

Chapter 1 : European muslims and the secular state - | KsiÄ™garnia BookMaster

The institutionalization of Islam in the West continues to raise many questions for a range of different constituencies. Secularization represents much more than the legal separation of politics and religion in Europe; for important segments of European.

These groups use the most modern weaponry and technology, and their crimes have created worldwide concerns. Their goal is to return the Islamic world to the medieval age. At the same time, the corrupt dictatorial Arab regimes in the Middle East, particularly the Arab nations of the Persian Gulf, have transformed the democratic Arab Spring into a sectarian war between the Shiites and Sunnis, in order to prevent democracy from taking roots in their own nations. Simultaneous with such developments, a Western-made "industry" called Islamophobia not only presents the Holy Quran as the manifesto of fundamentalist warmongers that claim to represent Islam and their rigid interpretation of its teachings, it also reduces Islam to its skewed "interpretations. The approach also claims that formation of an Islamic government is a necessary condition for a society to be Islamic. As I will argue in this essay, these claims are false. Islam and secularism are completely compatible. What I call "secular Islam" is thus the best antidote for Islamic terrorism. The idea of establishing an Islamic state based on the Quran and the Sunnah is incorrect, as neither presents a model for such a state. The state is an organized structure that is impersonal, has well-defined boundaries, rules a specific population and has the exclusive right to use legitimate violence. The state is an organization monopolizing the legitimate use of force or claiming a monopoly on the use of coercion in a given geographic area and over a political entity, and possessing internal and external sovereignty. Recognition of the state by other states, and thus its ability to enter into international agreements, is often considered a crucial element of its nature. The term secularism has been defined in three distinct ways. Karl Marx, French sociologist Emile Durkheim and German sociologist and philosopher Max Weber believed that, through functional differentiation, scientific knowledge and de-mystification, the world moves toward atheism and disbelieving in God. Their view has, of course, turned out to be false. Secularism has also been believed to mean limiting religion to the private domain. This is impossible, because religion is not like special clothes that we can set aside as soon as we leave home. But explaining and justifying any claim in the public domain must be done by resorting to reasoning, not religious texts and holy people. The third meaning of secularism, and the one that we use in this article, is separation of church and state, or religion from government -- not atheism or elimination of religion from the public discourse. By Islam we mean its text the Holy Quran and the Sunnah the speeches and conduct of Prophet Muhammad, although some Shiites such as the Twelvers also consider the Sunnah of their 12 Imams as well. Although Islam has firm positions regarding justice and oppression, it does not have any model for an "Islamic State. A secular Muslim is thus someone who not only believes in the separation of religion from the state, but also believes that such a separation is compatible with Islam. Fundamentalist interpretations of the Quranic teachings and the Sunnah in order to justify their "Islamic State" are not credible if one actually examines these texts. The Modern Era Muhammad top, veiled and the first four Caliphs. From the Subhat al-Akhbar. One important fact is often overlooked. Societies of those eras were tribal, sparsely populated and simple. There was tribal authority, but it was due to patronage and family relations, not the existence of a government which, as we understand it today, did not exist. The processes of social division of labor, work and its bureaucratization, and consolidation of power give rise to an organized, non-personal entity called government that possesses specific boundaries, population, etc. The British political theorist David Held and many sociologists have supported such assertions about formation of government. Perry Anderson, the British historian also believes that the phenomenon of modern governments or states began in the 16th century. If Europe did not have governments up until the 16th century, how can one expect Medina -- the town in the Arabian Peninsula with a small population in which Prophet Muhammad lived -- to have had a government? The Arabian Peninsula did not have a government for the same reason that it did not have representative democracy, and respect for human rights and feminism -- because the people had not yet founded them. The Quran And Islamic State Another important, but

overlooked point is that in the Prophet Muhammad era the 7th century there was no such thing as a "society." The audience of the Prophet and the Quran were the believers that made up the ummah. The jurisprudence or Sharia were also for the ummah and not for the modern societies or era. Society is the invention of the modern era. Prophet Muhammad led the people in a simple tribal framework. The era was a tribal one with a small population, not the type of modern societies we have now. Hence, there is no teaching in the Quran on how to form an Islamic government after the death of the Prophet. Even if there are verses in the Quran, they would all be subject to various interpretations. The Quran is explicit in not specifying any successor to the Prophet. The Quran orders the Prophet to address the collective problems of the people through consultation with them: In Tafsir-e Mafaatih ol-Ghayb also known as Tafsir al-Kabir, or the Great Commentary , Iranian Muslim scholar and philosopher Imam Fakhruddin Razi proposes that although the Prophet was wiser than all the people, the world always has many problems, and it is quite possible that in many cases the people know better. He then quoted the Prophet himself: What Does The Sunnah Say? After the Prophet passed away, his followers chose, through the elite, Abu Bakr As-Siddiq as their ruler, which is why the Sunnis believe that electing the ruler must be done by the elite. Throughout history such claims have been rejected by a majority of Muslims. The Quran states explicitly that God sent the prophets so that the people would not have any arguments against Him [regarding lack of knowledge]. In other words, the people need only the prophets and their own wisdom. The current Shiite-Sunni confrontation has nothing to do with what the close companions and supporters of the Prophet did. The rift was born much later. Thus, the issue of electing a ruler is addressed by the people, not by God or the Prophet. To prove their claim regarding Ali, Shiites invoke what the Prophet said, "Whoever considers me as the master, should do the same with Ali," during the Ghadeer Khumm. The Sunni claim that the Prophet did not mean "master," but meant, "Whoever likes and respects me, should do the same with Ali," where the Prophet supposedly announced to the people that his son-in-law would be his successor, and all those who believed in him should also believe in Imam Ali. But, one cannot find any credible historical document or evidence that Imam Ali himself invoked Ghadeer Khumm in order to justify his rule. In Nahj al-Balagha, the most famous collection of sermons, letters, and narrations attributed to him, Imam Ali attributes the legitimacy of the rules of the three Caliphs before him, namely, Abu Bakr, Umar ibn Khattab , and Uthman ibn Affan , to allegiance of the people with them. In other words, he confirms what the Sunnis claim about the successors to the Prophet. He states in Nahj al-Balagha, letter 6: Verily, those who pledged allegiance to Abu Bakr, Umar and Uthman have also pledged allegiance to me on the same basis that they swore allegiance to them. He who was present cannot choose another Caliph, and he who was absent has no right to reject; consultation is confined to the Muhajirun [immigrants from Mecca to Medina] and the Ansar [close supporters and companions of the Prophet]. If they agree on an individual and take him to be their Imam, it will be deemed to please Allah. A person who was supposedly appointed by God could not have spoken in that manner because, otherwise, he would have disobeyed God. Ali also states *ibid*. By Allah, I had no desire for the Caliphate, nor any need to rule, but you made me to accept it and burdened me with its consequent duties. If God had appointed Ali as the caliph, he would have been neither reluctant nor would he have made any reference to people electing him to be his ruler. Did Prophet Muhammad ever tell the people that they had selected him? No, he did not. I held back my hand, you pulled it towards yourselves. I drew back my hand but you dragged it. How was it possible that God and the Prophet had chosen Ali, but even after people had turned to him, he tried to turn them down, saying *ibid*. Leave me and seek someone else If you leave me, I am one like you, and will listen to and obey whomsoever you put in charge of your affairs. I am better for you as a counselor than as your chief. Imam Ali accepted Umar as his son-in-law, allowing him to marry his daughter, Umm Kulthum. He said, "Abu Bakr assumed leadership with goodwill and reigned with justice," and, "Umar undertook the charge of leadership, was well-behaved and auspicious and pious. Then, Muslims elected two eminent successors to him and the two ruled in compliance with the Quran and Sunnah, adopted his model and did not deviate from it. Allah, then, took their souls, May Allah be satisfied with them. Regarding Umar, Ali said Nahj al-Balagha, sermon , p. May Allah reward Umar who straightened the deviated, cured the disease, abandoned mischief and established the Sunnah. He departed [from this world] with untarnished clothes and little shortcomings. He achieved good of this world and remained safe from its

evils. He offered obeyed Allah and feared Him as He deserved. The historic Ghadeer Khumm event took place a few months before the Prophet passed away. And, if they had, would Ali have judged them so positively? When the dissidents staged an uprising against Uthman and surrendered his home, they asked Imam Ali to speak to him as their envoy. He went to Uthman and told him *ibid*. The people are behind me and they have made me an arbiter between you and themselves; but by Allah, I do not know what to say to you. I know nothing [about this matter] that you do not know, nor can I lead you to any matter of which you are not aware. You certainly know what we know; we have not come to know anything before you that we could tell you; nor did we learn anything in secret that we should convey to you. You have seen as we have seen and you have heard as we have. You sat in the company of the Prophet of Allah as we did. Abu Bakr and Umar were no more responsible for acting righteously than you, since you were closer than both of them to the Prophet of Allah through kinship, and you also hold relationship to him by marriage, which they did not hold. In *Nahj al-Balagha* he presents himself as someone who liked Uthman. I am appraising you of what befell Uthman so [correctly] that its hearing may be like its seeing: People criticized him, and I was the only man from amongst the Muhajirun who asked him to seek satisfying the Muslims most and to offend them the least. As for Talha and as Zubair, their lightest step about him was hard and their softest voice was strong. Consequently, a group overpowered him and killed him. Then, people pledged allegiance to me, not by force or compulsion, but obediently and out of free will.

Chapter 2 : European Muslims and the Secular State

Scholars, saints, and the state The eleventh and twelfth centuries comprised a period of great significance in Islamic history. The Great Saljuqs, a Turkish-speaking tribe hailing from central Asia, ruled the eastern half of the Islamic world for a great portion of that time.

Secularism in Turkey Secularism in Turkey was both dramatic and far reaching as it filled the vacuum of the fall of the Ottoman Empire after World War I. Religious lodges and Sufi orders were banned. The religious court system and institutions of religious education were abolished. The use of religion for political purposes was banned. A separate institution was created that dealt with the religious matters of the people. The alphabet was changed from Arabic to Latin. A portion of religious activity was moved to the Turkish language, including the Adhan call to prayer which lasted until This was done by the second president of the republic of Turkey. Throughout the 20th century secularism was continuously challenged by Islamists. At the end of the 20th century and beginning of the 21st century, political Islamists and Islamic democrats such as the Welfare Party and Justice and Development Party AKP gained in influence, with the AKP in the elections acquiring government and holding on to it ever since with increasingly authoritarian methods. Secularism in Lebanon Lebanon is a parliamentary democracy within the overall framework of Confessionalism , a form of consociationalism in which the highest offices are proportionately reserved for representatives from certain religious communities. He restricted the influence of the religious University of Ez-Zitouna and replaced it with a faculty of theology integrated into the University of Tunis, banned the headscarf for women, made members of the religious hierarchy state employees and ordered that the expenses for the upkeep of mosques and the salaries of preachers to be regulated. Since then it has become the biggest and most well-organized party in Tunisia, so far outdistancing its more secular competitors. Secularism in Egypt Secularism in Egypt has had a very important role to play in both the history of Egypt and that of the Middle East. It combined secular policies with a nationalist agenda and had the majority support in the following years against both the rule of the king and the British influence. The Wafd party supported the allies during World War II and then proceeded to win the parliamentary elections, following these elections the prime minister was overthrown by the King leading to riots. These riots precipitated a military coup after which all political parties were banned including the Wafd and the Muslim Brotherhood. Key elements of Nasserism: No religious or other political movements allowed to impact government. Concentration on Arab values, identity and nationalism rather than Muslim values, identity and nationalism. Nevertheless, the Egyptian Muslim Brotherhood has become one of the most influential movements in the Islamic world , particularly in the Arab world. For many years it was described as "semi-legal" [83] and was the only opposition group in Egypt able to field candidates during elections. Secularism in Syria The process of secularization in Syria began under the French mandate in the s and went on continuously under different governments since the independence. The constitution guarantees religious freedom for every recognized religious communities, including many Christian denominations. Political forms of Islam are not tolerated by the government. The Syrian legal system is primarily based on civil law , and was heavily influenced by the period of French rule. It is also drawn in part from Egyptian law of Abdel Nasser, quite from the Ottoman Millet system and very little from Sharia. Syria has separate secular and religious courts. Civil and criminal cases are heard in secular courts, while the Sharia courts handle personal, family, and religious matters in cases between Muslims or between Muslims and non-Muslims. Secularism in Iran Following the military coup of 21 February , Reza Khan had established himself as the dominant political personality in the country. Fearing that their influence might be diminished, the clergy of Iran proposed their support and persuaded him to assume the role of the Shah. Reza Shah began to make some dramatic changes to Iranian society with the specific intention of westernization and removing religion from public sphere. Nevertheless, the regime became totally undemocratic and authoritarian with the removal of Majles power the first parliament in and the clampdown on free speech. During the early s the Prime Minister Dr Mossadeq was again forming a secular government with a socialist agenda with the specific aim of reducing the power held by the clergy. However his plans for nationalization the oil industry were a step too

far for Britain, and the legislature became increasingly wary of his concentration of power. Using the mandate of westernization, Mohammad Reza Shah introduced White Revolution , aiming to transform Iran into a Westernized secular capitalist country. Opposition rallied united behind Ayatollah Ruhollah Khomeini and by the end of the s the Shah was overthrown in an Islamic Revolution Secularism in Pakistan Early in the history of the state of Pakistan 12 March , a parliamentary resolution the Objectives Resolution was adopted, just a year after the death of Muhammad Ali Jinnah , the founder of Pakistan, in accordance with the vision of other founding fathers of Pakistan Muhammad Iqbal , Liaquat Ali Khan. Sovereignty belongs to Allah alone but He has delegated it to the State of Pakistan through its people for being exercised within the limits prescribed by Him as a sacred trust. The State shall exercise its powers and authority through the elected representatives of the people. The principles of democracy, freedom, equality, tolerance and social justice, as enunciated by Islam, shall be fully observed. Muslims shall be enabled to order their lives in the individual and collective spheres in accordance with the teachings of Islam as set out in the Quran and Sunnah. Provision shall be made for the religious minorities to freely profess and practice their religions and develop their cultures. This resolution later became key source of inspiration for writers of Constitution of Pakistan and is included in constitution as preamble. However, Pakistan is an Islamic republic, with Islam as the state religion; it has aspects of secularism inherited from its colonial past. Islamists and Islamic democratic parties in Pakistan are relatively less influential than democratic Islamists of other Muslim democracies however they do enjoy considerable street power. The Council of Islamic Ideology is a body that is supposed to advise the Parliament of Pakistan on bringing laws and legislation in alignment with the principles of the Quran and Sunnah , though it has no enforcement powers. The Federal Shariat Court can strike down any law deemed un-Islamic, though its decisions can be overturned by the Supreme Court of Pakistan. To disapprove of the application of the hudud legal punishments decreed by God that they are incompatible in the modern age. And whoever allows what God has prohibited is a kafir. Relevant discussion may be found on the talk page. Please do not remove this message until conditions to do so are met. May Learn how and when to remove this template message A number of scholars believe that secular governments in Muslim countries have become more repressive and authoritarian to combat the spread of Islamism , but this increased repression may have made many Muslim societies more opposed to secularism and increased the popularity of Islamism the Middle East.

Chapter 3 : Religion and the Secular State in Kazakhstan - A Research Study

The institutionalization of Islam in the West continues to raise many questions for a range of different constituencies. Secularization represents much more than the legal separation of politics and religion in Europe; for important segments of European societies, it has become the cultural norm.

Read full text Executive Summary At independence, Kazakhstan shared with the successor states to the Soviet Union the challenge of replacing Soviet atheism with new state approaches to religion. Like the rest of Central Asia and Azerbaijan, Kazakhstan adopted a secular form of government. This makes the region stand out in the Muslim world, and is a source of pride for regional governments. But instead, it has become a source of controversy, as Western states and organizations frequently criticize state policies in the religious sphere. When Americans speak of secularism, however, they almost exclusively take the U. This study instead uses a continuum defining five distinct models of interaction between the state and religion. Kazakhstan shares many commonalities with its neighbors, but also important distinctions. It is considerably more diverse in ethnic and confessional terms. Until independence, Kazakhs never had their own Islamic authorities: Soviet rule had immense implications on religious life. But Soviet rule was not just the attempted destruction of religion: Soviet leaders also purposefully encouraged alien Salafi-inclined religious ideas as competition to traditional religious beliefs. When Kazakhstan experienced a revival of interest in religion at independence, the population could not just return to pre-Communist traditions. Christian missionaries from Europe, North America and South Korea joined the fray, and targeted both the Russian Orthodox community and urbanized ethnic Kazakhs for conversion. While some groups were benign, there were also Salafi-Jihadi groups seeking to establish themselves in the country. Yet unlike its neighbors, Kazakhstan did not experience a serious challenge from religious extremism at independence – but since , extremist violence has been on the rise. Twenty-five years after independence, survey research shows that religion has returned to a prominent place in society. Half of Kazakhs believe different religions lead to heaven, and that a person can be moral without believing in God. These numbers are off the charts in comparison with the rest of the Muslim world, and are indicative of a society deeply steeped in coexistence between religious communities. Going one step further, however, the Kazakhstani model differentiates between traditional and non-traditional religious communities. Government policies explicitly endorse and promote the traditional communities, and seeks to allow them to restore their position in society, while being hostile to the spread of non-traditional religious influences. Over time, Kazakhstan has adopted increasing restrictions in the religious field, and new measures were passed following terrorist incidents in and . A law prohibited foreigners from registering religious organizations, required the registration of places of worship, and prohibited the holding of religious services in private homes – a practice common to more secretive religious groups. The law also forced religious communities to re-register with the state, and required a minimum number of adult members for registration at the local, provincial, and national. As a result, some smaller or less established groups failed to register. The law also restricted the dissemination of religious literature, requiring approval by the Agency for Religious Affairs. Following terrorist incidents in , the government created a Ministry for Religious Affairs to protect secularism and moderate religious traditions. While the clerical establishment rests firmly on Hanafi Sunni Islam, Kazakhstan developed cooperation with Egypt to train its clergy, and created the Nur-Mubarak university for this purpose. This raises questions regarding the possible influence of the stricter Islamic interpretations that dominate at al-Azhar. This matter will be one to watch over coming years, and may require attention by the Ministry of Religious Affairs. In particular, it monitors, infiltrates and prosecutes alleged extremists with considerable zeal. According to its own accounts, the organization has successfully intervened to prevent over 60 terrorist attacks in the country in the past five years. More controversially, it has also infiltrated and prosecuted groups engaged in nonviolent religious practices. Events in the past decade led Kazakhstani authorities to conclude that they had underestimated the threat posed by extremist religious groups. Revisions to laws and policies have led to state intervention against individuals and communities that authorities deem extremist or non-traditional. This is one reason for the Western criticism directed against Kazakhstan.

However, another reason behind this criticism is a more philosophical disagreement: Western advocates support full religious freedom and state neutrality toward religion, accepting only intervention against groups engaging in or inciting violence. Because of this, much of Western criticism falls on deaf ears in Kazakhstan, and has little influence in the country. This could, over time, help Kazakhstan develop a model of relevance to Muslim-majority societies elsewhere.

Chapter 4 : Atatürk's reforms - All About Turkey

The institutionalization of Islam in the West continues to raise many questions for a range of different constituencies. Secularization represents much more than the legal separation of politics and religion in Europe; for important segments of European societies, it has become.

The Dynamic Culture of the Middle Ages The European High Middle Ages, which lasted from about 1000 to 1300, evoke for many people romantic images of knights in shining armor, magnificent castles, and glorious cathedrals. And to many people, the word medieval Latin *medium aevum*; "middle age" wrongly suggests a cultural intermission between the classical period of the Greek and Roman civilizations and the Renaissance. Many of the basic social and political patterns and institutions later associated with European history were formed during this era. Economic Expansion and the Emergence of Towns Territorial expansion, innovations in agriculture, and the development of cities and trade brought rapid economic change to medieval Europe. Changes in the availability and consumption of material goods and in population distribution radically altered European social relations and political organization. These changes created new, more independent classes. These classes competed against and balanced each other so that no one group gained absolute power. Migration and expansion of frontiers stretched the boundaries of European countries in the Mediterranean, eastern Europe, and Iberia. Much of this migration and expansion was led by warrior groups. One such warrior group was the Viking-descended Normans in France, who went to Sicily. Another was the Teutonic Knights, who moved German peasants eastward into Slavic territories. The clearing of land and new techniques in agriculture led to higher food production, a rise in population, and greater economic freedom. Agricultural tools, such as the heavy plow, along with new methods for harnessing animal power, such as the horse collar, enabled farmers to work the rich, dense soil of northern Europe using less labor. The three-field system replaced two-field crop rotation, allowing farmers to cultivate two-thirds, instead of half, of their land at once, while leaving one-third to rest and build nutrients. In the 12th century, energy-producing devices such as the windmill and tidal mill for grinding grain also increased productivity. Consequently, Europeans began eating better; they lived longer and grew in number. Surplus food and population meant that more people could devote their energies to new crafts and trade instead of to subsistence agriculture. This increase in productivity from the 11th through the 14th centuries led to urbanization, or the growth of market towns and cities. Townspeople bought foodstuffs and raw supplies from rural areas, and sold crafts made by local artisans as well as items imported from other regions. Towns and townspeople became independent of the landholding aristocracy and were able to regulate their own businesses through charters granted by kings. Coins became a convenient medium of exchange, and a money-based economy, complete with banking, investing, and lending activities, emerged. European merchants and investors formed competing trade networks. In the 12th and 13th centuries, a group of northern German towns formed the Hanseatic League. The league monopolized the trade routes that transported raw goods, such as timber, furs, and metals, along the Baltic Sea, North Sea, and major rivers. Although the majority of Europeans still lived in rural areas, towns increasingly dominated the landscape. Social Diversity The economic changes brought about by increased trade and the emergence of cities created new tensions in medieval society. These tensions permeated the boundaries of class, gender, ethnicity, and religion. The interaction between rural and urban classes led to the establishment of new political organizations and laws designed to balance the needs of competing classes. According to the traditional view, three orders worked together in the rural community: These traditional communities were organized in a hierarchy and bound together like a family, with the noble acting as a father figure over his household and the village inhabitants. Townspeople, who earned their living through crafts or commerce, broke from these rural obligations and familial ties, so they created new social networks through associations called guilds. Craft guilds organized by tanners, butchers, and weavers set wage and price controls and established rules for apprenticeship and membership. To some religious writers, the urban freedoms of the newly chartered towns seemed to undermine the traditional hierarchical order of society. The choices made by women in the patriarchal society of High Medieval Europe illustrate the new and increased variety of social

classes. Nevertheless, women were active and influential throughout society. Townswomen operated brewing and weaving businesses and even briefly formed their own guilds. Peasant women engaged in intensive manual labor, producing food and sustaining their households. Some women left such circumstances to become household servants in the manor or in towns, where their rights were minimal. Religious women chose to exchange the material life of marriage and family for a spiritual and intellectual life in a cloister. While women could not become priests, they did influence society as visionaries, spiritual advisors, and writers. One such influential woman was Abbess Hildegard of Bingen, Germany to who frequently spoke out on the religious, political, and social issues of her day. In both the hierarchical and communal order of the Middle Ages, everyone had a place and knew it. In response to the perceived threat of non-Christian peoples, such as Jews, Muslims, Gypsies, and religious heretics, discriminatory laws placed those groups on the margins of society. However, despite the discrimination and fear that oftentimes restricted their businesses and social contacts, Jewish communities maintained a strong internal network through family, synagogue, and contacts with Jews across and outside Europe. In fact, Jews played an integral role in medieval society by influencing medieval scholarship. Building on the economic strength of towns and trade, the individual rulers of Europe developed competent bureaucracies to govern their domains, as is evident in the increased use of written legal documents. The power of these new rulers was limited, however, by pressure from competing social groups and political organizations, such as the aristocracy, townspeople, and the church. In the 11th through 13th centuries, the growing communities in Europe developed stable political identities, usually under a central ruler. The Slavic peoples of eastern Europe were influenced by both western Europe and the Byzantine Empire. They formed a strong Slavic Christian culture that survived even the Mongol conquest of the 13th century. Medieval rulers did not have absolute power; rather their competence lay in developing strategic relationships with the aristocracy, the towns, and the church. His grandson Henry II, who reigned from to , contributed to the development of common law that united the kingdom. But King John, who reigned from to , was forced by his barons to sign the Magna Carta in , a precursor to constitutional monarchy in England. Often conflicts between these competing sources of authority gave rise to new political theories and laws. In the 11th-century Investiture Controversy, for example, popes and secular rulers debated the right to invest, or appoint, bishops. As European religious leaders developed more systematic authority over their churches, reformers sought to free local churches from the control of lay aristocrats and kings. Subsequent popes, such as the dynamic Innocent III, pope from to , used the same bureaucratic mechanisms that secular rulers used to develop legal theories freeing the church from secular influence. Although ultimately unsuccessful, the arguments made on both sides of the debate helped define the boundaries of political authority for both church autonomy and secular government. Religion and Scholarship Creative tensions in medieval society and politics led to new ideas, such as those exchanged in the debates over faith and reason in the new universities. They also led to the rise of new religious orders and forms of spirituality. New ideas emerged in popular religion during the struggle between orthodox Christianity and numerous heresies. The influence of Jewish and Muslim scholarship, the rise of an educated class of career scholars, and the growth of an urban reading public also contributed to this cultural and intellectual ferment in Europe. During the 12th and 13th centuries, universities arose in the major European cities. Although none of these scholars denied Christian truth as it was revealed in the Bible, some, such as Anselm of Canterbury, placed faith before reason. Others, such as Peter Abelard, put reason first. The great 13th-century Dominican philosopher Thomas Aquinas produced a brilliant synthesis of faith and reason, while a group of philosophers called nominalists questioned whether human language could accurately describe reality. These inquiries into the nature of knowledge contributed to scientific inquiry, evident in the experimental theories of English scientist and philosopher Roger Bacon ? Meanwhile, many people sought a more spiritual, holistic experience of the world than what was offered through the intellect or through ordinary church rituals. Visionaries and reformers created new orders such as the Cistercians, Franciscans, and Dominicans. Saint Francis of Assisi rejected the urban materialism of his parents and local church. Later, Bonaventure, a Franciscan who lived from to , developed a mystical philosophy guiding Christians toward contemplation of the ideal realm of God. Popular religion also reflected this social and religious ferment. Most people in medieval Europe were Christian by

baptism at birth and participated in church rituals throughout their lives. They did penance for sins, attended Mass, and went on pilgrimages to holy sites containing relics of saints. In the cities, lay people began seeking a more intense religious experience to counterbalance the materialism of their urban lives. Many were drawn into new religious movements, not all of which were approved by the church. This led to conflict between church-taught orthodox teachings and practices and heresy, beliefs and practices that were condemned as false by the church and considered a danger to Christendom. For instance, the Cathars rejected the body as evil and saw no need for priests. Church leaders condemned them as heretics, while secular rulers, bent on suppressing local rebellions against their authority, carried out a military crusade to destroy their strongholds in southern France. The church, whose doctrine and order were threatened by these groups, appointed preachers such as the Dominicans to teach correct doctrine and also commissioned inquisitors to detect heretics and recommend them for punishment. Literature and the Arts Growth in urban society, intellectual innovations, and the tension between spirituality and order in the church all contributed to the development of new creative styles in literature, the visual arts, architecture, and music. Literacy increased in medieval Europe, especially among the urban lay populations, who had more time to read. While most books were written in Latin, which was considered the dominant language of learning, more books were being produced in regional languages, such as English, French, and German. From this vernacular literature, new styles and genres evolved. At the courts, troubadours wrote and performed lyric poetry celebrating the love between knights and ladies. Epic tales of warrior heroism, such as *Beowulf*, gave way to romances celebrating courtly love and knightly chivalry, exemplified in Arthurian books such as *The Quest of the Holy Grail* and *Sir Gawain and the Green Knight*. The popular *fabliaux*, or animal fables, often emphasized the virtues and cleverness of working people over those traits of the higher classes. Books were handwritten manuscripts, laboriously copied by scribes using quill or reed pens to write on animal skin parchment. Stylistic changes also occurred in visual arts, such as painting, sculpture, metalwork, stained glass, and architecture, and in performing arts, such as music and drama. Supported by religious and secular patrons and influenced by Islamic and Byzantine civilizations, an artistic renaissance developed the Romanesque style in the 11th and 12th centuries. Romanesque architecture featured solid, imposing cathedrals with rounded arches and fantastic stone carvings. In the 12th and 13th centuries, the Gothic style introduced new engineering innovations and emphasized greater emotional expression. The pointed arches, vaulted ribs, and flying buttresses of Gothic cathedrals, such as Notre Dame in Paris, allowed engineers to build higher and lighter walls, while stained glass windows gave the interior a sense of heavenly illumination. On the exterior of Gothic cathedrals, tall, slender statues of beautifully calm saints portrayed an idealized humanity. During this period, music and notation, like Gothic architecture, developed in complexity. The single line melodies of monophonic Gregorian chant, instrumental dance pieces, and troubadour ballads evolved into more complex polyphonic music weaving together multiple parts. Music was an integral part of emotional expression in medieval life. Performances included the secular, from courtly lyrics and lively dances to drinking songs in taverns, and the religious, from sung portions of the Mass to mystery plays that reenacted biblical stories. Much of the art of this period is still admired today.

Chapter 5 : Islam and secularism - Wikipedia

Explores interactions between Muslims and the more or less secularized public spaces of several European states, assessing the challenges such interactions imply for both Muslims and the societies in.

It was important at the time for the Republic of Turkey to be modernized in order to progress towards the level of contemporary civilizations and to be an active member of the culturally developed communities. Mustafa Kemal modernized the life of his country. These reforms were enthusiastically welcomed by the Turkish people. Chronology of Reforms Sultanate abolished November 1. Republic of Turkey with capital at Ankara proclaimed October Traditional religious schools closed, Sheriat Islamic Law abolished. Constitution adopted April Fez outlawed by the Hat Law November Veiling of women discouraged; Western clothing for men and women encouraged. Western Gregorian calendar adopted instead of Islamic calendar. New civil code ended Islamic polygamy and divorce by renunciation and introduced civil marriage. State declared secular April 10 ; constitutional provision establishing Islam as official religion deleted. State role in managing economy written into the constitution. For him, modernization meant Westernization. On one level, a secular legal code, modeled along European lines, was introduced that completely altered laws affecting women , marriage , and family relations. Turks were encouraged to wear European-style clothing. Titles of honor were abolished. The wearing of the fez, which had been introduced a century earlier as a modernizing reform to replace the turban, was outlawed because it had become for the nationalists a symbol of the reactionary Ottoman regime. These were regarded as "fundamental and unchanging principles " guiding the republic, and, as such, they were written into its constitution. The principle of republicanism was contained in the constitutional declaration that "sovereignty is vested in the nation" and not in a single ruler. The nation-state supplanted the Ottoman dynasty as the focus of loyalty, and the particulars of Turkish nationalism replaced Ottoman universalism. The President himself went out into the park in Ankara on Sunday, the newly established day of rest, to teach the Latin alphabet adapted to Turkish as part of the language reform. Populism encompassed not only the notion that all Turkish citizens were equal but also that all of them were Turks. What remained of the millet system that had guaranteed communal autonomy to other ethnic groups was abolished. Reformism legitimized the radical means by which changes in Turkish political and social life were implemented. The abolition of the caliphate ended any connection between the state and religion. The religious orders were suppressed, religious schools closed and public education secularized , and the Sheriat Islamic rule revoked, requiring readjustment of the entire social framework of the Turkish people. In the Grand National Assembly adopted a new constitution to replace the constitution that had continued to serve as the legal framework for the republican government. The constitution vested sovereign power in the Grand National Assembly as representative of the people, to whom it also guaranteed basic civil rights. A unicameral body elected for a four-year term by universal suffrage, the assembly exercised legislative authority, including responsibility for approving the budget, ratifying treaties, and declaring war. The new constitution did not provide for an impartial judiciary to rule on the constitutionality of laws enacted by the assembly, but rather empowered the elected legislature to alter or defer judicial decisions. The President of the republic was elected for a four-year term by the assembly, and he in turn appointed the prime minister , who was expected to enjoy the confidence of the assembly. Scarcely had this experiment begun, however, when an uprising broke out that quickly spread throughout the Kurdish region in southeastern Turkey. He and other dervish leaders urged their Kurdish followers to overthrow the "godless" government in Ankara and restore the caliph. Special courts with summary powers were established, and the Progressive Republican Party was outlawed. Meanwhile, the Turkish army swiftly extinguished the revolt. As a result of the inquiry, some of his former close associates were sent into exile. Whether there were specific connections between the Progressive Republican Party , the Kurdish revolt, and the assassination plot remained a subject of conjecture among historians. Another experiment with multiparty politics was made in in the form of an authorized loyal opposition party , but this effort degenerated into factionalism and was quickly ended. Men started to wear hats rather than the fez. Thus with the civil code passed, Turkish women would now have the same rights as men, could be appointed to

official posts, would have the right to vote and to be elected to Parliament. The monogamy principle and equal rights for women changed the spirit of Turkish society. He established the Turkish Historical Society in Constantinople. Within the Ottoman Empire, the Turks were merely one of many linguistic and ethnic groups, and the word Turk in fact connoted crudeness and boorishness. Members of the civil, military, and religious elite conversed and conducted their business in Ottoman Turkish, which was a mixture of Arabic, Persian, and Turkish. Arabic remained the primary language of religion and religious law. Persian was the language of art, refined literature, and diplomacy. What little Turkish there was usually had to do with the administration of the Ottoman Empire. Turkish not only borrowed vocabulary items from Arabic and Persian but also lifted entire expressions and syntactic structures out of these languages and incorporated them into the Ottoman idiom. Thus, pure Turkish survived primarily as the language of the illiterate and generally was not used in writing. Ottoman Turkish, on the other hand, was the language of writing, as well as the language spoken by the educated elite. Its multiple origins caused difficulties in spelling and writing Ottoman Turkish. The constituent parts - Turkish, Persian, and Arabic - belong to three different language families - Ural-Altaiic, Indo-European, and Semitic, respectively - and the writing system fits only the last of these. Phonological, grammatical, and etymological principles are quite different among them. During the nineteenth century, modernist intellectuals began to call for a reform of the language. They wanted to fashion a language that would be easier to use and more purely Turkish. Thus, the principle of Turkish language reform was intimately tied to the reforms of the period. Later in the nineteenth century, the demand for language reform became political. Turkish nationalists sought a language that would unite rather than divide the people. The goal was to produce a language more Turkish, modern, practical, and precise, and less difficult to learn than the old language. The republican language reform consisted of two basic elements - adoption of a new alphabet and purification of the vocabulary. The language revolution Dil Devrimi in Turkish officially began in May 1928, when numbers written in Arabic were replaced with their Western equivalents. In November the Grand National Assembly approved the new Latin alphabet that had been devised by a committee of scholars. Many members of the assembly favored gradually introducing the new letters over a period up to five years. With chalk and a portable blackboard, he traveled throughout the country, giving writing lessons in schools, village squares, and other public places to a people whose illiteracy was suddenly 90 percent. On January 1, 1928, it became unlawful to use the Arabic alphabet. The new alphabet represents the Turkish vowels and consonants more clearly than does the old alphabet. Composed of Latin letters and a few additional variants, it contains one symbol for each sound of standard Turkish, which was identified as the educated speech of Istanbul. By adopting the Latin alphabet, Turkey turned consciously toward the West, severed a major link with the Islamic world, and rejected a part of its Islamic heritage. By providing the new generation no need and scant opportunity to learn the Arabic letters, the alphabet reform cut them off from the Ottoman past and its culture and value system. Specifically, this new generation could no longer be educated by the traditional establishment of religious scholars. Non-Turkish words were seen as symbols of the past, and there was great nationalist enthusiasm, supported by government policies, to get rid of them. Purification of the language became a national cause. Dictionaries began to drop Arabic and Persian words and sought to resurrect archaic terms or words from Turkish dialects or to coin new words from old stems and roots to be used in their place. The citizens at large were invited to suggest alternatives to words and expressions of non-Turkish origin, and many responded. In lists of new Turkish words began to be published, and in they began to appear in newspapers. The mids saw the height of the enthusiasm for language reform, and some of the suggested reforms were so extreme as to endanger the understandability of the language. Although purist and zealot opinion favored the banishment of all words of non-Turkish origin, it became obvious to many that some of the suggested reforms verged on the ridiculous. He suggested the historically preposterous but politically efficacious Sun-Language Theory, which asserted that Turkish was the "mother of all languages," and therefore all foreign words were originally Turkish. Thus, if a suitable Turkish equivalent for a foreign word could not be found, the loanword could be retained without violating the purity of the Turkish language. By the late 1920s, considerable opposition to the purification movement had begun to surface. Teachers, writers, poets, journalists, editors, and others began to complain in public about the instability and arbitrariness of the

officially sanctioned vocabulary. In the Turkish Language Society lost its semiofficial status, and eventually some Arabic loanwords began to reappear in government publications. The long-term effects of the language reform have been positive, but at a price. Reading, spelling, and printing are now infinitely simpler than before, and literacy has spread because of this. Modern Turkish is more concise and direct than Ottoman Turkish, and hence better meets the demands of modern life, including science and technology. The language reform has to some degree closed the language gap that used to exist between the classes of Turkish society, and a certain democratization of language and literature has occurred. The cost, however, has been the drastic and permanent estrangement from the literary and linguistic heritage of the Ottomans. Although some pre-republican writing has been transcribed in the new alphabet, its vocabulary and syntax are now barely understandable to a modern speaker of Turkish. The loss of old words and their rich connotations has resulted in some aesthetic impoverishment of the language. Language and language reform continued to be political issues in Turkey in the late s. Not surprisingly, language reform and modern usage were pushed forward during periods of liberal governments and de-emphasized under conservative governments such as those of the s. As for religious publications, they were not touched much by these reforms and continued to use an idiom that was heavily Arabic or Persian in vocabulary and Persian in syntax. In spite of the fact that coinages lack some of the rich connotations of the older lexicon, modern Turkish prose and poetry came into their own in Kemalist and, especially, post- Kemalist since Turkey , as writers and poets created powerful works in this new idiom. Secularist Reforms In the new nationalist regime abolished the Ottoman sultanate , and in it abolished the caliphate , which the Ottoman sultanate had held for centuries. Thus, for the first time in Islamic history, no ruler claimed the spiritual leadership of Islam ; this was still the case in the late s. As Islam had formed the identity of the Ottoman Empire and its subjects, so secularism molded the new Turkish nation and its citizens. Establishment of secularism in Turkey was a process of distinguishing church from state or the religious from the nonreligious spheres of life. In the Ottoman Empire , all spheres of life were theoretically ruled by religious law, and religious organizations did not exist apart from the state.

Chapter 6 : Middle Ages, Dynamic Culture of the Middle Ages

Secularity in Europe and the Institutionalization of Islam: Legal Regulation and Political Recognition: The secularity of the state and the shaping of Muslim representative organizations in Western Europe, Silvio Ferrari; Discrimination and claims for equal rights amongst Muslims in Europe, Valerie Amiraux; Islam, secularism and.

Chapter 7 : Download [PDF] Islam And The Secular State Free Online | New Books in Politics

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Chapter 8 : Secular state - Wikipedia

Secular government should be a point of agreement between the region's states and Europe and the United States. But instead, it has become a source of controversy, as Western states and organizations frequently criticize state policies in the religious sphere.

Chapter 9 : Table of contents for European muslims and the secular state

François Hollande: Islam can co-exist with a French secular state A million Muslims live in the German state of North Rhine-Westphalia - a third of Germany's three-million-strong Turkish.