society. Thus, it verbalizes the total of all moves and insights while attaining a change, excellence in permanency with new interpretations and progress. Briefly speaking, civilization means much more than having a certain faith; it is the condition of living in the era of faith or idea; a long-lasting travel of a faith, thought or a worldview with its tiniest details within the course of history.

It is possible to put forward this case in a clearer way in terms of our civilization by taking the relation between the concepts of religion and religious affairs*. The phenomenon that we can show as the objective equivalent of the terms *religion* and *religious affairs** has a situation resembling the relation between the language and the word. Most importantly, the religious affairs correspond to dimension of the religion about our will and choice. To state more clearly, it is not possible for the religion to have an effect without interfering with

our choice or unless religious affairs come true no matter how right or real it is. Will and choice is not a part of the religion now a component, it is a condition for its impact and realization (Elmalılı, n.d., 89). Will is, above all, a component or element of a religious affairs* phenomenon lexically meaning ‘submission, ‘obedience’, ‘following a trail’ and ‘sincere devotion and loyalty to something’. According to this, religion, sharia and hidayah (guidance, true path) come from the God, and religious affairs* which is an occurrence or realization based on choice, demand and will come from ourselves (Elmalılı, t.y., 143). In short, the religious affairs* has a width of meaning corresponding to politics in the sense of a comprehensive living policy. In this respect; hidayah being the first condition of following a trail or keeping on a certain direction is a phenomenon of two ends or two different dimensions. While the first of these two ends refers to a collective spiritual and ethic guidance based on knowledge, comprehension and cognition relating to the truth with its importance and precedence; the other is the style of realization of achievements of this cognition in practical life or more generally in the history. The answer to how this realization will occur and in which language and style it will express itself across the history and society will be clear and understood in blossoming of spiritual and ethic guidance and cognition accounting for the knowledge and comprehension to happen at any time and instant with its depth at our religious affairs / politics, which the total of any type of dealings and relations of ours we perform based on that.

Here, it would be useful to refer to an issue that we can call ‘as the name implies’ which is an indicator of where the Islam civilization differentiates, to illustrate, from modern Western ‘civilization.’ As it is known, it is commonly acknowledged that the word ‘civilization / transliterated as *madaniyyah*’ originates from the word ‘madinah’ meaning city. So, ‘civilization’ highlights the phenomena of ‘urbanization’ before anything else. Such an expression style seems right on the mark, however, it is not sufficient to clarify where the essence of civilization lies and thus what is that which assigns our civilization its

distinctive feature even as a concept since the important point is that from which word or root ‘madinah - city’ has been etymologically derived as much important as which word the ‘madaniyyah - civilization’ is derived from. The important issue here is to gather up the social, political, legal, theological and the religious connotations of the word ‘madaniyyah - civilization’ covering all these, and the associations of the word ‘madinah’ with its signification and connotations. When looked at from this perspective, one will find an important clue on the differentiating points of the word ‘madaniyyah’ from the ‘civilization’ in terms of meaning and connotations, and thus the worldview and depiction of existence that these concepts implicitly signify.

The thing that makes a word or concept more lively and significant compared to other relevant concepts is in fact its meaning folds and association power it has along with its derivatives. Being considered in this sense, we see that the word ‘madaniyyah - civilization’ has a quite rich meaning and association power in terms of worldview it signifies, cognition of the truth and depiction of existence. In this context, the explanations and comments on ‘religion (literally ‘din’ in Turkish and Arabic)’ that Ibn Manzur (Ibn Manzur, 1990) gives in his dictionary titled *Lisan al Arab* are in nature of sufficient clarifications on the issue. Some of the numerous examples and explanations given by him on ‘religion’ are directly relevant to this subject. Among them is ‘Dayyan’ / ‘One Who Rewards’ or ‘Judge’ also know as one of the names of God in Islam, and Ibn Manzur correlates this word with the words ‘madin’ and ‘madina’, which is quite interesting. While ‘Dayyan’ in the broadest sense means ‘the one who rules’, ‘madin’ means subject and slave, and ‘madina’ means ‘a society living loyal to God’ (al ummah al mamluka). Thus, ‘madina’ refers to ‘a society leading a religious life’ rather than a city in terms of meaning. According to this, *Al Madina Al Fadila* (The Virtuous City) by al-Farabi makes a reference to ‘a virtuous and righteous society’. For the explanations Ibn Manzur provides regarding the word ‘din - religion’, it is necessary to specifically mention the

references made to the fact that Muhammad; the Prophet of God, and Ali ibn Ali Talib; cousin and son-in-law of Muhammad and ruler of Islamic Caliphate from 656 to 661, are the Dayyans of the Ummah, and the references to the Madinin (those questioned and punished; recompensed) and ‘madinun’ (the adherents) in the verse 53 of the Surat As-Saaffat and verse 86 of the Surah Al-Waq’ia. In short, Madina - city means like ‘a society where the religion is manifested and observed’ according to the meanings given here. Such a manifestation is an issue to realize over the determination and wills of people to make the religious affairs apparent in the life as discussed above. Realization of this perfectly to the degree possible will be the civilization itself.

The founding element we pointed at as knowledge and guidance axis in budding and blossoming of our civilization is the Holy Book, Quran. The epiphanies of our civilization in aesthetic, economic, military, political and other institutional fields are the exhibitions of a sensation, thought and behavior managed by deep cognition relating to this true guidance and fed from this source in language and style terms within time and history. The ultimate reference framework of any kind of attainments in thought, art, morality, politics, economy, etc., in short, of the civilization, consists of the understanding of the truth presented in the Quran. The interpretation developed by Ahmet Davutoglu about the values of the classics reflects this comprehension and guidance phenomenon in a quite compactly and enlightening way. Davutoglu says “perhaps, the most comprehensible example of the founding classical role of the religious texts”,

Can be seen in the impact of the Quran in formation of the Islamic civilization. Having shaped the concepts of a extensive worldview from the word of the Arabic, and the map of meaning of new existence comprehension based on these concepts, the Quran has created a decisive effect on historical course as a cognition founding classic other than the divine content. . . This impact is valid for the style as well as the content (Davutoğlu, 2007, 22).

Since M. H. Yazir quite briefly expresses how the will in power in exhibition and realization of the comprehension of truth within history and society sincerely and comprehensively works in what intention and dimensions, I would like to quote his interpretation here:

The principle of this religion and being faithful and the religious affairs is first of all to know the God Almighty and to say It is You we worship and You we ask for help in the maturity of tawhid and covenant in Qalu Bala. Later on, one should seek for help by scientific guidance and work to enjoy and fulfill the rights and duties with easiness and peace in patience (Elmalılı, t.y., 143).*

As it can be clearly seen, the last sentence in the quotation reveals the issue very clearly and laconically. Firstly deep understanding for what the subject is, an accumulation of knowledge equipped with mind, imagination and intuition which has adopted all intensions and extensions of the truth to the extent befitting its character, and internalizing it; then the attempt to realize the expansions demanded by this understanding in the direction implied and indicated by this assimilation and to the extent as far as possible with that sensibility. Such an attempt will not be anything but the percipience of the truth, the synthesis created from the period, region and historical conditions and perhaps within that context, and the presentation in which ideal and principle get together. In this respect, blossoming of the civilization occurs within a continuous progress on the way of rising and deepening of life by incorporating the real values and prosperities at any reachable areas in the direction of its own ideal. This case means re-development of the civilization continuously as a manifestation of a perspective which perceives the interests and problems of the age with its various and more complicated dimensions and at an upper level, with consciousness of its own identity, within an integrity in which civilization, science, art and metaphysics are intertwined. Such struggles are the key provisions for enabling the cognition of the truth to protect itself and

assure its existence. It is impossible for the civilization to prove itself without the *self-protection* and protection of the outside as *itself* of the cognition of truth within this era. The point that is aimed to be emphasized here for the subject of the cognition of truth is the *core*; in other words, the truth that is fed by the civilization and *sense of self* and that is presented by Quran that forms the source of it. More clearly, core, seed and soul of our civilization is formed by *faith* and Islam. *Goodness*, which forms the third dimension of this core, as mentioned above, expresses the manifestation of it within history and time and unearthing of it, or in other words, realization of this core that becomes integrated with our perception and understanding. The following comment of Sezai Karakoç reveals this subject in a sufficiently clear way:

Islam civilization is the tree of faith seed that has reached the ramification that covers the skies. If anyone compares a seed with this tree, it would be ridiculous. Since, this tree is the flourished and developed state of the seed. The seed gave birth to the tree; but the tree is the life guarantee of the seed. It will sprinkle thousands of seeds and will assure its future. Preventing the ramification and development through a tree of the seed means condemning it to death (Karakoç, 1998, 72).

Indeed, when a *believer* that comprehends the *faith* as a whole with its all dimensions such as consideration, meditation, a deep cognition and sense adapts this case into life in a way that will direct the organizational structure and realizations with the individual and common existence awareness and over such an awareness, he advances to a *benefactor*; in other words to a person that tackles to perform the good as much as possible, that struggles to perform the *goodness* dimension of the religion. Briefly, goodness means revealing of the faith itself down to the last detail of the life. Therefore, an improvement, a recovery or a renewal in a certain area of life or in an aspect or dimension of the civilization does not ever satisfy a renewal or existence

that is demanded by the integrity that never accepts division. In that regard, any progress, recovery or improvement in a certain field such as literature, art or architecture is very important but they can be inadequate in qualifying the civilization phenomenon which is a realization that is formed by contribution of our minds, hearts and souls. Uniqueness, individuality and independence in all manners which are immanent within the concept of civilization become meaningful in a complete integrity. As it is known, independence is not a phenomenon that can be described only by political, economic and aesthetic approach. Yet, even the attempts for the preservation of the faith independently will be inadequate at a point in spite of its importance and priority. Because, independence is a phenomenon that can be described with the power and ability to act in a realization manner that depends on the self civilization values of a nation and in the direction and aspect inspired by such values. Any reduction in any dimension of this integrity either this or that way means a threat to the truth that is the base, power and assurance of our identity and a reduction formed by this threat. The important point here is to form a new existence by re-interpreting this moment and the problems we encounter today within the awareness of truth presented by the Quran and within the values of our civilization and accumulation of our history.

A serious epistemological fraction exists today between the cognition of the truth that we struggle to describe and the actual existences, realizations and establishments which are required to be the extension of this cognition of truth. This fraction or split reveals itself as an attack that makes its presence felt in almost all fields and all contexts within the whole Islam world, and further on as a depression. When it is observed from the point of our subject, the most prominent area it occurs in is generally art and literature fields. When it is approached in general terms, it is seen that the works created in these fields, other than some exceptions, are the manifestation of the sensibility that is managed by foreign aesthetic doctrines and individual tendencies which are

not possible to be associated with such a cognition and which are far away from the sensibility inspired by the understanding of the truth of the Quran. It is not possible either to bring such products which are the manifestations of sole individual affections together with cognition of truth of our civilization or to associate them with the works created by this cognition. On the other hand, employment of some concepts, forms or patterns, which are the concrete indicators of manifestation of our civilization in some certain periods and regions, at some certain levels and even with a sensibility that does not run counter to this cognition of truth is inadequate to save this situation. The most important matter here is to meet with the cognition that lies behind expressing of such works which are the manifestation of our civilization in that way and to catch the driving power that is managed by this cognition. It is possible to reveal this situation clearly over calligraphy which has been developed by the cognition of truth of Islam as belonging wholly to itself. In fact, in all great attempts of this art, a comprehensive and totalitarian cognition for the manifestation or realization of this existence in tongue, mind, inscription and outer world was at stake. The great calligraphists accessing the extensions and syntheses that present magnificence in this art grew up with the witting and in the world of the writing which was the manifestation of the Quran. The works produced by them were revealed as a result of the struggle to bring the magnificence of the pure and serene truth of revelation into the eyes. Today, it is not possible in our country to grow in the world of this writing and the cognition that continuously considers the relation between the writing and Quran and existence has also been damaged. Therefore, discussions can be made for the value of the writing as a sole visual aesthetic object. That is why although some important steps are taken in this field, new composition, synthesis or developments are very difficult. It is considered that the reason beneath the obstruction and stoppage in the Islam countries where the letters and alphabet have not been changed is also this cognition jamming.

The point that must be dealt with importantly and primarily today is to catch a sensibility that depends on the cognition of truth of the civilization in which we have been kneaded for hundreds of years. A meaningful, consistent and satisfactory development is possible with a cognition that conceives the situation as a whole. Artists and philosophers that set to work with such sensibility can achieve a comprehensive synthesis for the civilization. Thus, the regression created by the sensibilities of which center and direction are not clear and which have occurred with the effect of globalization and post-modernistic tendencies within the long-lasting Westernization progress of our society can be prevented. Art works that can be called *kitsch* or *modern* works in the meaning to reflect the Enlightenment spirit and even clothes that represent the daily sensibilities are considered to have a function that corrodes the religion and historical sensibility of the society though it is not a direct challenge against the religion and historical sensibility of the society. Pressure of reality which is not incompatible with the principle and ideal based by the cognition of truth in the quantitative and qualitative aspects leads to a great depression in the sensitive souls. This common pressure of quantity works almost as a curtain in front of finding the good, perfect, true and beautiful.

We need to re-interpret our civilization with loyalty to the principle of our civilization and by benefiting from our historical accumulations against his and similar problems by revealing what these problems are. To repeat, the works and establishments presented by our civilization in intellectual, art, literature, politics and morality fields are not nothing but the manifestations of realization way of our religion, in other words our religious sensibility, in the language of that field. The main principle here is not to consider our civilization apart from the belief, which in some manner its manifestation. In this context, the struggles to preserve our classics are highly important but not adequate. Moreover, sole preservation struggles may lead them to be comprehended as the works “worthy of a museum”. The important point here is to create works that are equal to

and share the same spirit with these old works, establishments and structures that are the manifestation of our civilization. Re-crowning our sensibility of culture which is under the depression of the pressure of reality in terms of social, historical, political, economic, etc. aspects will be a highly important development. Manifesting our historical existence with a new comprehension and discovery in both the language of the intellect and the language of art and literature appears before us not only as the successor of a civilization but also directly as human beings. This new existence is not an unfounded or rootless increase; but it is a living existence like a tree that blossoms and develops from perfection to perfection and that has always been perfect until the most mature periods of the tree nursery.

To sum up, productiveness, profoundness and comprehensiveness of thought are required for comprehensive development of principles, ideals or the belief as whole in this era. Aesthetic manifestation of literature is not limited to mere art and literature; it is a phenomenon that will occur as a whole with integrity, harmony and consistence. It happened in the past in this way and it will also happen today in this way. Repeating the previously mentioned is not adequate in terms of both core and style. Aesthetic manifestation of the civilization means a blossoming that demands and brings forward perfection in all terms. Thus, preservation of the existing is certainly required but it is never adequate. As mentioned by Sezai Karakoç, “in civilization phenomenon, the belief spills like the flow of water, makes itself visible” (Karakoç, 2003, 93) and concretizes. The mosques, madrasas, public fountains, fountains and institutions in various fields that we witness in all parts of the Islam geography, particularly in the cities such as İstanbul, Baghdad, Samarkand, Cairo, Isfahan are the unique samples of the understanding of *charity, goodness and truth*.

To enable our civilization to recover its old dynamism and spirit, a new kneading in science, literature and art fields equipped with a new sensibility

in the spiritual way is required. In this context, our historical background that has the eye-catching beauties in all fields from morale to politics, words to arts are in front of us as representative values. It is required to open them with new sensibility and to make them visible on new styles and new ways. Moreover, thought cannot either exist out of nothing like art and literature. Originality in this field lies on the new, meaningful and deep re-composition of existing elements. Hence, to set an example, “Thus, the sacred architecture of Islam was born on the day when success was achieved in creating, not new forms of pillars and arches, but a new kind of space conformable to Islamic worship” (Burckhardt, 2005, 23).

However, unfortunately, it is a truth that there are some serious problems in capturing this place, voice and image. Since the quake and even the rupture in the sensibility that bases on a deep historical awareness and understanding of truth on which our civilization has developed is still influential, most of the art works that are produced in this interregnum, particularly in some fields, are far away from the works that share the language of our great civilization. It is difficult to express that these works are native in the sense mentioned in this study; it is also difficult to say that these share the language of another civilization, for example the language of Western civilization. To example it in arts, these are produced in the eddy of the individual and psychological tendencies of the artists and their references end in themselves.

Feeding of the art and aesthetic senility of an artist on another philosophy means selection of a civilization. Corresponding of the language and style selected by as the means of expression by such artists with the traditional forms and expression styles is not important to some extent; pure form cannot rescue either the artist or his work from being foreign. Most of the literary, architectural, music and visual arts that are developed within the westernization process is the works that are indicator of such disengagement. Among such works, coinciding

with the works that corresponds to our traditional, historical and universal aesthetic sensibility in terms of following the line of our civilization and that can be considered as the development of our philosophy at artistic level and that is almost impossible except the works of some certain noble artists and philosophers.

The important point here is to capture the cognition of truth and *deep grammar* that is in charge in the self – realization. In this respect, we need to achieve to tend to the sources of our civilization with the newest words, newest lines and newest voices, to comprehend the era in and with those sources, and “to create a new structure and produce a new art within this understanding” (Pakdil, 1983, 32-8.). The future of our country can be ensured by comprehending the past and positioning itself by depending on the civilization that has evolved by self and domestic thoughts. Thus, new interpretations and new developments using the historical accumulation are required. In this respect, the direction indicated by the history, in other words by our history, is highly important. Briefly, authors, philosophers and artists that are the successors of the civilization must achieve a language that will express the cognition of truth of our civilization for the continuation our civilization renewing itself by recovering from the cultural alienation. The important point is to make our future a development of our past and make it enter into a process that will be realized by doubling. This can be performed by original, aesthetic and universal manifestation of the civilization within the era. The following sentences of Sezai Karakoç reveals this subject in a sufficient and clear way:

Without civilization, beliefs and thoughts hang fire, dissolve in the air and disappear. Science, intellectual and artistic works, ideal life and the civilization as whole can keep them alive. Civilization is the reserve that keeps the thoughts and beliefs alive (Karakoç, 2005a, 22).

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CHAPTER IV: GLOBALIZATION OF CIVILIZATIONS

Ataturk in Africa and Arabia: Should Turkey Join The New Scramble For Global Influence?

Prof. Ali A. MAZRUI⁷⁴

African scholars and media commentators have started speculating whether a new **scramble for Africa** is about to unfold. The old scramble of the nineteenth and early twentieth centuries was a rivalry among European powers for African territory and resources. That scramble resulted in what has been called “the partition of Africa”, as the continent was divided up between European colonizers.

The new “scramble for Africa” need not be imperialist or colonial, but may nevertheless involve outsiders competing for Africa’s natural resources and for wider economic partnerships. The rise of the People’s Republic of China as an economic giant has drawn attention to Beijing’s policy towards Africa. In size China’s economy has already outstripped that of Japan as the second largest after the United States. But will China’s competition for Africa’s natural resources (including petroleum) also outstrip both Japan and Western powers in the years ahead?

This presentation seeks to make a case for the Turkish Republic to join that “scramble for Africa”. But the purpose should not be to find ways of exploiting Africa unfairly, but to find ways of cultivating new partnerships. We propose to argue that the new “scramble for Africa” may become part and parcel of Turkey’s project of Alliance of Civilizations.

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Turkey's Missed Opportunity

The three most influential Muslim countries in the Middle East are Turkey, Egypt and Iran. Israel is militarily strong, but it is a small appendage of the Western world, and has more enemies than friends in the rest of the region.

One of the ironies of recent African history is that Turkey has tried less to be a force in Africa than either Egypt or Iran. The great days of Turkish influence in Africa were during the years of the Ottoman Empire. The Ottomans had dependencies in North Africa and along the Nile Valley and the Horn.

Even when the British gave to the Sudan the status of a condominium [a country ruled by two powers], and made Khartoum the capital of the Anglo-Egyptian Sudan, the link with Egypt was a disguised connection to Ottoman sovereignty.

But when Turkey became a separate independent Turkish Republic in the 1920s, it let itself be marginalized in parts of the world where it had once been powerful.

In Egypt the nearest analogue to Mustafa Kemal Ataturk was Gamal Abdul Nasser. Abdul Nasser captured power in 1952–3, less than two decades after Ataturk's death in 1938.

Both Ataturk and Nasser had great ambitions not only to protect the sovereignty of their own heartland, but also to become important players in international politics. Both leaders inaugurated important domestic reforms in governancy, economy and culture — but Nasser had a vision which included Egyptian leadership in the poorer parts of the world. Nasser's book **The Philosophy of the Revolution** envisaged Egypt as a major leader in three concentric circles — the circle of the Arab world, the circle of the Muslim World, and the circle of the African continent.

Nasser did not seek to disown earlier Egyptian history in those three circles, but he attempted to re-interpret that history to emphasize Egyptian leadership.

The Turkish Reformation not only abolished the Sultanate but also the Caliphate. The Ataturk revolution reduced cultural convergence with the wider Muslim world and did its best to dilute the Arabic influence in the Turkish language, culture and dress.

While Nasser tried to make Egypt more Arab than ever, the Ataturk revolution sought to make Turkey less Arabized than ever.

But did the Ataturk revolution really have a choice? The Ottomans had after all been imperial rulers and intra-Muslim colonizers. Could the newly independent Turkish Republic have posed convincingly as a friend of colonized Africa or of the newly decolonized Arabs, considering the legacy of the Ottomans?

After all, the Arabs had let themselves be deceived by T. E. Lawrence (Lawrence of Arabia) to join forces with the enemies of the Ottoman Empire. There was surely a lot of bad blood between Turks and Arabs during World War I and immediately after. The Arabs had sought to be liberated from the Ottomans in order to be united as a free people. Why should they be reconciled with the nationalist Turks so soon after delinking from imperial Ottomans?

In reality there were missed opportunities for the Turkish Republic. After all, most of those Arabs were soon colonized by other European powers. The British took over what are now Iraq and Jordan. The French helped themselves to Syria and created Lebanon. Ataturk himself had become a major critic of the Ottomans, of the British and to a lesser extent of the French. Turks and Arabs could have reconciled sooner, for they were joint critics of the same hostile forces.

Palestine as a Mandate was partly handed over to the Zionist movement. Turkey could have convinced the Arabs that the Ottoman Empire had kept Palestine truly Arab tooth and nail.

An anti-Zionist Turkey could have rapidly healed the Ottoman wounds in North Africa and the rest of the Arab world.

The Ottomans, the Commonwealth and Francophonie

Of the big expansionist empires which ended in the twentieth century, the Ottomans were almost the only ones who did not try to create a brotherhood of precisely those countries which had previously been dependencies.

The United Kingdom created the British Commonwealth early in the twentieth century. Many countries which had fought Britain as an imperial enemy later joined the British Commonwealth as a friend upon gaining independence.

Led by Jawaharlal Nehru and Mahatma Mohandas Gandhi, India fought the British Raj. India's leaders were sometimes killed, others were at other times imprisoned. Yet upon being partitioned in 1947 both India and Pakistan joined the British Commonwealth. They did not need post-imperial healing.

Kenya militarily fought the British in the Mau Mau conflict of the 1950s. Upon gaining independence in 1963 Kenya promptly joined the Commonwealth. So did Zimbabwe in 1980 in spite of all the bloodshed before independence.

Most recently Nelson Mandela and Thabo Mbeki represented post apartheid South Africa as Heads of State at Commonwealth conferences. Did not Mandela and Mbeki need time for healing? What about Ataturk's Turkey?

Did Mustafa Kemal Ataturk miss a great opportunity when he did not turn enemies of the Ottoman Empire into friends of the Republic of Turkey?

The French had exploited their own African, Middle Eastern and more distant Asian dependencies. In Algeria a million lives were lost in the war against France from 1954 to 1962. Vietnam had fought and even defeated French forces at Dien Bien Phu in 1954. Guinea (Conakry) had indignantly pulled out of the French Empire in 1958. Egypt had memories of a brief Napoleonic invasion in the nineteenth century.

Yet France did subsequently create an alliance of lovers of French culture, especially former colonies of France. The French equivalent of the British Commonwealth was called Francophonie. When Boutros Boutros-Ghali of Egypt stepped down from the post of Secretary-General of the United Nations, he actually accepted to become for a while the Chief Executive of Francophonie.

Once again the question arises whether post-Ottoman Turkey denied itself a creative alliance with its own former colonies after the collapse of the Ottoman Empire.

A de-facto post-Ottoman fraternity may be emerging between Turkey and some post-Soviet Republics and in the Balkans.

But Turkey has still underplayed its cards in converting anti-Ottoman adversaries into pro-Turkey friends and allies.

Even Turkish membership of the North Atlantic Treaty Organization (NATO) was a deliberate Turkish repudiation of the non-aligned movement. This movement was an Afro-Asian and Latin American declaration of ideological independence from the global confrontation between NATO and the Warsaw Pact.

The Turkish Republic decided it needed the protection of a military alliance with the Western world, rather than solidarity with the newly emerging nations of Africa, Asia and the Caribbean.

Comparative Soft-Power: India and China

But relations between Africa and Asia were of course centuries older than the Cold War of the second half of the twentieth century. Particularly interesting were the contacts and influences between India and Africa across the ages, as compared with relations between China and Africa historically. India has over time become a soft power in Africa, influencing important areas of African cultures and lifestyles.

India is more of a cultural force in Africa than China is. India's civilization has exerted a soft impact beyond its shores, creating a wider global cultural constituency. An obvious leverage emerges out of India as a power for global entertainment. The Indian film industry rivals Hollywood in production and in number of people who view the movies. Hollywood has a larger overseas constituency than India does. However, India has a much larger domestic constituency than Hollywood does.

There is no Chinese equivalent of "Bollywood" — a movie-producing force from India whose products are seen by people of vastly different cultures, from central Asia to Northern Nigeria, from Eastern Africa to the West Indies. Turkey cannot compete with India in production of movies for export, but Turkey can compete with China in movies for export to Africa and the Arab world.

Then there is the related influence of Indian popular music. This amounts to more than the popularity of Indian film songs. There is also the impact of Indian musical styles and rhythms on the music of other cultures and countries. Turkish music is already closer to Arab and African music than Chinese music is. Should Turkey promote the soft power of Turkish music?

Sometimes it is difficult to identify where the Indianization of African music ends and the Africanization of Indian music begins. A particularly striking example is the Mombasa singer called Juma Bhalo. This vocalist turns to Indian

films extensively — sometimes blatantly plagiarizing and sometimes rendering honest translations.

There are occasions when Juma Bhalo attempts to capture the theme of an Indian movie or the mood of an Indian song. There are also examples of musical influence rather than direct musical borrowings.

While the verses of songs may be very loosely translated, not all India's linguistic influence in Africa comes from the world of entertainment. The word for "vehicle" in Kiswahili is *gari* which seems to be a direct borrowing either directly from Hindi or indirectly through Gujarati. There are also words which both Indian and African languages have independently borrowed from Persian (Farsi) or Arabic or Turkish. The name Taj Mahal is borrowed from Persian. The word "*Taj*" means **crow**n in Hindustani and Urdu. The word for crown in Kiswahili is also "taji".

One of the words for "love" in Kiswahili is "*mahaba*". It is borrowed from Arabic. Words like mahabat for "love" also occur in a number of South Asian languages. Ottoman Turkish was influential in words of governance borrowed by others — like **serikali** for administration and **askari** for watchman. But are Turkish restaurants too scarce?

In the world as a whole there may be more Chinese restaurants than Indian. However, even if we could absolutely prove there were more Chinese restaurants than Indian, it would still be true that Indian cuisine is more influential on other cuisines than Chinese is. It is certainly true that a variety of Indian dishes have had a greater impact on African cuisines than anything from China. **Samosas** as a snack are on the verge of getting universalized. The **chapati** has become part of the African cuisines in Tanzania, Kenya, Mozambique and South Africa — though what Africans call "chapati" may be more like the Indian **paratha**. Weddings in Eastern Africa often have banquets of "biriani" or "pilau"

influenced by both India and the Ottoman cuisines. The term shish-kabob is disaggregated in African cuisines. *Kababuis* one dish made of minced meat and *mshakiki* is an entirely separate snack made of larger slices of roasted pierced meat.

Even in those African cuisines which have been greatly influenced by the spiced styles of India, there are a lot of other dishes which may be either indigenous or influenced by the Arabs and Ottoman Turks. But in the context of our current comparison between India and China, the Indian impact on African food culture has been much more extensive than China's.

With regard to comparative diasporization, the Chinese Diaspora on the Asian continent may be larger than the Indian Diaspora. But on the African continent Indians have settled in much larger numbers than Chinese — especially in Eastern and Southern Africa. The Turkish Diaspora has included part of the Balkans, some of the Republics of the former Soviet Union, Turks in the Arab world, and pockets of Turkish populations scattered in Eurasia.

In coastal Tanzania Indians have sometimes been assimilated to such an extent that some Indian families speak Kiswahili at home among themselves. In Southern Africa large numbers of Indians have been so Anglicized that they have interacted well with the Anglicized African elites. In post-apartheid South Africa many Indians rose high in government because they had once been prominent in the struggle against apartheid. The first Speaker of South Africa's Parliament in Cape Town after political apartheid ended in 1994 was an Indian woman, Dr. Frene Noshir Ginwala.

Indian settlers were less assimilated or integrated in either Kenya or Uganda. In Idi Amin's Uganda the Indians paid a high price. They were arbitrarily expelled by President Idi Amin in 1972, though some have started returning to Uganda under the more hospitable policies of President Yoweri Museveni.

From Decolonization to Nonalignment

Afro-Asian solidarity also gave rise to the whole diplomatic stance of **nonalignment** to which postcolonial India was a major contributor. Indeed, the Nonaligned could have been led by Turkey, instead of by Marshall Josip Broz Tito's Yugoslavia. From the end of World War II to the late 1980s almost all independent African countries claimed to be nonaligned as between the Western bloc led by the United States and the Communist bloc led by the Soviet Union. Tito, Nasser of Egypt, Kwame Nkrumah of Ghana and India's Jawaharlal Nehru, were among the top leaders of the nonaligned movement in the early years.

The Cold War itself was one of the political forces which fostered globalization but nonalignment in Third World countries helped those states to maintain a semblance of diplomatic independence. Nonalignment was mainly a South-South movement encompassing postcolonial Asia, Africa and parts of Latin America. The few European members of the nonaligned movement were led by Yugoslavia under Marshall Josip Broz Tito. The nonaligned movement helped to tame competitive ideological globalization fostered by the Cold War. By being a member of the North Atlantic Treaty Organization post-Ottoman Turkey turned its back on the Nonaligned.

The People's Republic of China did regard itself as part of the Third World for much of the second half of the twentieth century, and sometimes even professed to be nonaligned on grounds that it was not a member of the Warsaw Pact.

Mao Zedong (transliterated as Mao Tse-tung) even had ideological influence on some African nationalists and intellectuals. But while Gandhi's influence in Africa was disproportionately in the struggle for independence, Mao Tse-tung's influence in Africa was disproportionately postcolonial. While Gandhi's influence was a convergence of ethics and politics, Mao's influence

was a convergence of revolutionary ideology and politics. Gandhi's worldview was more clearly rooted in Indian culture; Mao drew his inspiration not from Confucius but from Marx and Lenin.

Mustafa Kemal Ataturk decided early that communism was not for Turkey. But Ataturk's successors after World War II could have been nonaligned in foreign policy without being socialist ideologically.

In the struggle against white minority rule in Southern Africa, the People's Republic of China could lend the hard power of weapons and not merely the soft-power of ideology. While India's most distinctive contribution to Africa's struggles were passive resistance and nonviolence, the contribution of Mao's China to nationalists in Southern Africa were hard weapons of war and military training.

China's relationship with some of the nationalists in Southern Africa at times came close to a military alliance. The enemies were Portuguese colonialism and white minority rule. Post-Ottoman Turkey could have joined these forces of decolonization.

China's most expensive foreign aid project was the building of the Railway Line between Tanzania and Zambia (popularly known as TAZARA — or Tanzania — Zambia Railway). The rail system was designed to give Zambia (which was landlocked) an alternative route to the sea — avoiding both apartheid South Africa and Portuguese-ruled Mozambique and Angola. China also contributed to health projects even in less friendly Kenya, and expanded trade with countries like Tanzania and Sudan. India's trade with Africa fluctuated but remained significant. In Kenyatta's Kenya it was against the law to own any book by Mao Tse-tung.

Both India and China have also made efforts to contribute towards Africa's higher education. Their offering scholarships to African students to study in

India and China started before Africa's independence. Scholarships for India were not banned by the colonial powers, but Chinese scholarships did not flourish until after independence. Fortunately education is one area of Third World need in which Turkey has helped.

More recently India has moved towards helping Africa close the digital divide. India is giving priority to African students seeking to study science and technology. My own discussions with Prime Minister Manmohan Singh in November 2008 included a scheme to help computerize Africa's own educational institutions on African soil. On the one hand, these technological trends are themselves a contribution to globalization. On the other hand, they reduce the marginalizing consequences of more Eurocentric versions of globalization in African societies. The struggle to tame or contain globalization has its paradoxes and contradictions. China and India contribute towards further globalization in Africa, but they also help to stem the tide of Westernization and Eurocentrism in African societies.

In Quest of Alliance of Civilizations

Since the end of the Cold War China's demand for Africa's natural resources has escalated; China is both investing more in Africa and trading more with the continent. But if Turkey is already doing some trade with Africa, why should Turkey compete with Beijing?

What should be borne in mind is that China is sometimes investing in Africa not for profit but for cultivating friendship. China is heavily building infrastructure in Ethiopia in spite of the fact that Ethiopia has no oil, has limited hard minerals and has even more limited timber to sell to China.

China's involvement in development projects in Liberia, Somalia and Madagascar is surely not motivated by profit either.

Since the days of the Ottomans, Turkey has had important interactions with a number of African countries. The Ottoman Empire was not secular but it was ecumenical. It had an exceptional record in religious tolerance and allowed power-sharing across sectarian lines.

Although a Christian, Boutros Boutros-Ghali rose high in the Egyptian Foreign Service — right up to Minister of State for Foreign Affairs. Had he not risen so high in the Egyptian foreign service, and been supported by Muslim governments, he would never have become Secretary-General of the United Nations. Was his rise to such power partly a legacy of the Ottoman heritage in Egypt, which had permitted some power sharing between the Muslim majority and the two Abrahamic minorities of Christians and Jews.

In Iraq, Saddam Hussein was in the Ottoman tradition when he had a Christian for Foreign Minister Tariq Aziz, who later became Prime Minister right up to the time Saddam Hussein's country was invaded by the Americans in 2003.

In Senegal, the Ottoman ecumenical tradition was more than equaled by indigenous local values of religious tolerance. Senegal's population is over 90% Muslim. Yet from 1960 to 1980 Senegal had a Christian President — Leopold Sedar Senghor — without demonstrations in the streets crying out **Jihad fii sabil-Llah [Jihad in the path of God]**.

In 1980 President Senghor was succeeded by a Muslim Head of State, Abdou Diouf. However, President Diouf's First Lady was a Christian without resentment in the wider population. President Diouf remained in power until the year 2000 when he was defeated at the polls in a free and fair election.

While the Ottomans were great teachers in the virtues of ecumenicalism and religious tolerance, the Turkish Republic has tried out the virtues of secularism and democracy. In the second half of the twentieth century Turkey's protection

of secularism was at times at the expense of democracy. The Turkish Republic in the second half of the twentieth century was in a constant struggle to find the right balance between defending secularism and upholding the democratic order. But its search for a proper balance was a credit to the Turkish people.

In the second half of the 20th century postcolonial Africa produced multiple Heads of State who were previously soldiers — and who captured power as soldiers. Someone should have pointed out to these ex-military Heads of State in Africa the role model of Mustafa Kemal Ataturk, who transformed his country with a genuine vision and a great sense of purpose. We may not agree with all Ataturk's reforms but he was a force for progressive change.

Indeed, the two greatest soldier Presidents of the 20th century were Mustafa Kemal Ataturk of Turkey and Charles de Gaulle of France. Both these soldiers did not just rule their respective countries but fundamentally changed their societies for ever. Mao Tse-tung had his African admirers, but his reforms cost too many lives of his own people.

Africans were aware of Charles de Gaulle but regarded him as too much a part of Europe to be a relevant model for the African continent. North Africans were aware of Mustafa Kemal Ataturk, but regarded him as too Turkish to be relevant for Egypt, Libya or Algeria.

But African soldier-presidents should nevertheless have studied de Gaulle and Ataturk more carefully. Gamal Abdel Nasser did try to transform Egypt — but Nasser's reforms turned out to be more historically temporary than the reforms of de Gaulle and Ataturk. It may not be too late for Africa to study both the greatness and the mistakes of these two historic military Presidents of Turkey and France.

Among Ataturk's lapses was to underestimate how former enemies of the Ottomans could be converted to new friends of the Turkish Republic — the way

the British had transformed their Empire of coercion into a Commonwealth of consent.

But the new rediscovery of İstanbul as a rendezvous of civilizations is giving the Turkish Republic a new opportunity to promote a Turkish equivalent of the [British] Commonwealth and Francophonie. If the [British] Commonwealth is inspired by the English language and democratic aspirations, and Francophonie is inspired by a love of French culture, perhaps the Turkish equivalent could now be linked to the new Alliance of Civilizations which has been sponsored by Turkey, Spain and the United Nations.

The [British] Commonwealth has started admitting countries like Mozambique which were never ruled by the British. Even more spectacularly Francophonie has lovers of French culture, regardless of whether or not they were once ruled by France. This new Turkish equivalent must surely have its gates of admission even more widely open. The ambition is to restore the ancient İstanbul tradition of dialogue between and among civilizations. Indeed, this new global community might even be called *THE GLOBAL PARTNERSHIP OF ISTANBUL, in close collaboration with the United Nations Alliance of Civilizations*.

Turkey should promote such a concept as vigorously as it is currently promoting the Alliance of Civilizations. Because of its remarkable history İstanbul is a more appropriate capital for such an Alliance than either Beijing or New Delhi — yet both China and India would obviously be needed in such a civilizational partnership of İstanbul. So of course should Africa — which has in the past suffered from accusations of being “uncivilized”, but which must in the future help to define the boundaries of civilization itself.

Towards a Global Cultural Agenda

If the Turkish Republic now tries to cultivate as friends those who were once adversaries of the Ottoman Empire and helps to create a Global Partnership

of İstanbul, what activities should be jointly pursued by such a new association of states?

The [British] Commonwealth has a conference every two years of over fifty Heads of State and Heads of Government, assembled variably in the capitals of the different member states. The leaders of these 54 countries consult each other about world affairs without necessarily attempting to reach consensus. In the course of the two or three days, they also have bilateral meetings and informal meals to help them catch up with each other as actors on the world scene.

The proposed Global Partnership of İstanbul could have similar periodic meetings of member states at the highest level. From time to time the member states could also meet at lower levels of authority — such as meetings of Ministers of Education, or of Trade and Commerce or Foreign Ministers. They can use such opportunities to negotiate special deals with each other whenever appropriate.

Alongside the wider fraternity of Alliance of Civilizations there could also be a cultural Alliance of Universities comparable to the Association of Commonwealth Universities in the British tradition. The Global Partnership of İstanbul would limit the membership of this academic alliance to the two oldest universities of each member state. The collaboration would include competitive scholarships and student exchanges, as well as visiting professorships among the member states and universities.

The Global Partnership of İstanbul, in association with the Alliance of Civilizations, may want to select the best published book on *comparative civilizations* once every two years, and make the award at an appropriate ceremony. The author of the book would also receive a suitable financial reward. The books nominated for consideration should have been written in one of the six official languages of the United Nations [English, French, Russian, Chinese,

Spanish or Arabic]. Consideration should be given to the Turkish language as the seventh medium in this literary contest.

More ambitious projects of this Global Partnership of İstanbul, in association with the Alliance of Civilizations, could include a Peace Prize awarded to either an individual, or a group, or an institution who have made a singular contribution to global understanding, or to facilitate greater dialogue among civilizations. This would be the cultural equivalent of the Nobel Prize for Peace.

The [British] Commonwealth does not award the equivalent of the Nobel Peace Prize but the Commonwealth does award a Prize for Literature. The more elaborate competition organized by the Commonwealth are the Commonwealth games, which in the year 2010 were held in India. These games are the equivalent of the Olympics but on a smaller scale.

Like the Olympic Games, the Commonwealth games are held in different countries over the years. Should the games of this new Alliance of Civilization be held only in İstanbul every four years? If they are linked to the United Nations Alliance of Civilizations should the games alternate between Madrid and İstanbul every five years?

Comparative Response: Pessimism, Optimism and Realism

But what are the chances of success for such a new and more benign neo-Ottoman Commonwealth? Here again a comparison with China may be appropriate. China's new diplomacy in Africa has triggered three different responses. **Sino-pessimists** are concerned that this new scramble for Africa may result in a new kind of imperialism, energized by China's hunger for Africa's resources. **Sino-optimists** are convinced that China is unlikely to fly the People's Republic's flag on African territory, or unleash Confucian missionaries to convert Africans, or build schools to produce a Mandarin-speaking African

elite — analogous to the African elites which European cultural imperialism had cultivated in the twentieth century. “China is not seeking an African empire”.

The third response to the new Chinese diplomacy has generated **Sino-realists**, who regard the new Chinese diplomacy as primarily a business transaction inspired by the post-Maoist pragmatism of the People’s Republic of China with no sinister designs of recolonizing Africa.

The proposed neo-Ottoman Commonwealth is almost bound to produce a comparable triple-response. **The Turko-pessimists** would find it hard to envisage a Turkey which abandons its Ataturk legacy of following the West rather than trying to lead the East. The Ataturk variety of Turkish nationalism has been domestically **innovative** within Turkey, but externally **imitative**, as it has pursued Westernization and a pro-Western foreign policy.

Turkey’s domestic innovation has included the effort to dis-Arabize Turkish culture without dis-Islamizing Turkey’s Muslim identity. The Fez as headgear was prohibited by Ataturk while the rest of Turkey’s dress culture sought Europeanization. The translation of the Qur’an into Turkish was another bold linguistic move in the lifetime of Ataturk — although it was often difficult to prevent dis-Arabization from spilling over into dis-Islamization. The ban on the *hijab* in civil service until now and on university campuses until 2010 was one illustration of cultural Arabophobia escalating towards Islamophobia.

Another trigger of Turko-pessimism has been the Turkish Republic’s membership of the North Atlantic Treaty Organization (NATO). This was the equivalent of militarized Westernization, often dangerously close to being an accomplice in European colonialism and American imperialism. Until 1962 the membership of France in NATO contributed to France’s attempts to recolonize Indo-China and France’s militarized suppression of Algerian nationalism.

Until 1974 Portugal's membership of NATO enhanced for a while Lisbon's capacity to hold on to its African-empire in spite of the efforts of African liberation movements in Angola, Mozambique and Guinea-Bissau. If NATO was indirectly an accomplice in the French suppression of Algeria, in Portugal's suppression of Lusophone Africa, and in NATO's delayed opposition to apartheid in South Africa, the Turkish Republic was inadvertently in the company of colonizers and imperialists, for much of the second half of the twentieth century.

Perhaps the greatest distance between the Turkish Republic and the concerns of former Ottoman dependencies in the Middle East has been the readiness of Post-Ataturk Ankara to engage in military collaboration with the Jewish state of Israel, at least in terms of joint military exercises. Almost none of the other members of NATO has been prepared to carry friendship with Israel to the extent of having joint military exercises. By a remarkable cultural irony, the only Muslim member of NATO was also the only one ready to engage in combat exercises with the Jewish state. Virtually all Israeli wars have been against neighbouring Arab states, almost all of which are former dependencies of the Ottoman Empire. Has the Turkish Republic been sharing skills of combat with Israel, the only "permanent enemy" of the Arab world?

Do these factors lend credence to Turko-pessimism? Do they justify skepticism that Turkey is as yet ready to be reunited with the former Ottoman dependencies in Africa and the Middle East in a new Global Partnership of Istanbul?

But Turko-pessimism is not operating in isolation. The Turkish Republic is already undergoing change. The new configuration of political power is showing greater sensitivity to the concerns of its own domestic Muslim population. It is also manifesting greater attentiveness to the sensibility of its Arab and Iranian neighbours.

Under Prime Minister Recep Tayyip Erdogan, the Turkish Republic was outraged by the Israeli brutal invasion of Gaza in 2008. An exchange of words between the Turkish and Israeli leaders at the World Economic Forum in Davos, Switzerland in 2009, escalated into outbursts of anger. The Turkish Prime Minister walked out of that Davos panel in protest.

The Turkish Prime Minister became an instant hero back home in Turkey. By the time his plane touched down on Turkish soil, large crowds were waiting to welcome him as a returning hero to Ankara. This was an event which helped to rekindle a sense of Turko-optimism. A new pro-Palestinian solidarity seemed to be unfolding in the Muslim Middle East as a whole.

A few months later there was a flotilla of boats carrying supplies for Gaza in defiance of the Israeli embargo against Gaza. The Israelis brutally attacked the flotilla of boats and killed nine Turkish protestors. The Turkish Republic briefly recalled its Ambassador to Israel and demanded from Israel both an apology and compensation for the families of the “martyred Turks”.

Israel refused either to apologize or to pay compensation. NATO has since been putting pressure on Ankara to resume normal relations with Israel. The year 2010 ended with continuing strain between Turkey and the Jewish state — and a stalemate on the twin issues of apology and compensation. The cooling of relations between Israel and Turkey also helped to lend credence to Turko-optimism about Muslim solidarity in the Middle East.

There has also been the effort by Turkey and Brazil to become mediators between Iran and Western powers on the issue of Iran’s nuclear program. Iran welcomed the mediation offer, but the United States and its other allies were very cool towards the Turko-Brazilian initiative.

Turkey has also worked out a treaty with Syria and Jordan establishing a visa-free zone, and thereby facilitating more relaxed immigration policies

between Turkey and some of its Arab neighbours. That is also a positive signal for Turko-optimism.

Conclusion

Domestically within Turkey there have also been concessions to Islamic orthodoxy in some spheres. As the year 2010 came to an end the secular laws of Turkey relaxed the restrictions on the wearing of the *hijab* by women students and faculty in institutions of higher learning. The wearing of the hijab in the civil service and military is still strictly forbidden, but the relaxation on university campuses may be a good omen for religious freedom in Turkey. The wife of Turkey's Prime Minister also wears the *hijab* in public.

There have also been efforts in 2009 and 2010 to reduce the political power of the Turkish military. The Judiciary is being used by the Executive branch to help make the armed forces more accountable to civilian authorities — instead of the other way around.

It is only the beginning of re-establishing civilian supremacy in Turkey's political system. The ultimate purpose is to make Turkey more eligible for membership of the European Union. But the gradual depoliticization of the Turkish military is also bound to help strengthen any future Global Partnership of Istanbul, as well as the emerging Alliance of Civilizations.

The Press in Turkey is now also more diverse, thereby enhancing national political transparency and creating a more open society. Such greater democratization of Turkey may also justify Turko-optimism for the future.

While many of the democratic changes in Turkey may be inspired more by the Atatürk desire to follow the West, rather than a new Turkish aspiration to lead the East, a convergence of the two ambitions would amount to *Turko-realism*. Learning what is best from the democratic European Union can be

reconciled with promoting what is best in any new Global Partnership of İstanbul.

By becoming a major leader of the East, Turkey would become more than a mere follower of the West. Just as Britain's value to the European Union is enhanced by its role as a leader of the [British] Commonwealth of Nations, and just as France's stature in Europe is enriched by its leverage on the French speaking world as a whole, so can Turkey's value to the future European Union be deepened by Ankara's more enlightened leadership of the Muslim world.

The legacy of Mustafa Kemal Atatürk need not be abandoned. It just needs to be updated and reformed. As Turko-optimism gets vindicated, the world may yet bear witness to a new Kemalism. A combination of learning from the West and leading the East may qualify İstanbul once again as the capital of the civilized world.

Winds of the word give answer,

They are whimpering to and fro,

Who would know of the Turks,

Who only Turkey know?

The Role(s) of Religion(s) in the Global Age of Civilization(s)

Dr. James D. FRANKEL⁷⁵

Religion is at the forefront of contemporary discourse on civilizations. World religions have been consolidators of unified cultures, redrawing the maps of civilizations over centuries. Religions have brought people together under increasingly large tents. Buddhism, Christianity and Islam, especially universal in their scope, claim almost two-thirds of the world's population today. These religions continue to play an important role in the interaction between civilizations. Many other religions have also spread globally, assuming multifaceted identities in multicultural societies. In the global age, one finds cultural and religious communities everywhere encountering each other in new ways, in conflict, but also seeking reconciliation. The global reach and universal appeal of many religions inform their roles as partner, rival and mediator in the ongoing encounter of civilizations. Similarly, the universal values of various world religions may hold solutions to many of the world's problems and in the construction of a global civilization.

Religion is a fundamental component of culture and is at the forefront of contemporary discourse on civilizations. World religions have been consolidators of unified cultures, and powerful forces in drawing and re-drawing the boundaries between distinct civilizations over the centuries. Through this process of consolidation, accompanied by parallel political, economic and social developments, universalizing faiths have superseded tribal and national allegiances. Religions have brought people together under increasingly large tents. Yet these religions have also been adaptive to the terrain, both physical and conceptual, in a great many regional contexts, leading to tremendous internal diversity within faith communities.

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Major world religions like Buddhism, Christianity and Islam have been especially universal in their scope and have also assumed many forms as they have spread around the globe. As such, they have historically played a significant role in bringing large territories and populations, representing multiple cultures, into their expansive spheres of influence. Today these three faiths claim almost two-thirds of the world's population. These religions continue to play an important role in the interaction between civilizations while many other regional religions have also spread globally, assuming multifaceted identities in multicultural societies. In the global age, one finds cultural and religious communities encountering each other everywhere in new ways, in conflict, but also seeking reconciliation. Global Christianity and global Islam have been cast as the main players in the current geopolitical drama called the "clash of civilizations". But is this clash inevitable? Must it be the only imaginable scenario? Must religion be a propellant of conflict and strife, or might we find in religion universal values that could also contribute to collective harmony and the building of a global civilization?

Before delving further into this discussion, we must first address a linguistic and conceptual nuance that has already appeared in the title and opening paragraphs of this paper. The words "religion" and "civilization" in the title have been presented simultaneously, with intentional ambiguity, in both their singular and plural forms. This is to indicate dual usages of these terms, both in the context of the present discussion and more generally in quotidian discourse. We use these words in at least two ways, first to refer to specific and discrete entities, and secondly to give name to two overarching (and, as we shall see, interrelated) categories: religion and civilization. Thus, there are individual civilizations, but there is also the abstract notion of civilization, a concept that subsumes these distinct human groupings, and is distinguished only from that portion of the world that is "uncivilized". Similarly, there are different religions in the world each with their own specific practices and tenets, and there is

also the overarching rubric of “religion”, which subsumes all of these distinct traditions by assuming that there are certain basic elements they all share. This notion of religion and the distinct religious traditions of the world historically have played and continue to play various roles both in the development of world civilizations and in the maintenance of a global civilization.

In any discourse, in order to reach the heart of the matter, we may look to the roots of the words we use. When we examine the etymology of the word “civilization” a few interesting facts stand out. Civilization is derived from the Latin *civilis*, meaning “civil”, which in turn derives from *civis* (citizen) and the related word *civitas* (city). We can infer from this etymology that civilization is an aggregate of individuals sharing an identity based on a common investment in the social, economic, political and cultural institutions associated with life in cities. The city is composed of citizens who contribute to the life of the collective as cells of an organism. Cities represent an evolutionary development from earlier human hunter-gatherer and nomadic societies to increasingly populous settlements, where agricultural surplus has permitted more variegated division of labor, synergistic creativity and greater investment in luxuries, the arts and philosophy. Thus, the term civilization has come to be associated colloquially with ideas such as progress and sophistication. “Civilized”, like the term “Urbane”, have come to refer to a particular type of lifestyle and to individuals who are refined, cultured, educated, who have mastered learned social behaviors and etiquettes, and possess elevated aesthetic sensibilities. Of course, the colloquial sense of the related term “urban” also reminds us of problems such as poverty, disease, overcrowding, crime, poor education, inadequate infrastructure and other symptoms of “urban blight.” Yet, whether we lean toward the positive or negative connotation, one fact cannot be ignored: Whereas in 1800, only 2% of the world’s population lived in cities, today that number exceeds 50% for the first time in history. Globalization and urbanization have progressed hand-in-hand, and so we are living in a global age of civilization.

The impetus for this paper was the organization of a conference held in İstanbul in December 2010: Uluslararası Medeniyet ve Değerler Sempozyumu (International Symposium on Civilization and Values). Examining the Turkish word for “civilization”, *medeniyet*, provides us further insight into the relationship between urbanization, culture and religion. *Medeniyet* is an adaptation of the Arabic word of the same meaning, *madaniyya*, which is derived from the Arabic word for “city”, *madīna*. At the heart of the word *madīna* is *dīn* (*ma-dīn-a*), an Arabic word with multiple meanings and applications, especially in Islamic thought. *Dīn* (incidentally, the same in Hebrew) is a word rich in meaning, and difficult to translate. Perhaps the closest Arabic analogue to the western term “religion”, *dīn* appears seventy-nine times in the Qur’ān, the definitive instance appearing in *Sūrat al-Mā’ida*, wherein Allah addresses the faithful: “This day the disbelievers have despaired of defeating your *dīn*, so do not fear them, but fear Me. This day I have perfected for you your *dīn*, and bestowed upon you My favor, appointing Islam as your *dīn*” (5:3). Tradition tells us that this verse was revealed to the Prophet Muhammad on the occasion of his final pilgrimage to Mecca, as God proclaimed to the Muslims that their *dīn* had been perfected in the faith, political system and society established by the Prophet.

Etymologically, *dīn* comes from a verbal root with a range of meanings that include: “to owe”; “to be obligated”; “to be judged”; “to transact”; and “to be subject.” The religious implications of these meanings are obvious: It is in the context of one’s *dīn* that one finds oneself in a relationship with God, whereby one is indebted to one’s creator, obliged to worship Him, judged for one’s conduct, and subject to the divine will. Transaction (how one conducts the business of life) and judgment (evaluation of that conduct) are central to the notion of *dīn* as “religion”. Extending this logic, since the transaction of human life takes place in the context of society, the city, or *madīna*, is its arena. Thus, from the Arabic-Islamic perspective, civilization itself is based on

human interactions, epitomized by urban existence, with the implied religious understanding that all of this takes place under the oversight of divine will and judgment.

This notion of the interconnectivity of religion and civilization is also reflected in European languages in the word “culture”. This term, which overlaps significantly with our ideas of civilization, is etymologically derived from the Latin *cultūra*, has its roots in the word *cultus*, which has a range of meanings including “habitation”, “tilling”, “refinement” and “worship”. From the same root come the words *cultivate* and *cult*. The former reveals a connection to the ideas of a sedentary society and agrarian economy. The latter, of course, describes religious practices and devotion. Thus, just as in the Arabic-Islamic tradition where *dīn* is at the root of *madaniyya*, there is no “culture” without “cult”. These etymologies reveal a fundamental connection between religion and civilization; we might even say that religion has historically been the cornerstone of civilization.

This connection subtly carries over into our contemporary theories as well. Much of the recent academic and political discourse on civilization focuses not on the overarching concept as much as on the differences among individual civilizations, and their predisposition toward conflict with one another, this conflict being fueled, among other factors, by competing religious worldviews. Samuel Huntington popularized this idea in the mid-1990s with his thesis of the “Clash of Civilizations” in which he divided the population of the world into several discrete civilizations, which he defined as “... the highest cultural grouping of people and the broadest level of cultural identity people have short of that which distinguishes humans from other species” (Huntington, 1996, 43). In his original 1993 article, Huntington divided the human race into eight or nine such monolithic groupings, which he expanded to ten in his follow-up book of 1996. Of these ten civilizations, four are named not after a geographical

or ethnic designation, but after the predominant religious persuasion of their populations: Buddhist, Islamic, Hindu and Orthodox (Christian). Huntington's thesis actually affirms religion's role as the preeminent factor in defining a civilization, but in the sense of highlighting essential differences among competing human populations. While the clash of civilizations model shrinks the world into a game board, its essentialist view of divided religio-cultural political blocs provides no constructive outlet for reconciliation of differences in a globalized world.

Language and recent geopolitical theory leave little doubt that religion has played and continues to play an important role in forming, galvanizing and perpetuating civilization on the macro level, and that specific religions have played a similar role on the micro level by shaping the various civilizations that have evolved around the world. An overview of the historical process whereby this has occurred underscores the unparalleled role of religion in shaping the world as we know it. It shows us how religion, as a core constituent of human life, has grown up alongside with other basic human developments and institutions, including language, art, economy, and government. This process has unfolded historically in recognizable patterns around the world, albeit with regional variations explained perhaps by divergent local ecologies.

As a general observation (with the acknowledgment that generalizations are accompanied by numerous exceptions), we see the dialectic human tendency to move from smaller systems of organization with a limited purview to increasingly complex, all-encompassing ones, which, as they expand in episodes of consolidation and unification, tend to subsume and absorb other smaller systems. We also see that this expansion also has limits and that systems that encompass too much within themselves, whether in terms of territory, population or cultural diversity, often disintegrate, initiating a new dialectic progression.

The multicultural secular state of modernity is but one product of this long historical process. But the separation of the temporal from the spiritual, and the secular from the religious, is a relatively recent phenomenon. In the earliest phases of civilizational evolution these spheres are either interdependent, as in the co-operational roles of shaman and chieftain, or in some cases they are unified in a single person, the priest-king. Among the patterns that we observe in the consolidating tendency of civilizations is that religious consolidation often progresses parallel to sociopolitical consolidation. So as a culture reorganizes its system of religious beliefs and practices, especially moving to more universal forms of divinity with more comprehensive powers, this theological consolidation often accompanies consolidations of political power and social hierarchies. In many cases these theological developments appear to be a reflection of sociopolitical movements, as a means of legitimizing a change in government, or even a military conquest. Whether the religious consolidation is the impetus for the sociopolitical change or vice versa, or whether these are interdependent, contemporaneous developments, we can nevertheless discern a general pattern of progression that has unfolded repeatedly in various places and periods of human history.

In the first stage, we see tribal societies with their tribal religious traditions. Commonly, tribes begin as small bands of interrelated families with a limited number of individuals and range of territoriality. Survival within the tribe requires each member to put group interests to the fore, and to participate in the protection of the group and maintenance of its integrity. For this reason, tribal communities tend to be insular and their worldviews narrowly focused on the immediate interests and environment of the tribe. In terms of religion, tribal rituals often focus on practices that confer or affirm group membership. Theologically, tribal religions often include elements of animism, in which the natural environment is believed to be imbued with sacred power, as well as the worship of group-specific deities.

Eventually, when insular tribal groups come into contact with another, possible outcomes of these encounters include conflict and/or merger. Such encounters force communities to re-evaluate their previously held worldviews as they enter a bigger world. As tribal communities grow and absorb influences from other communities, and as encampments turn into villages, and villages become cities, the foundations of civilization are laid. Expansive settlements develop their own sphere of influence and city-states are born. Theologically, city-states are commonly marked by a pattern of henotheism, in which one deity is believed to be supreme, or at least supremely concerned with the protection of the community. Henotheism differs from monotheism in that henotheistic religion focuses upon a single god while accepting the possibility that other gods exist, unlike monotheism which proclaims that there is only one god; the two terms are derived from Greek words meaning “one”, but with an important nuance separating them: *Εἷς* (heis) means “one among others” whereas *Μόνος* (monos) means “one and only”.

Among ancient civilizations of the Mediterranean basin and Fertile Crescent we see various examples of this pattern of henotheistic polytheism, as city-states adopted theologies from one another, elevating specific gods and goddesses to the level of patron deity, and including others in pantheons of increasing size and complexity. In ancient Mesopotamia we have a clear example of religious and sociopolitical consolidation in the ascendancy of Babylon and the elevation of the god Marduk. The *Enūma Elish* (ca. 18th-16th century BCE), a Babylonian creation myth, tells of the how the primeval divine couple, Apsu and Tiamat, gave rise to subsequent generations of gods, with a member of each subsequent generation giving rise to one who usurps supreme dominion from the previous generation. Eventually, Marduk, a powerful young god of the third generation, rises to power with the support of other gods and slays the primeval goddess Tiamat, and from her corpse creates the heavens and the earth, while also creating humankind from the blood of her slain consort Kingu. This creation is

incidental, however, to the ascension of Marduk, the patron deity of Babylon, which is marked in the narrative by the other surviving gods recognizing him as their sovereign and conferring upon him fifty epithets, in effect giving over to him the divine powers of all the deities of the Mesopotamian pantheon. This theological consolidation of power parallels Babylon's conquest of the region and supersession of earlier civilizations. Similar examples can be found in Egypt, the Greek city-states, and later in the burgeoning Roman Republic.

As the expansion of ancient city-states reaches imperial dimensions, empires encompass larger populations and territories and with them greater cultural diversity. Opportunities for hybridization increase, yielding new forms of religiosity. At the same time ruling powers perceive the need for increasingly centralized control and political consolidation, which is mirrored in religious developments. Thus, in the empires of antiquity, we observe the phenomena of cultural synthesis and religious syncretism alongside the establishment of official state religions and imperial cults.

In some cases, the state cult develops out of a consolidation of indigenous religious elements. For example, in ancient China under the Shang dynasty (1766-1122 BCE) inscriptions on mortuary artifacts indicate worship of various ancestral and natural spirits, with supreme dominion embodied by a deity called Shangdi, or the Lord on High. The ancient Sage Kings of China were said to have had a personal relationship with Shangdi, who conferred blessings or dispensed punishment upon the world according to his will. After the fall of the Shang dynasty, under the subsequent Zhou dynasty (1045-256 BCE), the inscriptions cease to refer to Shangdi, but rather speak of Tian, of Heaven, as the supreme divinity. Tian is less anthropomorphic and more transcendent. Inscriptions begin to speak of the emperor as Tianzi, or the Son of Heaven, who is endowed with the unique ability to worship Tian on behalf of his people. In turn, the people, who were said to be the emperor's children, treated their ruler

with the reverence befitting a deity. So, as the Zhou superseded the Shang, and installed their own conception of the supreme being, they also channeled the flow of divine power between heaven and earth through the person of the Zhou emperor, thus legitimizing and centralizing his supreme political authority. The concepts and terminology established by the Zhou dynasty for the relationship between temporal and spiritual authority were maintained until the fall of the last dynasty of China in 1911.

As empires grow, assuming control over larger swaths of the known world, their religious worldviews also tend to become increasingly universalist in their perspective. In some cases, this means re-conceiving existing deities with more comprehensive powers, as in the case of the Babylonian god Marduk above, whereby a group-specific tribal god becomes the supreme protective deity of a city-state, and then the universal god of a world empire. In other cases, an empire, under the direction of an innovative ruler, may turn its back on the old gods and convert en masse to a new religion that is inherently universalist. The Pharaoh Amenhotep IV (r. 1353-1336 BCE) attempted such a shift with his institution of the cult of the supreme being Aten, though this reformation of Egyptian religion was quickly reversed after his reign.

In India, there were many different challenges to the authority of the Brahmin priests and their ancient Vedic religion, including the teachings of Siddhartha Gautama (563 BCE to 483 BCE), called the Buddha, or “Enlightened One.” The outlook of Buddhism is particularly universalist, dedicated to ending suffering, extending compassion and promoting spiritual enlightenment not only for all humankind, but indeed also for all sentient beings everywhere. Buddhist teachings speak of the role of the Chakravartin, a righteous world ruler, who spreads the good news of salvation and actively promotes justice and compassion as he works for the welfare of his subjects. An emperor seeking an ideology compatible with a policy of imperial expansion might readily

adopt a universalist religion like Buddhism. The Maurya dynasty's (321-185 BCE) third emperor, Ashoka the Great (r. 269–232 BC) did precisely that. After his final territorial conquest, which brought most of the Indian subcontinent under his control, Ashoka embraced Buddhism, made it the state religion, and outlawed violence and warfare in his realm. To promote the Buddha's teachings, Ashoka erected stone pillars throughout the empire on which were inscribed his philanthropic edicts based on Buddhist principles. One of these inscriptions clearly expresses the universalist message of Ashoka's imperial paternalism: "All men are my children. What I desire for my own children, and I desire their welfare and happiness both in this world and the next, that I desire for all men." And while Ashoka established his centralized authority under the universal banner of Buddhism, he nevertheless also demonstrated a remarkable appreciation for religious diversity, as another of his edicts proclaims: "All religions should reside everywhere, for all of them desire self-control and purity of heart" and "contact between religions is good. One should listen to and respect the doctrines professed by others." The fact that Ashoka's edicts were written in such diverse languages as Greek and Aramaic further highlights the universalist outreach and cosmopolitanism of his rule.

Why were Greek and Aramaic, languages of the ancient Mediterranean world, found in imperial edicts of Mauryan India? The answer can be summed up in one word: Alexander (356-323 BCE). Ashoka was responding to the legacy of the great Macedonian conqueror, whose own imperial expansion spread Hellenistic civilization through the Middle East into Central and South Asia. Probably because he regarded Greek culture to be superior to others, Alexander did promote the introduction of Hellenism into Persia and his eastern domains. At the same time showing appreciation for Persian traditions and permitting the hybridization of Greek and Persian cultures. In the interest of political consolidation Alexander wished to homogenize the populations of Europe and Asia, and so cultural synthesis and religious syncretism were expedient measures

that became part of the lasting legacy of the hellenization of Eurasia. Moreover, as Dimitri Kitsikis has suggested with his concept of the “Intermediate Region,” describing the territory stretching from the Adriatic Sea to the Indus River, the cultural encounters and negotiations that have taken place in this region have served as a vital conduit of civilization between the poles of western Europe and eastern Asia, and have therefore played an essential role in shaping the history of the world into our current age of globalization. As Kitsikis points out, the Intermediate Region has been ruled over by a series of successive “ecumenical empires” that have promoted cultural dialogue and exchange. The traditional trade routes of the so-called Silk Road were for centuries a means of conveyance not only of commodities, but also of important human ideas, including religious beliefs and values.

As heirs to the Alexandrian legacy in the Mediterranean world, the Romans followed their Greek predecessors’ progression from tribal society, to city-state, to hegemonic republic to world empire. When Octavian (63 BCE – 14 CE) enthroned himself as Augustus, *Imperator Caesar divi filius* (Commander Caesar, son of the deified one), he not only deified his late adoptive father Julius Caesar, but himself as well, in the process establishing the Roman imperial cult. The Romans had long since adopted the Olympian pantheon from the Greeks, with Jupiter (Zeus) as its divine king. However, when Marcus Agrippa (ca. 63–12 BCE) built a temple for all the gods of Rome, the Pantheon, he made sure to dedicate two niches for statues of the deified Julius and Augustus. Roman religion was syncretic and included elements adopted from cultures throughout the empire and beyond, but worship of the divine emperors was an obligation for all Roman citizens, distinguishing them as inhabitants of the center of civilization, apart from the barbarians beyond its periphery. Until the establishment of Christianity as the official religion of the empire by the emperor Theodosius (347–395 CE), the imperial cult remained a central feature of religio-political life, in Rome and throughout the provinces.

In the Roman province of Judea, the imperial cult came into direct contact with the ancient religion of the Jews. At its roots, Judaism is the tribal religion of a nomadic people, the Hebrews, who migrated through the Middle East before settling in what is now the land of Israel. When of ancient Israelites settled they became civilized in their encounters with established sedentary cultures. Unlike most other peoples in the region, the Israelites were monotheists and believed their protective deity to be, in fact, the one and only God, creator of all that exists. Although individuals within Israelite society were frequently tempted to adopt the popular beliefs of neighboring cultures, the Israelite people maintained their monotheistic face in the face of invasions, deportation, and conquest by regional empires. In the wake of Alexander's conquest, Israelite religion and culture were influenced by Hellenism, leading to the rise of numerous small schismatic sects. One of these, focusing on the revolutionary teachings of a man named Jesus of Nazareth, grew up under the shadow of Roman imperial persecution. At odds with both the Roman imperial cult and the existing Jewish authorities, the early followers of Christianity broke away from Judaism and began preaching their gospel of universal salvation in cities throughout the empire. From its inception Christianity was therefore a religion of the "civilized world," but for the first three and a half centuries of its existence it was seen as a thorn in the side of Rome, and was persecuted as an illegal religious movement.

With great tenacity Christianity persevered as an underground religion and in time became increasingly popular and established, until it could no longer be persecuted or ignored. By the 4th century, the growth of the faith had reached a critical mass. The emperor Constantine the Great (217-337) issued the Edict of Toleration (313), legalizing Christianity throughout the Roman Empire. Constantine himself converted and convened the Council of Nicea (325) to help establish a uniform orthodoxy for the Church under the aegis of the imperium. Two generations later, in 380, Theodosius declared Nicene Christianity the official religion of the empire, thus outlawing the imperial cult

and consolidating power in the name of Christian monotheism. Within four centuries, what began as a small Jewish sect went from being a persecuted minority faith to the official religion of the world's largest empire at the time. In the process, Christianity inherited many of the trappings and institutions of pre-Christian imperial religion, and was backed by the administrative apparatus of the empire. In an act of supreme consolidation – religious, political, secular and spiritual – Christianity became an imperial religion and the Judeo-Christian God rapidly became the supreme deity for millions of believers in the then known world.

As we have observed, imperial religions tend to emphasize singular and central authority as a reflection of the state's autocratic style of government: As in heaven so too on earth. Universalist doctrines are also conducive to regimes with expansionist ambitions, for the entire world may be claimed by a ruler who represents the universal dominion of supreme divinity, whether posited monistically, monotheistically or in a functionally monotheistic variety of henotheism. Thus, theocratic imperial systems, like the Chinese dynastic system, the Maurya dynasty, or Christian Rome, have the ability to promote rapid expansion of their realms, and relative religious homogeneity among their subjects. Yet no expansion continues indefinitely. Moreover, the larger a territory and the greater the diversity of its population, the more difficult it becomes to maintain central rule over it. In time, all empires fall, but they do not disappear altogether. They disintegrate but their legacies continue in the spheres of influence they created, radiating outwards from the epicenter of civilization like ripples in a pool. The Christian Roman Empire fell and gave way to Christian principalities and kingdoms in Europe, which eventually cultivated their own imperial aspirations and spread their faith in the age of discovery and colonial expansion. Such historical forces have given us the phenomenon of global Christianity, well established on all continents in the global age.

At the time of the disintegration of Christian Rome, far from the center of civilization in the remote city of Mecca, amidst the tribal religious beliefs and practices of the Arabian peninsula, a fresh voice proclaimed a familiar message of universalist monotheism. Muhammad (570-632) and his followers also had to survive a period of religious persecution before the teachings of Islam would prevail in the land of their birth. From that point Islam spread rapidly to outlying centers of civilization, both to the east and to the west of Arabia, eventually becoming the religious foundation for vast empires. Positioned in the Intermediate Region, between the cultural spheres of East and West, Islam represents a valuable link among many civilizations, and in the medieval period was arguably the caretaker of civilization itself. Islam's early expansion was omni-directional, and historians often marvel at the fact that, within a century of the Prophet Muhammad's death, the faith had spread from the shores of the Atlantic in the West, to the frontiers of China in the East. Moreover, Islam has assimilated elements of local cultures wherever it has spread. To label the unifying vision of the global Muslim community by a particular geographical designation is to fail to recognize the universal claims deeply ingrained in the tradition and its followers.

Demographic statistics support these claims. Islam originated in Arabia but Arabs represent only a fraction of the world's Muslims today. Islam is today the most populous religion in Africa and the fastest-growing religion in the West, but the vast majority of Muslims live in South and Southeast Asia, where Islam has long had historical contact with Hinduism and Buddhism. Islam entered China in the 8th century, brought there by merchants and mercenaries along the Silk Road. The Chinese Muslim population that exists today thus has its roots in early Islamic history, descendants of Islam's extreme eastward expansion. Historically, some Chinese Muslims have found themselves in conflict with the Chinese state, but others have negotiated the rough waters of inter-civilizational encounter to arrive at reconciliation of their dual heritage. In the 17th-18th

centuries, a group of Chinese Muslim scholars created a unique body of literature in which they explained the teachings of Islam using neo-Confucian classical Chinese language. In so doing they also defended the presence of Islam so far from its Arabian origins, and looked beyond geographical distinctions, envisioning a universal and ubiquitous Truth taught by sages from the East (exemplified by Confucius) and the West (exemplified by Muhammad).

These Muslims affirmed that these geographical distinctions are relative and arbitrary in the context of God's universal dominion, consisted with the Quranic proclamation: "To Allah belong the East and the West, so wherever you turn, there is the face of Allah" (2:115). That is to say, compass points are merely perspectives; a Chinese Muslim must face westward towards Mecca in prayer, while an American Muslim faces eastward. Islam belongs exclusively to neither direction, and, for the devout Muslim, the entire world belongs to God.

From the beginning, the Islamic tradition has declared its universalism. In 629 the Prophet sent proselytizing missions to the rulers of Egypt, Byzantium, Persia, Ethiopia and Yemen, thus covering all points of the compass. The Islamic tradition sees its *dīn*, its perfect religion and complete way of life, as one day winning the hearts and minds of the multitudes. And so Allah announces to the faithful: "Thus have We made of you a community of the middle way, that you might be witnesses over all humankind" (2:143). Traditional exegetes read this verse as a description of Islam as a life of moderation, between extremes of asceticism or indulgence. We are reminded that the Buddha also referred to his path as the "middle way" for similar reasons. But we may also read in it Islam's self-conscious recognition of its unique position in world history, geography and demography.

Islam was born between East and West, and in its worldwide expansion has transcended both. This fact confers upon Islam great opportunity as well as tremendous responsibility. However cliché it may sound, in an ever-shrinking

world, the need for mutual understanding among cultures has never been greater. It is sometimes useful for the sake of dialogue and bridge building between communities to emphasize their commonalities. In the face of animosity among Jews, Christians and Muslims, there is no blame in reminding them of their common Abrahamic heritage by classifying them together as the “western religions”. But opportunities also exist to build similar bridges between Islam and the civilizations of Asia, and other non-western cultural spheres. Recent world events are inextricably tied to the actions of Muslims and consequently to our perceptions of Islam as a religion, a culture, a political ideology, or a call to arms. But even as we assess the role of global Islam in contemporary international affairs, we are reminded that also built into the tradition is recognition of its unique position amid the world’s religions and civilizations. Islam therefore has an important role to play in the building of a global civilization.

Although an unprecedented number of people polled in the world today may identify as non-religious (approx. 14%), the overwhelming majority still identify with a religious tradition (33% Christian; 20% Muslim; 13% Hindu; 6% Buddhist; 13% other). Our shrinking globalized world is still, in many ways, a world of religions. And these religions have played a major role, as we have seen, in the building of civilizations throughout history. They have also provided billions of people with values that have contributed to our common human heritage. Nevertheless, some religious beliefs have also been used to justify some of the most atrocious human acts of all time. When religion has been at the root of human conflict, however, we never have to look far for other interests and motives as co-factors. Usually, we also find a particular interpretation of religious teachings that emphasizes divisions among human communities, rather than those commonalities that invariably outnumber our differences.

In the contemporary discourse on civilizations the Abrahamic faiths are particularly associated with internecine clash. Huntington singled out Islam

as having “bloody borders” but is it not perhaps the fact that Islam, with its central location in the world, simply has more borders than other civilizations? History attests that no civilization has a monopoly on bloodshed. Perhaps it is just in our nature as humans to compete. Darwinian theory would seem to support this notion. Does this mean that disagreement among the interpreters of religion makes the clash of civilizations inevitable and irreconcilable? Must our encounters along the frontiers of culture and religion take such forms as the Crusades? Can we not also find historical precedents of civilized competition or intercultural cooperation? The *Convivencia* of medieval Spain is often cited as an example. Yet even then, despite the great multicultural accomplishments in the arts and sciences, there was persistent violence among Spanish Jews, Christians and Muslims? Even in such an idealized environment of religious tolerance and mutual understanding, the impulse toward clash was not eliminated, as the Catholic *Reconquista* proved.

One thing is clear, however: When civilizations clash, civilization pays a heavy price. Some have argued that today the uniquely and universally human phenomenon of civilization is itself the innocent victim, collateral damage, in a struggle between the forces of materialist consumerism and religious fundamentalism? Still others claim that this idea of civilization is the problem, that it is a product of hubris that has put us at odds with Nature, and with our own human nature, which is as much predisposed to interpersonal cooperation as to Darwinian competition. There is truth in each of these perspectives, and there are various forces at work in our globalized world that both bring us together and tear us apart. At the same time that technology of communication and transportation, and political systems facilitating freedom of movement for millions around the world have resulted in unprecedented opportunities for multiculturalism, the age-old fight over resources and identity has yielded the divisive contemporary phenomenon of neo-tribalism. Nation states, the successor of the great empires of the past, have ceded control of much of the

world's economy to multinational corporations, which see beyond national borders, but whose vision is squarely fixed on the maximization of profit, and not on the reparation of fractured inter-human relations.

Toward that end, some have advocated interfaith dialogue and cooperation. This is without a doubt part of the solution, an important step that may return us to the kind of civility necessary to civilization. But this is not enough. In a global community where 14% of the population identifies itself as non-religious the tent of dialogue and coexistence must be large enough to accommodate everyone. Yet, beginning with the 86% for whom religious identity of one sort another has significance seems like an inclusive approach. And in this approach, we have ample historical precedent. For example, in the host city of the conference for which this paper was written we have what the conference organizers the "İstanbul Approach" In İstanbul, we find remnants of the Ottoman Empire (1299-1923), the last of the great "ecumenical empires" of the Intermediate Region. The Ottoman rulers built a multicultural, multi-religious society based on the foundational values of Islamic that respected universal human rights, found common ground with members of different communities.

In our present world, policies enjoining mutual respect within pluralistic societies are insufficient for the promotion of a genuine global civilization. Legislation leads to loopholes, and only creates minimum requirements as enforceable by law. We must aspire beyond mere tolerance of coexistence. Syncretism and eclectic spirituality, on the level of individuals actively engaged in intercultural exchange provides the opportunity for the kind of hybridization that will make monolithic civilizational models like Huntington's obsolete. On the grassroots level, fissures appear in these monolithic constructs as people not only learn about the "other", but borrow and assimilate, leading to a deeper understanding than can be achieved by scholars and political pundits on the global level. Yet through this highly localized exchange of ideas, in which the

commonalities of global citizens is more easily recognized, solutions proposed in one part of the world, perhaps motivated by religious values, could become the inspiration for solutions to global problems like poverty, hunger, disease, climate and the environment and inadequate education. Many followers of different religions share a common concern for these issues and recognize that as inhabitants of one planet, we share a common destiny.

Perhaps the metaphor is old but it remains true that we are all passengers on a vessel. Some of us occupy more comfortable positions on board than others, but we are all en route to the same destination, we have no alternative mode of transport, and there is nothing else in sight. If an accident befalls our vessel, we will all be doomed to the same destructive fate. We are in a state of emergency, and everyone on board must be called upon to contribute to our survival. Each of us has his or her own liabilities, but also a set of skills and talents that may be of use to the group. Why would we choose to focus on our differences and exclude anyone for any reason from the collective work of repairing the vessel?

Herein is the call to action. Let us remember that religious values, values taught by most religions, are deeply personal values, held in the hearts and implemented by the hands of individuals who collectively make up civilizations. Such values transcend religious particularism or exclusivity, and may even be embraced by those who are not, strictly speaking, religious. These shared, universal values are also the core values of civilization itself, and they include mutual respect and love based upon our shared humanity. Religions have helped shape the world as we know it, and have helped create civilization, but those who interpret religious teachings to exclude anyone else from their rightful place in this globalized age have no share in civilization. Tolerance is a first step towards recognition of our common interest in building a global civilization, especially when the encounter between civilizations today is too often characterized by competition, hatred and bloodshed. Dialogue is a start in the process of

discovering and redefining our common purpose, but our aspirations should be much higher. And in this process, we can pay homage to the contribution that religion has made to the construction of civilization, with the hope of defusing its divisive potential. In the words of George Santayana, "Matters of religion should never be matters of controversy. We neither argue with a lover about his taste, nor condemn him, if we are just, for knowing so human a passion".

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The Future of Humanity and The Islamic Civilization

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A rational creed and a moral order bound to it are the essences of the concept of civilization. Today, as well as in the past, changing and diversified cultural creations are achieved by societies that put civilizations with these qualifications into practice. In the contemporary stage of humanity, in which none of the societies can live in isolation from other societies and where none of the societies can live a peaceful life at the expense of the miseries of others, one has to question what the expectations from a civilization should be. In this context, there is a necessity to identify the main values that constitute Islamic civilization with a new vision and to develop a critical approach to the way how our civilization is experienced. With regard to the future of humanity, the world is replete with scenes that cause pessimism. To replace this pessimism with the lights of optimism, this article investigates how people living and representing the values proposed by the aforementioned critical approach would contribute to the future of humanity.

Humans, due to their biological traits, are social beings. The new born infant comes into the world with the need to be looked after. Yet, due to the capacity of symbolic thinking that s/he attains at the end of the development process, s/he becomes more than a being that only reacts to external stimuli. With the capacity of symbolic thinking, human beings construct a world of representation and perception above the biological structure. Because of these qualifications, humans are not content with mere survival. As a being conscious

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of his/her consciousness, s/he questions the life; wants to ascertain the purpose of the life. As a being that can calculate the consequences of his/her actions in advance, human beings know that, while having the ability to choose another alternative, s/he preferred the one that s/he desired. Because of this ability human beings have moral responsibilities. If actions were products of a programmed internalization stemming from reflexes, instincts, and genetic traits, as it is for animals, and if human beings were not conscious of their consciousness, there would be no question of morality. The capacity of symbolic thinking generates some other abilities for human beings. Speaking (language), conceptualization, introspection and investigating his/her thoughts as if they are external elements, hypothetical thinking and intentional actions are among this abilities. With these abilities, the capacity of symbolic thinking leads human beings to live in complex social organizations and networks of communication and results into production of cultural acquisitions.

To live as a society, a common creed and moral order that keep the members of that society together are necessary. Every society has a culture. Yet, only in those societies that connect the creed and moral order to rational principles while being conscious of their symbolic capabilities, the civilization can be developed. With this respect, civilization not only allows the cultures (which means all manifestations of human life) within it to transform themselves according to the necessities of changing conditions and newly emerging dynamics, but also it prepares suitable grounds for these transformations. The only criterion in doing this is that the respective transformations have to be in concert with the basic principles of its creed and moral order. For this reason, the cultures within a civilization can change and diversify. Civilization as a rational creed and moral order, ensures a spiritual improvement for the cultures within it, and gives them the will and enthusiasm to create significant cultural works. Thanks to this spirit, in the cultures within a civilization, scientific, artistic and architectural works and manners of conduct that influence everybody and that increase the quality

of life can emerge. When, for various reasons, the consciousness of civilization disappears, and when the will and enthusiasm, which are produced by the creed and moral order, are lost, the culture loses its integrity. The culture no longer has the regulative qualifications on the behaviors of the members of the society; people enter into a state where everybody egoistically tries to maintain his/her survival merely at the biological level.

We are living in a world where it is impossible for societies to live in isolation from one another. The politics of solving one society's problem at the expense of others has led international relations into deadlocks. The peace in the lives of exploiters has disappeared just as the exploited. The peace can exist as long as it is shared. It has become obvious that the value systems of the dominant powers in the world are hypocritical. The people are now waiting in despair, rather than hope. The stilted phrases under the headings of human rights etc. and the soulless principles framed in geometrical perfectness are devoid of the basis of faith which ties the hearts of people. Neither defense nor violation of these principles has any meaning. The obvious thing is the sorrowful realities of events.

Since the political, economical and military power of the Western Civilization is primarily based on science and technology, a false concept of civilization as an impression, occupies the people's minds. However, civilization is a rational creed and moral order bound to it, which is a source that administers, harbors, diversifies and develops culture. When I try to understand and analyze the Western Civilization in its historical development, as a creed and moral order, I observe three elements: first is Christianity; second is ancient Greek and Roman civilization, the spirit of which adores power and success; and third is humanism and, as a continuation of it, individualism. These three elements, as a combination, formed the Western Civilization. The element of Christianity in the Western Civilization, though preserved its emotional place in the souls, has become the décor of the life, by being pushed to the peripheries of the life.

Science and technology in the cultures within Western civilization are one of the components of culture that represent various manifestations of the life, among thousand other components.

Today, the inability to find solutions to problems of humanity is not because of lack of knowledge, but because of the crookedness of the value systems. The importance of civilization with regard to the problems that humanity try to deal with in the contemporary historical epoch, is that it is a creed and moral order that would embrace the whole humanity. Since it is based on rational thinking, the Western Civilization has been a source that nourishes and diversifies culture; yet it has not achieved forming the integrity in concert with values of humanity that would illuminate the life. Today, numbers of people are suffering from hunger and various sicknesses, being destroyed because of unjust wars, working for their livelihood under unhealthy conditions, being oppressed and exploited and are victimized to terror. Political decisions and diplomatic bargains are not changing the quality of lives of masses that live under miserable conditions. Although we are witnessing these depressing scenes of humanity, politicians and scientists, by referring to Western Civilization, are saying that civilization is in constant progress.

Muslim societies are not looking at how their civilization is practiced; but are complaining about the Western Civilization. There is nothing wrong to look at the Western Civilization with a critical eye. Nevertheless, one should not overlook the beneficial developments for humanity in the cultures of Western civilization. Muslim societies should attempt to re-comprehend the essence of their civilization and should re-embrace the values that their civilization is based upon. Today in the Muslim societies, it seems that Islam is reduced to formal practices of worship. Though worship is important, when the purpose of worship is forgotten, the spiritual essence of Islam, that embellishes the personal relations and increases the quality of life of society,

that provides intellectual depth and brings a philosophical aspect to life, gets lost. Worshipping almost turns in to an egoistic practice for individual salvation. Philosophers are not trying to develop a philosophical interpretation of the Islamic faith and doctrine. However, in my opinion, even the concept of “truth” can be preserved in the human thought only by believing in God. If there is no one who knows, there is no “truth.” The knowledge that people acquire through their reason and experience is important to maintain their lives. Yet, the limited nature of human reason and the fallibility of human experience, in principle can only generate probabilistic knowledge about the observed world. For the believer, the God knows everything. For that reason, I can know the truths, the absolute reality of which is known only by God, as much as my reason and my experiences permit. But if there is no truth, there would be no meaning and purpose in my search for truth through science, philosophy and art. Likewise, if I do not believe that God knows and sees everything and that he is omnipotent; my sense of justice would lose its most important basis. The injustice must be fought against. Nevertheless, whatever the result of the endeavors in this world is, the belief in the divine justice which will be realized in the hereafter strengthens the determination to fight against the injustice and increase people’s power of resistance.

Islam is not a form of government. The thing that comes to power is not the religion of Islam, but individuals who have virtues and vices, like us. Because of this, to act in the name of Islam does not result in anything other than putting the religion under the shadow of the wrong deeds of people. What Islam can do is to dignify the souls of people who occupy posts of governance and to encourage them to do introspective evaluation which would prevent them to abandon the straight path. Thus, the responsibility of the action is on the shoulder of those who do it and they must be accountable to the public who are affected by that action in this world.

There is a need for intellectual works that would crystallize the universal essence of Islam. Although almost everybody, in the depth of their hearts, believes in God and many people give importance to worshipping, it is not possible to say that the universal essence of Islam is reflected into the life. We have to honestly admit that in our country, there are problems in inter-personal relations, public conscience and civic responsibilities. The spread of norm violations, the increasing number of people who have tendency to prioritize his/her selfish interest at the expense of the public interest, the social relations which is far from proper manners of conduct in terms of politeness and respecting others' rights are symptoms of a civilizational break up. S/he who thanks God for being Muslim has to examine his/her place in that picture with a critical eye and has to think what should be done to improve it.

Values, such as justice, kindness, tolerance, mercy, equity, compassion, fidelity, cooperation, should not only be the defining principles of inter-personal relations within a society, but also of the inter-societal and inter-state political relations. This can be a dream. Yet, all of the real achievements of human actions were once upon a time dreams that have determination and resolution behind them. The universal essence of the Islamic civilization which can make significant contribution to the realization of this dream is not fully understood in our country. While it could have inspired intellectuals, philosophers, and artists, Islam is made a tool and apparatus of debate in the hands of narrow-minded people and daily politics. Some people who are devoid of the tranquility, maturity, dignity, intellectual depth of Islam, are giving themselves the role of representatives and defenders of Islam, through the noise they make by framing Islam as an ideology. These kinds of people are frightening the Muslims who practices Islam in a natural and simple manner like breathing. Islam has no need to be defended or exalted by others. The responsibility of Muslim is to practice Islam; the one who practices Islam is himself/herself ennobled and does not give others reasons to utter negative words about Islam. If the responsibility even

of the prophet was to invite the people and to spread the word, for a Muslim the best and efficient way for that kind of a religious invitation is to show the universal values of Islam in his/her daily life. The essence of Islam, after the faith, is benevolence and kindness. Worshipping does not benefit those who do not behave others kindly and benevolently.

In the contemporary age, people in all over the world are suffering and looking for a way to solution; they are wishing for a better world. Turkey has a very good opportunity and responsibility for the well-being of itself and the entire world. Turkey should combine its vast historical experience, which comes from its centuries-long successful representation of the Islamic civilization, and its achievements stemming from the close contact with the West. There is no need to give advice to anybody or force anybody to something. What is needed is to represent a concrete model for humanity through projecting the universal values of Islam and its real spiritual essence to our daily lives. With the enthusiasm of feeling all of the universal values of Islamic civilization deep into our hearts, we have to absorb the new thinking techniques developed by the cultures of the Western civilization. Through this, we should achieve an intellectual revival that would lead to creation of universal works in our civilization. Despite all technological progress in one part of the world, what lies at the root of the problems and social injustices that the world is struggling with is the unavailability of this combination. Turkey is the prime candidate to achieve this. Turkey either will be the hope of solution for all humanity, or, in primitivity intertwined with a modern appearance, it will move into an uncertain future.

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Istanbul Chamber of Commerce (ICOC) and International Foundation for Technology, Economic and Social Research (UTESAV) jointly organized an International symposium on Civilization and Values. The present book is a compilation of the papers presented in that symposium which deal with such issues as the definition of civilization; the contribution of cultural, social, religious, economic and political values in the formation of civilization; how to manage the increasing diversity at the communal and global levels in the age of globalization; globalization and the changes ensuing from it. This book emphasizes, in particular, the fundamental place and crucial role of business community in the development of civilization.



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