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Editor

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

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Kindly

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Assoc. Prof. Dr. Mustafa YİÇİTOĞLU

POLITICAL THOUGHT IN MATURIDI

AFRO EURASIAN STUDIES -VOLUME: 9 / ISSUE: 1 pp.6-21

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Mâtürîdî'de Siyaset Düşüncesi

ÖZ

Bu makalenin amacı Ebû Mansûr el-Mâtürîdî'nin siyaset düşüncesini tespit etmektir. Bu mesele Kur'ân'da kuramsal düzeyde yer almasa da çeşitli ayetlerde yer alan şûra, ehliyet, adalet ve ulu'l-emr gibi kavramlar siyasete ilişkin ıstıhlardır. Mâtürîdî'nin Te'vîlâtü'l-Kur'ân'da söz konusu terimlerin zikredildiği ayetlere getirdiği yorumları incelemek, onun siyaset düşüncesini anlamada bizlere yardımcı olacaktır. Onun yönetim felsefesi ve yönetim ilkeleri bir yandan dini bir karakter taşıırken, diğer yandan aklî temellere dayanır. Ayrıca tarihî örnekler ve sosyolojik yaklaşımlar da onun bu konudaki görüşünü belirleyen etkenlerdendir. Mâtürîdî'de devlet yöneticisinin özellikleri siyasi idarenin temelleriyle ilişkilidir. Adalet, liyâkat ve danışma bunun aslı parçalarıdır. Devlet yöneticisinin Şîa imâmet düşüncesinin aksine mutlak ve masum olmadığı görüşü, Mâtürîdî'nin imâmet konusunda Şîa'nın görüşünü bildiği ve ona karşı çıktığını gösterir. İmamet meselesinde rivayetleri göz ardı etmemiş olan Mâtürîdî'nin siyaset görüşü nakil ve akıl üzerine bina edilmiş görünmektedir. Bu makalede Mâtürîdî'nin Te'vîlâtü'l-Kur'ân adlı eserinde siyasi nitelikteki kavramlara dair yorumları kaynak incelemesi yöntemiyle analiz edilecektir.

Anahtar Kelimeler: Mâtürîdî, Te'vîlâtü'l-Kur'ân, Politik Teoloji, Siyaset, İmamet.

Political Thought in Mâtürîdî

ABSTRACT

The aim of this article is to determine Ebû Mansûr el-Mâtürîdî's political thinking. Although this issue is not included at the theoretical level in the Qur'an, concepts such as council, efficiency, justice and great command are various verses of political terms. Examining Mâtürîdî's interpretations of the verses mentioned in the Te'vîlâtü'l-Kur'ân will help us to understand his way of thinking. His management philosophy and principles of governance are based on mental foundations while carrying a religious character. In addition, historical examples and sociological approaches are the factors that determine his opinion on this subject. In Mâtürîdî, the characteristics of the government ruler are related to the foundations of political administration. Justice, grace and counseling are the essential parts of it. Contrary to the idea of Shia Imamate the view that the state ruler is not absolute and innocent indicates that Mâtürîdî knows and opposes Shia's opinion. Mâtürîdî's political opinion, which has not ignored the rumors on the issue of Imamate, seems to be based on transplantation and reason. In this article, Mâtürîdî's interpretations of political concepts in Te'vîlâtü'l-Kur'ân will be analyzed by source examination method.

Keywords: Mâtürîdî, Te'vîlâtü'l-Kur'ân, Political Theology, Politics, Imamate.

Introduction

The Great Seljuk vizier Nizamü'l-Mülk (d. 485/1092) tells a story about the Khalifa of Abbasi Me'mûn (d. 218/833): One day, Khalifa Me'mûn was sitting on his throne in the palace, fulfilling the "Justice of Atrocity". They submitted a petition to him. Me'mûn submitted this petition to his vizier Fazl b. Sehl (d. 202/818), and said: "Fulfill this man's wish quickly. Because this world turns too fast to give chance to show loyalty to friend. Today, when we have the power, let's offer the opportunities. We can't do that tomorrow. On that day it will be our helplessness and desperation." (Nizâmü'l-Mülk, 2016: 111) this is a remarkable memory that reflects the political line of the period. Contemporary political scientist David Easton (1917-2014) says, "Politics is the distribution of values through authority." (Taşkın, 2014: 23). This is the ideal interpretation of politics. It is not known whether political forces from the past to the present have always achieved this ideal. Nevertheless, we know that throughout history, philosophers have struggled to build political thought. The dozens of works which produces in this issue and the ideas are evidence of this.

Politics, which constitutes the continuous agenda of people from history to the present day, has been included in the classical sources of words under the name "Imamate". It is a well-known issue that the faith is included in the Shia tradition as a principle and foundation of faith. It is also known that there are differences between Shia and Sunni and Mu'tezilî thought in the context of the way management is determined, occupation, qualities of the manager and limits of authority. (Ünverdi, 2016: 99, 271).

The views of Ebû Mansur el-Mâtürîdî (333/944), one of the founders of the Sunni Ecole of words, regarding politics can be seen as a reference to the theology needed today. We consider it useful to examine the opinions of this important thinker, who has made wisdom a axis of his thought. In this study, we will examine the interpretations which he brings to concepts such as "faith, obedience, great command, shura judgement and property" that reflect his political views in his work Te'vilâtü'l-Quran. The political opinion of Mâtürîdî which operates around knowledge, justice, foresight and taqwa in this matter, contains important data for those who work on this subject.

As known, Imam Mâtürîdî's Kitâbü't-Tevhid does not have a Imamate section. However, there are sections in his other work, Te'vilâtü'l-Quran, where we can determine his political views. In particular, we learn about the way in which he interprets concepts such as Imamate, faith, great order, obedience, judical opinion and shura, the adjectives of his state administrator, his duties, the arbitrariness of management and the nature of obedience to the ruler. In addition, in Ebü'l-Muîn en-Nesefî's (d. 508/1115) Tabsîratü'l-Edille, there is information about Mâtürîdî's views on issues such as Imamate, religious-political relations and Qurayshliness of the caliphate.

In Mâtürîdî's political thinking, the basic principles of religious - political relationship, the Qurayshliness of the caliphate and the power of governance have previously been the subject of research. (Altıntaş, 2010; Düzgün, 2011; Özen: 2012 vd.). In this article, the concepts and principles that constitute Mâtürîdî's political opinion will be discussed as a whole in the context of contribution to the literature in question. For this purpose, the interpretations of political concepts will be examined in Te'vilâtü'l-Quran. On the other hand, the opinions of the Imamate and islamic theology echoes are not included in the boundaries of this study.

1. MANAGEMENT PHILOSOPHY: PROPERTY IS ALLAH'S

At the basis of Mâtürîdî's political philosophy is that the state administration is a trust. Although the land, property of person who runs the state is considered to be the property of the political leader, in reality the owner of the property is Allah. This truth is the basic principle that determines the manager- people relationship. The ruler governs the people he governs and the lands, property and other elements under his rule, not with the idea of absolute sovereignty, but with the consciousness of trust. Because the real owner of the property is Allah, the management is a trust and the manager is a trustee. All principles and fundamentals are built on this. Maturidi states that being a state administrator does not mean owning the assets in the country, and bases his political philosophy on "Allah's being the real owner of property". Because the Qur'an itself attributes the whole world to Allah (Âl-i İmran, 3/26; Hadid, 57/5; Friday, 62/1; Hashr, 59/23). Politics, as a part of the realm of existence, is not independent of this truth. All managerial criteria and management principles should be built in accordance with the truth. It is only a delusion that the person who runs the state thinks that the lands, state property and treasury, especially the subjects, belong to him. On the contrary, real estate and sultanate belong to Allah. The real owner of the assets under the power of all state administrators is Allah. Therefore, obedience, gratitude, respect and praise are to Allah, the real owner of the property. The power-people relationship is not the owner-property or master-slave relationship, but the relationship between the ruler and the ruled. Worship is only for Allah (Mâtürîdî, 2006, XIII: 338 and 2010, XV:148, 285).

2. MANAGEMENT PRINCIPLES

It is not possible to say that Mâtürîdî points to a certain form of government in his political thought. However, we can list the principles on which the state administration should be based as follows:

- a. Justice: The divine order, which means "Be fair when you judge between people" (Nisa, 4/58), shows that the first of the basic principles in state administration is justice (Mâtürîdî, 2005, III:293).
- b. Merit/efficiency: Those who act as administrators among people have entrusted this authority from them. Justice is realized only when the trust is given to its owner. Thus, merit and efficiency are two inseparable principles (Mâtürîdî, 2005, III: 290-291).
- c. Affiliate/participation: Administrators should act in consultation with the notables of the people in important affairs of the state. Important issues that concern the public should be decided together with "the people who have the qualifications of ashraf (high authority) and necbâ (noble)" or the residents of the country, who can be called the "advisory committee". Thus, the decision mechanism is based not only on the manager himself, but also on more than one person through affiliate/participation (Mâtürîdî, 2005, III: 296-297). The evidence for this is the verses informing that the queen of Seba addressed the elites around Solomon (as) and Pharaoh and received their opinion (Neml, 27/29, 38 and Kasas, 28/38). However, in public affairs, the prophets also consulted with the notables of their communities (Mâtürîdî, 2005, I:137). This indirectly points to the principle of affiliate/participation in management. In a way, this corresponds to the parliament today.
- d. Consultation/Advisory: In dictionary "ŞURA" (council) comes from the root ş-v-r. "Şevr" in the dictionary means "milked honey, well-being and delegation". İşaret (Sign), istişâre (consultation), meşveret consultancy and müşavere (advisement) are derived from the same root. The common meaning in all of them is "to express an opinion, to get an opinion and to give an opinion". Consultation means requesting an opinion from someone, and it is like getting the opinion filtered by the common mind, just as honey is filtered from the hive. (Asım Efendi, 2013, 2:2079). Şura (Council) is a decision-making process through consultation and exchange of views. The group that runs the decision process

is called the Şura (council) committee. "Consult them in your affairs" (Âl-i Imran 3/159) in the Qur'an to consultation; The verse "their affairs are in müşavere (advisement among themselves" (Şûrâ 42/38) was accepted as evidence in the council. Both verses refer to involving people in decision-making processes. It is also significant that the 42nd Surah of the Qur'an is named Şûrâ.

Maturidi states that although the Prophet was a person who received revelation, consultation was ordered to him in three possible ways: First, it is not permissible to consult on matters for which there is text about him, but ijihad can be made on other matters. Second, The fact that the Prophet was ordered to consult indicates either the virtue of the Companions or the power of reason in an absolute sense. However, in both cases, no one is in the position of a Companion (to the point of being worthy of consultation). Third, if the view of the Companions converges on one point, it expresses the truth. Because it is unthinkable that the Messenger of Allah would not act on their views after consulting them. Since they are ordered to be consulted, it is accepted that the result of the council will be in accordance with the truth (Mâtürîdî, 2005, II: 458-459).

e. Seeking the opinions of scholars. In addition to the fact that the ruler should consult people in their affairs, Mâtürîdî also gave place to the assembly of scholars and stated that the person who ruled the state should consult with the ulama. The basis of this is the command in the Qur'an to take the controversial issues to Allah and His Messenger (Nisa, 4/59). Disputes in scientific matters can only occur between scholars. So, ulu'l-amr is either a "scientist" or someone who follows the views of scholars. As a matter of fact, believers follow only the fatwas of scholars in religious matters. Scholars are the people who are authorized to express their opinions in accordance with the Qur'an and Sunnah. They are the people who should be obeyed and whose opinion should be sought. If the rulers want the people to obey them – which is their most natural right – they should consult the opinions and fatwas of the ulama and consult them on controversial issues (Mâtürîdî, 2005, III: 293-294)

f. Management is not the responsibility of a single family. The ruler of the state must be pious, prudent and knowledgeable. No matter who fulfills these conditions, he is the most worthy of imamate (Mâtürîdî, 2005, III:293; Neseî, 1993, II:437). While taqwa Allah defines the human relationship, science and foresight define the human and society relationship. In a sense, science and foresight are the basis of doing the best for the society, and unlike taqwa, they do not have a religious content (Düzgün, 2011: 354).

Nasafî quotes Mâtürîdî in his work el-Makâlât, which is not available today, that he stated that the imamate should belong to a person who has two basic characteristics: to have attributes such as taqwa, knowledge, foresight, and to be authoritative. The political administrator is the one who can provide the interests of the society in the best way. For this reason, the above two aspects are the characteristics that an imam should have. The person who has these characteristics is most worthy of the imamate. Therefore, it is unacceptable for Shia to limit the imamate only to Bani Hashim (Neseî, 1993, II: 437-438). As a matter of fact, in the past, the imamate was realized among various tribes. Thus, the essential thing is not to limit the imamate to a certain family, but to perform that duty by the person who has the qualifications of an administrator (Mâtürîdî, 2005, I: 229).

3. FEATURES OF STATE MANAGER

In Mâtürîdî's political thought, the state ruler was mostly mentioned with words such as melik, imam, caliph and sultan. He used the melik as "the person who spoke the order and the word in his country". In the expression, the political leader of the Muslims is mostly used with the word imam. In this case, the general term denoting rulers and kings is melik, and the terms denoting state rulers in Islamic

lands are imams and caliphs. However, apart from these, he also included the word sultan for state administrators in Islamic countries. (Özen, 2012: 524-527).

When we examine the passages related to politics in Mâturîdî's *Tevilatül'l-Kur'an*, we see that he points out the following characteristics in the people who are in the state administration:

- a. To be fair. The Prophet ordered obedience to the ruler only as long as it was fair and just. In this regard, Mâturîdî also includes a hadith of the Prophet giving the good news of a just head of state (Mâturîdî, 2005, III: 291-293).
- b. To have merit and competence. Managing people is, in a sense, taking over the trust. It is obligatory to give the escrow to its owner. The essence of merit is being sure/reliable (Mâturîdî, 2005, III: 291). The order "Give the trust to its owner" (Nisa, 4/58) should be read together with the order "When you judge between people, judge with justice" (Maide, 5/8).
- c. To have knowledge and foresight (Mâturîdî, 2005, III: 293).
- d. Rejecting the requirement of innocence. As it is known, there is a view of the innocence of the imam in Shia. However, Sunni political theory rejected this (Ünverdi, 2018: 39-66). Allah, in matters of dispute, The imam is not an absolute person, as he orders to refer to the Prophet or scholars. His innocence is unthinkable (Mâturîdî, 2005, III: 295-296).
- e. To be a *alfaqui*. Allah commands, "If you have a disagreement about something, refer it to Allah and His Messenger" (Nisa, 3/59). The disagreement here is a scholarly debate, which undoubtedly happens between scholars. So, state officials should be people who know religious issues (Mâturîdî, 2005, III: 294).
- f. To have *taqwa*. The fact that the people have entrusted their property and lives to the ruler obliges him to have *taqwa* (Nesefi, 1993, II: 437).

4. THE WISDOM OF THE KHILAFAH QURAYSH

As it is known, the Quraysh of the Caliphate It is based on a narration attributed to the Prophet: "Imams are from Quraysh."¹ Based on this narration, Many scholars, especially Abu Hanifa (d. 150/767), Imam Shafii (d. 204/820), Ahmet b. Hanbal (d. 241/855), Ebü'l-Hasan al-Eş'ari (d. 324/935), Eb'u Bekr al-Bakillani (d. 403/1013 primarily believed that the caliphate and they have accepted that they have the right of Qureshi in terms of lineage (Hatipoğlu, 1978: 172-175; Özen, 2012: 536-539). Although the majority of Mu'tazila had a similar view on this issue, Dirar b. The views of Amr (d. 200/815) and others who think like him and his followers are against the Quraysh. However, it should be noted that this opposition is not related to tribalism, but to the authoritarian power of the ruler. As a matter of fact, the opinion of Dirar is as follows: "If there are two candidates, one from Quraysh and the other from Nabat, we will leave the Quraysh and choose the Nabataean as the caliph. Because this one's tribe is smaller and their number is small. It is easier to break his resistance if we want to dismiss him when he rebels against Allah. It happens..." (Hatipoğlu, 1978: 171) It is obvious that this approach is in the nature of a rejection to the pro-sovereign thought that attributes the authority of the state administrator to lineage and lineage.

¹ For evaluations on the source, soundness and meaning of the narration "Imams are from Quraysh", see. Hatiboğlu, M. Said, "The First Political Tribalism in Islam, The Quraysh of the Caliphate", Ankara University Faculty of Theology Journal, XXIII, 121-213; Balci, İsrail, Criticism of the Claim that "Imams/Caliphs are from Quraysh", Ondokuz Mayıs University Faculty of Theology Journal, 2016, 40, 5-31.

As narrated by Nasafi, Abu Mansur al-Maturidi's view in his work *al-Makalat*, which we do not have today, is as follows: but it is necessary to bring such a person to the imamate. Because, as it is said in the Qur'an, "The most noble of you in the sight of Allah is the most pious" (Hujurat, 49/13), the trust of goods and chastity also depends on this. Fulfillment of trust is by *taqwa*. Therefore, the imam must have *taqwa*. However, The Prophet said: "Imams are from Quraysh," and the companions of the Prophet chose the imam from Quraysh and pledged allegiance to them." (Nesefi, 1993, II: 437). As it is seen, although Maturidi considered the imama suitable for the qualified person in terms of the Qur'an and intellect, he did not reject the movable narration on this issue, and hailed the narration of the Quraysh of the imamate, taking into account the practices of the Companions (Hatipoğlu, 1978: 174).

Maturidi attributed the Prophet's limiting the caliphate to the Quraysh for two reasons: First, although the imamate has a religious aspect, it is mostly an administrative and political issue. For this reason, the person who will become an imam needs to be a member of a lineage that is not humiliated and hated, as well as *taqwa*; this is why the rulership has always been given a strong and respected lineage. As a matter of fact, it has been known for a long time that prophecy is reserved for one lineage and politics is reserved for another lineage. People registered religious matters with the authority of prophecy, and political and administrative matters with the lineage, which had a respectable power and authority (Nesefi, 1993, II: 438).

The allocation of the Imamate to the Quraysh tribe must first be read in this political context. Because at that time, the Quraysh had a significant influence and power over the people. For example, the Quraysh did not consider any tribe to be their equal in terms of marriage. The second reason is that the Qur'an was revealed in the dialect of Quraysh. This is the religious basis of the allocation in question. In the past, Allah has entrusted especially the subjects of war to the rulers and the subjects of religion to the prophets (Maturidi, 2005, I: 137).

As it can be understood from these explanations, Maturidi did not consider Arabs and Qurayshis superior to other nations in absolute belief, and that they were the Prophet. He associated it with the Prophet's (s.a.v.) presence in his close circle (Özen, 2012: 540). In addition, the Quraysh's emphasis on his political and social authority in the Arabian Peninsula indicates that Maturidi accepted this narration as historical. Otherwise, he would point to lineage and ancestry in an absolute sense, and would not include the influence of other human elements.

5. THE RELATIONSHIP OF RELIGION AND POLITICS

Maturidi emphasized that the political administration called imamate or caliphate, which is a legal and social arrangement for people to live together in peace and harmony, is a mental issue, not a creed. His views on the establishment of a political and social order and the need for it to be administered by a competent administrator indicate that he considered the imamate as a political office, not a religious one (Oral, 2018: 930).

On the other hand, Maturidi draws attention to the fact that the duties of prophecy and politics were carried out by different people and families in history, and he accepts that this indicates the separation of the duty of prophecy and politics. As a matter of fact, the religion-politics identity of Shia and similar structures in the tradition of Islamic thought does not find a response in Maturidi's political thought. We can state that Maturidi makes a distinction between religion and politics for the following reasons.

- a. State administrators are usually powerful rulers who rule the treasury and rule the territory of the country. But Allah's prophethood known as the king prophet in history, Hz. David and Hz Solomon As he appreciated the mighty people like, he was also able to give to the poorest and humblest among the people.
- b. Baccarat 2/246. The verse refers to the Prophet's consultation with the people around him about war. It is clear that there is no consultation of the prophet in religious matters. Therefore, a political issue such as war, which concerns the survival of the society, and a divine mission such as nubuwwah are different in nature.
- c. While the king should have the capacity to provide state administration, prophecy is a purely divine choice
- d. Nubuwwah although descended from Abraham, the imamate was run by families from different lineages.
- e. The distinction between good and bad may differ on the religious and political fronts. For example, while religion sees war as bad, state administration can make war inevitable in order to protect the existence of a society (Düzgün, 2011: 354-355).

We should read Mâtûrîdî's distinction between religion and politics as a rejection of the Shia political thought. If we try to relate this to the contemporary principle of secularism, we fall into a kind of anachronism.² Because it is not possible to say that Maturidi made an absolute distinction in the context of the separation of religion and state, or that he determined this distinction as a management principle. As a matter of fact, we could not detect an interpretation in Te'vilâtü'l-Qur'an that evokes laicism, which would mean a separation of religion and state in today's sense. On the contrary, the following information about the religious dimension of political administration draws attention in him:

- a. Maturidi accepted that imamate is a religious duty (Neseff, 1993, II: 437).
- b. According to Mâtûrîdî, the executive group at the top level of the state should be composed of alfaqui. The divine command, "When you have a disagreement about something, take it to Allah and His Messenger" refers to scholars. Because scientific discussion takes place between scholars. For this reason, the duty of the people is to obey the rulers as long as they are just, and the duty of the rulers is to comply with the views and fatwas of the scholars (Mâtûrîdî, 2005, III: 293).
- c. The Imam's knowledge and foresight is one of his qualifications. Here, information should not only be in political, administrative and military matters, but also in a quality that can meet the spiritual needs of the people (Mâtûrîdî, 2005, II: 138). Military commanders are also obliged to know religious decrees and fatwas (Mâtûrîdî, 2005, III: 299).
- d. The fact that Mâtûrîdî accepted that prophecy is in one lineage and politics in one lineage does not mean that he foresees an absolute distinction on this issue. This distinction made by him is in the nature of proving the political power of the Quraysh and is not an absolute principle determination. As a matter of fact, his view that "if the ruler is a believer, the responsibility of the believers to obey him increases to some extent" shows that he does not ignore the result of the unity of belief between the people and the ruler (Maturidi, 2005, III: 292).

² For a review on this subject, see Kutlu, Religion-Politics Separation According to Imam Maturidi, <http://www.sonmezkutlu.net/?pnum=158&pt=Mâtûrîdî%27de+Diyaset+Politics+Ayr%C4%B1m%C4%B1>

e. Mâtûrîdî mentioned taqwa as the first condition for being worthy of the imamate. Government is a trust taken from the people. The assurance of security is taqwa. Taqwa is a religious term that expresses the relationship between the servant and Allah. Nasafi, after conveying the views of Mâtûrîdî, states that the imamate is a position for the interests of the world and the hereafter. Therefore, the fact that the ruler of the state has taqwa is among the essential conditions for ensuring the happiness of this world and the hereafter.

f. Maturidi, he sees one of the reasons for the allocation of the caliphate to the Quraysh tribe by the Prophet in the fact that the Qur'an was revealed in the Quraysh dialect (Nesefi, 1993, II: 438). This indicates the importance of the administrator's knowledge of the Qur'an.

g. Separation of religion and state is a political practice of modern times. However, it is impossible to talk about the management style in question in the period in which Mâtûrîdî lived.

In our opinion, these views that we identified in Mâtûrîdî imply that the state administration in Islamic lands is not completely independent of religion from his point of view. However, according to him, the relationship between religion and politics is never a sacred space as accepted in the Shia tradition. On the contrary, politics is a phenomenon that belongs to the human sphere. The adjectives, duties and powers of the administrator, the way he came to office and his views that the administration should not be left to the reign of a blessed family are references to the separation of religion and politics in him. This approach of his can be read as an objection to the habits of putting politics into the fundamentals of religion and rendering possible oppression and injustice unquestionable (Oral, 2018: 935). Likewise, Mâtûrîdî's grounding of religion with reason, which is devoted to the field of shari'ah, points to the rejection of the identity of religion and politics in him (Düzgün, 2011: 352)

6. REJECTION OF THE OPINION OF THE "INNOVATIVE IMAM" IN THE CONTEXT OF "ULÛ'L-AMR":

The Qur'anic term "ulu'l-amr" has been understood in different ways in the tafsir literature and the concept is "ruler, commander, fukahâ, ulama or It was stated that he was the "companion of the Prophet" (Taberî, 2003, VII: 180-82). According to Tabersi (d. 548/1153), one of the Shia scholars, ulu'l-amr are imams who belong to the family of Muhammad (a.s.). Since he ordered obedience to ulul-amr after obedience to Allah, Himself and the Prophet, this is an absolute decree. Absolute obedience must be to innocent authority, just like Allah and his prophet. This is a privilege peculiar only to the imams of the Ahl al-Bayt (Tabersi, trs., III: 110-111)

Maturidi, Nisa 4/83. Scholars, noting that there may be companions like administrators, commanders, jurists or Hz. Abu Bakr, Hz. Omar, Mr. Osman and Hz. Ali, he first notes that this concept refers to "ulama and fukahâ who can deduce the meaning and purpose of nass" (Mâtûrîdî, 2005, III: 356). The ulama class are people whom the public trusts and trusts in religious matters, and they are at a level to guide the public on related issues. The evidence for this is the following verse: "When people who have weakness in faith receive news/information that the believers who went to war were victorious or were defeated, they spread it around without investigating whether it is true or not. However, if they had shared this news with the Prophet or with the believers who had authority, they would have learned the truth of the news and revealed the inner side of the matter..." (Nisa 4/83). This verse requires that the ulu'l amr must be a scholar. Because, to manage the religious affairs of the people, to witness what is going on, to fulfill the duties of amr-i bi'l-ma'ruf and nehy-i ani'l-munkar, to act

prudently and to make decisions in accordance with the consensus in scientific debates. - reveals that the order should be at the level of a scholar (Mâturîdî, 2005, III: 299-300).

Other groups included in the meaning of the concept of Ulu'l-amr are political administrators and military commanders. Maturidi, Nisa3/59. In the verse, they are the scholars, statesmen or commanders of the group that must be obeyed and obeyed. Whether they are political administrators or military commanders, they must be people of knowledge and foresight. As a matter of fact, Allah commands the rulers to be just and the people to obey the just ruler, with the command "Be fair when you judge between people" (Nisa 3/58) (Maturidi, 2005, III: 293).

Ulu'l-amr is a knowledgeable person.³ It is the representative of the people and decides in accordance with the views of scholars. He is not the "innocent imam" as the Shia claim. If the ulul-amr commanded to be obeyed in Nisa 3/59 was an imam, the Almighty Allah would not order in the same verse as "If you have a disagreement about something, take it to Allah and His Messenger", He would say "take it to the imam". This verse also records that nobody's word is equal to the word of Allah and the prophet (Mâturîdî, 2005, III: 294).

7. FRAMEWORK OF OBEDIENCE TO THE STATE MANAGER

Maturidi grounded obedience to the ruler of the state in legitimate matters and emphasized the wisdom of this, and discussed the issue in the context of "obedience to ulul-amr". The following is stated in verse 4/59 of Nisa: "O Believers! Obey Allah, the Prophet and the ulul-amr. And if you disagree about anything, take it to Allah and the Prophet, if you [really] believe in Allah and the Last Day. This is the best [for you] and ultimately the best." In the interpretation of this verse, Maturidi dealt with the subject of obedience to ulul-amr as follows: "If it is asked why the address in this verse is only for believers, first of all, they are the best among people in terms of obedience. Second, the unbelievers have not yet obeyed even Allah. For this reason, They cannot be expected to obey the Prophet and the ulul-amr voluntarily. The third is that they should know that Allah commands believers to obey their believing rulers." (Mâturidi, 2005, III: 291).

If there is a unity of belief between the ruler and the ruled, that is, if the ruler of the believers is still a believer, the responsibility of obeying and being subject to the rulers of the people increases one more degree. Unity of belief positively affects the responsibility of obedience. Since the address in the verse above is for believers, this shows that the responsibility of obedience is primarily for believers (Mâturidi, 2005, III: 297). It is obligatory for the people (public) to obey the umera (state administrators) regarding the rulings (ahkam) they give and to follow the ulama regarding the fatwa they issue (Mâturidi, 2005, III: 293). However, the state administrator must strictly observe the public interest and the interest of the society. As long as he is on this path, he is worthy of being obeyed (Özen, 2012: 531).

Since the essence of Islam is submission and obedience to Allah, it is not strange that believers should be addressed in this regard. However, faith, Hz. It is to believe in what the Prophet brought from Allah and to obey his teachings in this regard. Maturidi interpreted the word obedience as "to obey the command" and "to carry out the command". Although believer means "one who wholeheartedly

³ For the conceptual analysis of the word ulu'l-amr in tafsir and kalam sources and the conceptual analysis of the word, see Nisa 4/59. Öztürk, "Interpretation Manipulation in the Tradition of Islamic Tafsir: An Example of the Concept of 'Ulu'l-Emr', 79-98.

approves of Allah and His Prophet", the semantics of the concept also gives him the meaning of "one who obeys". Such obedience can take different forms:

- a. Obedience to Allah in what He has made obligatory, and The prophet must be obeyed.
- b. Allah in the things He sent down and declared in the Qur'an must be obeyed, and must obeyed to the prophet about what he explained.
- c. Others must obey everything the prophet commands. Because it is unthinkable for him to go out of the will of Allah and to speak an oppositional word (Mâturidi, 2005, III: 303).
- d. In the verse in which obedience is commanded, the fact that the address is directed to believers may mean that obedience is limited to religious matters. Implicitly, when the state administrator makes a decision on religious matters with his own or the ulema's opinion, it should be obeyed (Mâturidi, 2005, III: 297).

According to Maturidi, the possibility of obedience to anyone other than Allah is mentioned in this verse. In fact, worship is to devote one's entire existence to Allah, while obedience is to fulfill the given order. Worshiping no one but Allah is not possible, but obedience is possible. Because obedience, for example, When it is aimed at the Prophet, it is actually obeying the order of Allah. God, Since he commands obedience to the Prophet, such obedience is indirectly and essentially to Allah. In this respect, there is a difference between obedience and worship. Worship can only be for Allah, and obedience to His messengers by His order.

The compound "ulu'l-amr" mentioned in the verse, on the other hand, refers to commanders, jurists, scholars or statesmen. Maturidi is of the opinion that among these possibilities, ulu'l-amr is a statesman/administrator who is "just or jurist". Thus, not every statesman is worthy of absolute obedience. He justified this view with a verse and two narrations: "... When you judge between people, be just..." (Nisa 4/58). This verse commands justice to the rulers and obedience to the people. From this verse, Maturidi deduces the following principle: Obedience is not directed towards the ruler himself, but towards his just judgment, that is, the application of justice. Maturidi, Nisa 4/59. He also saw the following interpretation possible in the verse: Even if the rulers of the state do not have to be jurists in religion, they can make up for their deficiencies by following the scholars. As a matter of fact, there is an order in this verse, "...if you have a disagreement about something, take it to Allah and His Messenger". Since the representatives of the Messenger of Allah were scholars in the times when he was not alive, two conclusions are necessarily drawn from this verse:

- a. To obey/obedience to the decisions made by the state administrators.
- b. State administrators' compliance with the views/fatwas of scholars.

Thus, the people will have to rule with justice and fairness and obey the rulers who resort to the opinions of the scholars (Mâtürîdî, 2005, III: 293).

In fact, two different narrations reported as the reason for the revelation of the verse Nisa 4/59 determine the nature and limits of obedience to the ruler. According to the narration transmitted from Ibn Abbas (d. 68/687), this is Abdullah b. Huzâfe b. It was revealed by Kays es-Sahmi (d. 35/655-56). Huzafe, who was sent to war at the beginning of a military campaign by the Prophet, got angry with his soldiers upon an incident during the campaign, and in this anger he ordered them to collect wood for a fire, and then to enter the fire. Upon the objection of one of the young people under his command, the issue was later brought to Hz. It was transmitted to the Prophet. The Prophet said to

them, "If you had entered the fire, you would never have come out of it again. Because obedience only happens in good, well-known things." He determined the limits of legitimate obedience by commanding (Bukhari, Maghazi 59; Muslim, Imare 25; Tabari, 2003, VII: 177; Abdulfettah al-Kadi, 1996: 127-128).

According to the narration narrated by Tabari (d. 310/923), In a series sent under the command of Halid b. al-Walid (d. 21/642), There is a disagreement between Khalid b. al-Walid and Ammar b. Yasir (d. 37/657). According to the rumor, the problem in question was later revealed to, moved to the presence of the Prophet; at that time, the tense environment between the parties, It was softened by the Prophet and eventually Khalid b. al-Walid's Arnmar b. The problem was resolved by apologizing to Yasir. This narration gives information about the quality of the obedience in question. In this regard, in the narrations attributed to the Prophet, it is seen that he forbids obedience to the rulers of the state to be absolutely fair, good and beneficial, and that he also forbids obedience to the ruler in his dispositions, which are contrary to the orders of Almighty Allah (Taberi, 2003, VII: 178-87).

The purpose of obedience to Allah in Islam is to obey what is commanded and prohibited in the Qur'an, if obedience to the prophet is to obey his sunnah, and to obey the ulul'amr is to listen to the rulers who have the custody of the ummah and fulfill their orders (Maturidi, 2005). III: 292-293). The people in the managerial position come to a decision through council by consulting with people who have knowledge, expertise and taqwa on issues that are not certain. Resolving matters by consultation, both the Qur'an and the Prophet. It is a sunnah of the prophet. This form of application is valid not only in state administration, but also in every field.

8. THE RIGHT OF POLITICAL AUTHORITY'S CASE-LAWS: LAW-MAKING

Maturidi is on the side of giving a unique authority to the human being, regarding the right of the ruler of the state to make personal comments in political affairs and to limit it only to the declaration of the Qur'an and Sunnah. According to this, what is meant by the verse "If you have a disagreement about something, take it to Allah and His Messenger" is not canceling the ijihad and abandoning the views that are not in the Book and Sunnah. On the contrary, this verse indicates two meanings. The first is this: Muslims living in the time of the Prophet have to present the problems that arise to the Messenger of Allah. In his presence, one cannot speak of any Muslim's ijihad. However, when a problem arises after his death and an issue is encountered, the Book and the Sunnah are applied first. If the sought-after thing is not found there, the issue is not left unresolved and the consensus of scholars is sought. If a solution cannot be found in the ijma, the administrator uses his right to comment and makes a ijihad decision. Secondly, this verse is an evidence for the nterpreter of Islamic law's method of comparison. Thus, it comes to the conclusion that in the verse it is ordered to do research in order to reach the right decision (Mâtürîdî, 2005, III: 295).

On the other hand, at the point of judgment, he examines the legal and penal sanctions mentioned in Mâtürîdî's verse, "Whoever does not judge by what Allah has revealed, they are the oppressors" (Maide, 5/45), and ultimately reveals that those who do not judge by Allah's decree are unbelievers and cruel. They attribute it to their abandonment of Allah's decrees by denial or underestimation (Mâtürîdî, 2005, IV: 241). It is not only the prophet and the book in their hands that people should follow; at the same time ascetics, scholars and their ijihads. Because, when scholars act with submission to Allah, just like prophets, they are on the right and their rules are followed (Mâtürîdî, 2005, IV: 236-240). As a matter of fact, Allah orders the relatives of the spouses to be accepted as arbitrators in cases where there is a problem between the husband and wife, and to go to state

institutions when these are insufficient (Nisa, 4/35). This is a proof that man is given authority and responsibility at the point of ruling.

In fact, it is impossible to limit ruling by Allah's decree only to legal verses. On the contrary, they mean denying the intelligence that Allah has given to man, whom he has made the vicegerent of the earth. However, absolute sovereignty belongs to Allah. However, this dominance on earth will be manifested by the hands of people. Starting from the literal reading method, trying to limit the 'arbitrator' only to the Supreme Creator is an effort to fix the religion-society relationship, which will mean the loss of functionality of religion over time. As a matter of fact, the Kharijites, who took this method as their guide in the history of Islam, adopted an alienating mentality over the theory of continuous takfir. In fact, the order to rule by what Allah has revealed is not only the political administrators, but also the individual taxpayers in all areas of the society (Altıntaş, 2010: 61). Therefore, there should be practices centered around the judgment of Allah and the principle of justice.

Maturidi noted that the verse, "We have sent down to you this book containing the truth, so that you may judge between people according to what Allah has shown you" (Nisa 4/105) is evidence for *ijtihad*. Because, according to what Allah has shown you, his expression has the meaning of "resulting in conclusions as a result of research and thinking". If the purpose of the verse was only the Book itself, it would be said that this phrase would not be needed, and that it should rule among people. Therefore, there is evidence in this verse to contemplate and contemplate in accordance with what Allah has shown. But The *ijtihad* of the Prophet is like how. Scholars, on the other hand, have a margin or possibility of error. For this reason, scholars should not think that they judge the truth until the truth emerges in any matter (Maturidi, 2005, IV: 26-27).

On the other hand, there is a difference between accepting and applying God's provisions regarding the relations between people. Māturīdī argues that these must be affirmed in an absolute sense. However, not applying the provisions in question does not correspond to blasphemy, but to sin. As a matter of fact, it is known that he distinguishes between faith and action in *Kitabū't-Tawhid* and does not consider the *murtakib-i kabir* as an unbeliever. Because he accepts faith as a solid handle and states that it will not break with sins (Māturīdī, 2005, II: 161).

In cases where the head of state makes an agreement with a country at war, the people are obliged to abide by it. When the people join that community, they act in confidence and peace as per the agreement. Here, the fact that the enemy is from another religion does not change the situation. The agreement made under the authority of the head of state is accepted as valid, and any Muslim cannot enslave one of the other parties by himself (Maturidi, 2005, III: 377).

Of course, Allah's sovereignty is actually valid in divine law, in the orders, prohibitions and other provisions contained in the sharia. The principles of faith and the regulations regarding worship, which are revealed in strong verses, are withholding. It is not possible to add or subtract these issues. However, Almighty Allah has also pointed to variable areas in religion other than constants. It is the people's responsibility to enact religious provisions in the context of legislative activity, to make regulations regarding them and to judge in accordance with this regulation. Undoubtedly, it is inevitable to talk about interpretation and *ijtihad* where there are people (Altıntaş, 2010: 61-62).

Conclusion

In the tradition of Islamic thought, the *imamate* has been among the subjects that scholars of *Kalām* have been interested in since the early period. In addition to the fact that the *imamate* and politics

are an issue that has both individual and social consequences, the reflection of the conflicts in the election of the first caliph in the field of creed caused this problem to be included the Kalām.

Imam Mâturîdî's understanding of politics can be determined from his work called *Te'vîlâtü'l-Kur'an* and from Abu Muîn en-Nesefî's work called *Tabsîratü'l-Edille*. In our research, we see that Mâturîdî deals with the subject within the framework of concepts such as *ulul-amr*, obedience, justice, *shura*, science, war, prophecy and politics, rather than dealing with the subject in a theoretical way. Therefore, a person who researches Maturidi's view of politics can reach a conclusion by examining his interpretations of the concepts related to politics.

When Mâturîdî's comments on the concepts related to politics are examined, we see that he often gives place to justice, competence, knowledge, *taqwa* and consultation. He is strictly against the Shia understanding of imamate, which means the absolute sovereignty and innocence of the ruler. Mâturîdî, who argued that the ruler of the state should have the attributes of knowledge, *taqwa*, prudence and authority, attributed the obedience of the people to the compliance with the principles of administration, not to the person of the ruler. Therefore, the ruler, called *ulu'l-amr*, must act with knowledge and prudence, value the opinions of scholars, and rule the people with justice. Only an imam/caliph who rules the state and people in this way is worthy of obedience. Therefore, the obedience of the people to the government is not to the person of the ruler, but to the fundamental principles that will ensure the development and order of the state.

Since the imamate is not a position that only takes care of the worldly interests of the people, the imam must either be competent in terms of religious knowledge or act according to the views of the ulama in religious matters. This does not mean that the imam is innocent and absolute, as in the Shi'a. However, it should be underlined that the state administration is not merely a secular authority. Whoever surrenders the security of life and property to the people must have *taqwa* so that people can obey him. Thus, while he defended the necessity of obedience to a just ruler, on the other hand, he emphasized that the moral structure of the ruler and his way of doing politics should not deviate from the legitimate line. He accepts the fact that the Prophet was ordered to consult his companions as a basis for the legitimacy of the *ijtihad* behavior, and political, administrative, military, social, etc., which are not based on scriptures. He emphasized the necessity of consultation with the advisory committee on issues. In addition, while showing the value of the Companions in the sight of Allah, it mainly points to the sublimity of the mind and thought. This shows that other people are of equal value in terms of reason and thought and thus are worth consulting.

With all these views, Mâturîdî seems to have defended the principles that can be called suprahistorical in terms of political theology. He did not reject rumor-based information such as "the imam being from Quraysh" on the issue of imamate. However, by revealing their wisdom and rational basis, he tried to construct his political view on a religious and mental basis. It would be beneficial for those who do research on issues such as the relationship of the state with the individual, the principles on which the state administration is based, and the attributes of the administrator, to examine Mâturîdî's original thoughts on these issues. We believe that we need a Mâturîdî view of politics with the motives of wisdom, justice, merit, morality and faith more in the modern era where problems such as individualization, secularization, truth monopoly and marginalization are experienced.

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THE RELATIONSHIP OF SOCIAL POLICY AND PUBLIC DIPLOMACY: BLACK ECONOMIC EMPOWERMENT STRATEGY AND TURKEY-SOUTH AFRICA RELATIONS

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Sosyal Politika ve Kamu Diplomasisi İlişkisi: Siyah Ekonomik Güçlendirme Stratejisi ve Türkiye-Güney Afrika İlişkileri

ABSTRACT

Geçmiş 19. Yüzyılın başlarına kadar giden Türkiye-Güney Afrika İlişkileri, 2000 sonrası dönemde yeniden gelişme sürecine girmiştir. Türkiye ve Güney Afrika birbirini ekonomik ve siyasi yönden destekleme potansiyeline sahip iki ülke olmakla birlikte ilişkiler istenilen düzeyde değildir. Türkiye bu yeni dönemde geçmiş yıllardan farklı olarak dış politikada Afrika açılımı çerçevesinde iki ülke ilişkilerinde kamu diplomasisi araçlarını yoğun biçimde kullanmaktadır. Güney Afrika'nın geçmişten gelen eşitsiz toplum yapısını değiştirmeye yönelik politikaları ve bu politikaların istenilen performansı gösterememesi iki ülke ilişkilerinde Türkiye tarafından uygulanabilecek kamu diplomasisi için uygun hatta gereklilik doğuran bir alan olarak ortaya çıkmaktadır. Bu nedenle Türkiye'nin Güney Afrika'nın 1994 yılından bu yana uyguladığı siyah ekonomik güçlendirme politikalarını, bu politikalarla ilgili sorunları anlaması ve bu sorunlara yönelik uygun kamu diplomasisi araçları geliştirmesinin iki ülke arasındaki ilişkilerin gelişmesine katkı sağlayacağı düşünülmektedir.

Keywords: Siyah Ekonomik Güçlendirme, Kamu Diplomasisi, Türkiye-Güney Afrika İlişkileri, Sosyal Politika, Afrika.

The Relationship Of Social Policy And Public Diplomacy: Black Economic Empowerment Strategy And Turkey-South Africa Relations

ABSTRACT*

Turkey- South Africa relations that the history goes to back the beginning of the 19th century, enter into the process of development again in the post of 2000 period. Turkey and South Africa are two countries which have the potential to support each other economically and politically but their relations are not the desired level. Turkey intensively uses the public diplomacy facilities in relations the two countries within the scope of Africa initiative in foreign policy as different previous years in this new period. The South Africa Policies which change the unequal social structure from the past and the failure of these policies to show the desired performance emerge as an appropriate and even necessary field for public diplomacy that can be implemented by Turkey in the relations between the two countries. Therefore, it is considered that of Turkey Turkey's understanding of the black economic empowerment policies of South Africa since 1994, the problems related to these policies and the development of appropriate public diplomacy tools for these problems will contribute to the development of relations between the two countries.

Keywords: Black Economic Empowerment, Public Diplomacy, Turkey-South Africa Relations, Social Policy, Africa.

* This study is the full version of the paper titled "Importance of Black Economic Empowerment Strategy for Turkey-South Africa Relations" presented orally at the 4th Africa Conference organized by Hasan Kalyoncu University in Gaziantep on 12.10.2021.

Introduction

The bilateral relations that started between Turkey-South Africa at the beginning of the early 19th century it has experienced a continuous process of transformation and reformation due to the radical changes in the political and economic conditions of the two countries during the two centuries that passed.

Turkey-South Africa relations enter into the new restoration process in consequence of changing in South African foreign policy with the official falling down of the Apartheid regime in 1994 and the more liberal policy of the justice and development party government and its special approach towards Africa in international relations in 2002.

Turkey and South Africa are two countries which support and complement each other in economic and political matter, however the communication and relation between these two countries developed slowly due to the problems in the past, especially it is developed slowly in terms of Turkey. The reason is that lack of communication of Turkey.

Turkey has started to use public diplomacy facilities intensively along side of traditional diplomacy facilities in the relations it wants to redevelop with South Africa in 2000s years. This situation can also be seen as a step towards establishing a relationship focused on solidarity and cooperation, instead of the interest-oriented relationship that was maintained in the period until the collapse of the Ottoman Empire after long time. Both the two countries has the discourse of "the world is bigger than five" in the international relations. This discourse and their support for the freedom of Palestine in their foreign policy approach, both of them being societies that have fought against the imperialists in the historical past, both of them taking place in the G20 economic basket and sociologically multicultural structures are the features which complement each other. Sub Saharan Africa is in one up position for reach the other parts of Africa for Turkey, due to the dominance of South Africa in its region, its priorities in regional organizations, and its geopolitical and geostrategic position. The membership of Africa to the BRICS and being one of the non permanent/ temporary member states of the UN Security Council offers important opportunities for Turkey.

There are realities as all countries have mutual advantages and weaknesses, which determine the need of two countries for each other between Turkey and South Africa in international relationships. The discriminatory-racist policies that took place in South Africa's past but shaped its current socio-economic structure is one of them. The discriminatory policies which is implemented by the European colonialists in South Africa caused the black indigenous population to remain in an economically disadvantaged position, and these inequalities were tried to be eliminated during the democratic regime that started with the Blacks taking over the government in 1994. The policies implemented for this purpose are called Black Economic Empowerment.

It is necessary that come up with a brief explanation about economic empowerment for the listener and reader outside the field of social policy due to the interdisciplinary nature of the study. Economic empowerment is a conception for the more specific and narrow form of social empowerment in general. The Social strengthening fact that starting with the African-Afroamerican Civil Rights Movement of ideological background can be defined as process of social action that aimed at improving the skills and capacities of disadvantaged individuals, groups and communities in order to improve their quality of life, have control over their own lives and be self sufficient. In this manner,

the economic improvement can be defined as policies for the disadvantaged groups to have financial, human and social capital resources that will enable them to participate in economic processes.

It is aimed that participation for blacks to in economic life in proportion to their population, as in politics with the economic empowerment programs implemented since 1994. However, it has not been reached to the desired targets. Although the Black Economic Empowerment Strategy was aimed at achieving the goals that the black population's century old liberation movement at last, unfortunately, the failure to achieve the aims has created great disappointment in the black community. Because the political power gained without economic power has created new social and political problems so it has not completely ended South Africa's economic dependence on the white population.

For this reason, Turkey's understanding of the problems South Africa and developing appropriate public diplomacy tools for them, will contribute to the development of relations between the two countries. The study aims to make an interdisciplinary contribution by making use of the comparative social policy field which has emerged as a new field of social science (May, 2011:543-544).

About Turkey-South Africa Relations

The case history of Turkey and South Africa Relations started in the form of commercial relationship between the British Empire and the Ottoman Empire in the first half of the 19th century it is also acquired diplomatic qualification in 1950s. The people of the region helped Turkey in the last wars of the Ottoman Empire and the War of Independence due to the support of the Ottoman Empire to the Muslims in the region. The result of the abolition of the caliphate during the Republic of Turkey, the relationships between the two countries have dropped to almost non existent levels in consequence of decreasing in the interest of the Muslims, racist policies of South Africa, and Turkey's introverted policy. In result of the neoliberal economic policies which were implemented to get rid of the economic bottleneck in the post of 1980 period, Turkey has developed a relationship with the apartheid regime on the basis of economic interests, regardless of the current international relationships. This situation was one of the reasons for the negative starting of post Apartheid relationships (Bilgin ve Karaman, 2020:257-261).

Turkey and South Africa have complementary potentials in bilateral and multilateral relations. Because of this, there has been a tendency to improve relationships between the two countries in the 1990s (Bilgin ve Karaman, 2020:255).

The steps were taken to improve relations between the two countries and a new era, which is considered as a period of restoration in relations (Bilgin ve Karaman, 2020:269), began as a part of Turkey's proactive strategy to improve its relations with African countries in 2005 years (Orakçı, 2018:161,168). Nevertheless, the problems between the two countries due to unknowing each other and lack of information have reflected on the relationships and have led to the slow development of relationships until recently (Bilgin ve Karaman, 2020:256).

The South African government acts more slowly in this new process which Turkey started in 2005 the development of relationships remains below the desired and potential level (Bilgin ve Karaman, 2020:256). The manipulation of South African politics and public opinion by marginal segments has a share in the formation of this situation. At this point this explanation should be made: nominately, it is subject that the PKK wanted to use South Africa as a support zone for itself before and today it is the case that FETO tries to use this country as an area of undertaking. South Africa is so sensitive

about its government and society based upon the colonial and discrimination experiences in their past. It is one of the requirements of keeping the relations between the two countries warm that its stance, which supports all segments of the society, is open to manipulation and abuse by organizations such as the PKK and FETO by creating unrealistic public opinion. Turkey has had a comprehensive strategy in almost every field particularly the tools of public diplomacy by increasing the interest to Africa in the new period. While trying to develop relations with mutual high-level visits, Turkey has started to use public diplomacy tools besides classical diplomacy tools. First of all, the Yunus Emre Institute in the context of cultural diplomacy, then TIKA as a technical assistance organization, and then the Turkish Maarif Foundation in the field of education started its activities in South Africa in this context (Bilgin ve Karaman, 2020:272).

The Formation Process of Inequality in South Africa

The indigenous black people of South Africa have been subjected to political, economic and social discrimination and exploitation since the 1800s. The Apartheid Regime started in 1948 years, and both institutionalized the previous colonial and post-colonial policies with stricter laws and expanded their scope (Öztürk, 2020:4027). The black population, who was excluded from economic and social life with the laws enacted from the fields of land, trade, circulation, employment and education before and after 1948, and became deprived of all kinds of material and human capital over time (Öztürk, 2014: 128-130). The black peoples, who started a freedom movement against this discrimination and exploitation systematically since the early 1900s, were victorious against the Apartheid regime with the supporting of the international community, and the African National Congress ANC came to power in 1994 with the first democratic elections (Öztürk, 2020:4028).

The Implementation of the Black Economic Empowerment Strategy

The black government's first job which aiming to balance economic power and create a just society by providing blacks with access and property rights to factors of production, was to implement the Black Economic Empowerment strategy under the name of the Reconstruction and Development Program in 1994. This program, which was quite radical for white capital and was not fully implemented, was replaced by the Growth Employment and Redistribution Program in 1996, which was in line with more moderate and liberal policies (Öztürk, 2014: 132).

It has been argued that black economic empowerment practices should be reconsidered after 1997, as the first generation empowerment practices focusing on property ownership in the narrow sense could not achieve the desired transformation except for the enrichment of an elite black minority and the Broad-Based Black Economic Empowerment strategy, which does not only focus on property transfer, but also focuses on human resources and human capital development and business development, was adopted with the law enacted in 2003 years (Öztürk, 2014: 135-137).

According to the law, the Broad-Based Black Economic Empowerment means that “the economic empowerment of all black people through a variety of but integrated socio-economic strategies, including but not limited to:

- Increasing the number of the blacks who run, own and control businesses and productive assets;
- facilitating the ownership and management of businesses and productive assets by communities, workers, cooperatives and other collective enterprises;
- development of the human resources and skills;

-ensuring fair representation of all occupational categories and levels (sections of society) in the workforce;

-The investment in the businesses owned or managed by black people and preferential purchasing” (Öztürk & Jarbandhan, 2020:3).

The Land Reform initiatives should also be evaluated within the scope of economic empowerment, even implemented as a separate category (Öztürk, 2014: 139).

The Performance Evaluation of the Black Economic Empowerment Strategy

The evaluations which made by taking into account different performance criteria show that the Black Economic Empowerment Strategy has not been able to achieve its intended goals at the end of 25 intervening years.

These criteria can be classified as (Öztürk & Jarbandhan, 2020:5-8):

The wealth transfer and ownership black property

Fair representation in employment

Development of small business

Land reform

Education and general social welfare indicators

The Wealth transfer and ownership (including land reform) and development of small business remain areas of least progress. These matters require serious financial effort and great compromise with white capital. The capital gain and equal representation areas in employment are areas which gains are made more easily. On the other hand, performance indicators in these areas are far from the targeted rates.

The biggest problem with businesses operating under Black Economic Empowerment is the difficulty of obtaining good datum. It is stated that less than 20% of transactions are submitted with all necessary documents in the 2019 report. Among the organizations offering B-BBEE credentials with this datum, and the percentage of black people's ownership increased from 48% on an indicator basis to 60% in 2018/2019, while the black voting rights dropped sharply from 46% to 32% (B-BBEE COMMISSION, 2020: 5).

It is shown that the representation rates of occupational positions by population groups on table 1. Accordingly, while whites, who make up % of the population, constitute 65,6% of senior management positions in 2019, blacks, who make up 80% of the population, constitute 15,2% of the senior management. The blacks are represented by 63,2% in technically skilled positions. It should be known that these rates are public and private sector averages, and these rates in the private sector are lower to the detriment of blacks. It should be taken into consideration account that there are also black executives used as showcases in the private sector. The blacks account for 80% of unskilled employment in the private sector, compared to only 1% for whites (RSADL, 2020: 74).

Table 1: Representation Rate of Population Groups in Occupational Positions (%) – Year 2019

Vocational Position	White	African	Black	Asian
Top Management	65,6	15,2	5,6	10,3
Senior Management	53,7	23,5	8	11,4
Qualified Professional	34,7	43,2	10	9,4
Technical Skilled	18,1	63,2	11,6	5,4

Source: RSADL- Republic Of South Africa Department Of Labour, (2020), 20th Commission For Employment Equity Annual Report 2019/20, Pretoria, s. 6

The black economic empowerment seems to have lost its social legitimacy today, on the grounds that the strategy still has not achieved the desired goals and resources are wasted because it only enriches an elite black segment. For this reason, it is widely recommended that programs aimed at creating human capital and employment, rather than programs for property transfer and creating a new capital class, should gain weight in black economic empowerment (Öztürk, 2020:4034).

The Need for Policy to Build Human Capital

In South Africa, where unemployment is structural, the unemployment rate did not fall below 20%, but approached the level of 30%. The unemployment is largely originated low education-skilling, which reduces the employability of the workforce (Duval, Shibata & Ji, 2021: 5-6).

The black population maintains its most disadvantaged position in education outcomes, as in income and wealth distribution inequality (Vally, 2019). Especially the fact that there is a hidden market system in education in the country shapes this situation.

Therefore, improving the quality and efficiency of formal education, apprenticeship and vocational education programs and making them more inclusive are issues that will contribute to the employability of the workforce (Duval, Shibata & Ji, 2021: 25).

The low quality of education originated the insufficient infrastructure, quantitative and qualitative inadequacies of teachers, and regional inequalities in resource distribution. In this manner, the trainings which aimed at closing the personnel gap are among the necessary areas to improve the quality of vocational education Duval, Shibata & Ji, 2021: 26; Field, Musset & Álvarez-Galván 2014:12; Draper, Hofmeyr & Johnston, 2017:1).

The main active labor market programs to increase employment in South Africa are (Duval, Shibata & Ji, 2021: 29):

Expanded Public Works Programme (EPWP): It is provided that temporary job opportunities for young people in the public sector with this programme.

National Youth Service Program (NYSP): It is aimed to develop the personal and habits of young people through technical and on the job training for one year in this programme.

Youth Employment Service (YES): It is aimed to create one year paid employment areas for young people by collaborating with the private sector with this programme.

The programmes which become existing active labor market can be operation about educate trainers for these programmes and made to Exchange by examining mutually.

The bilateral exchange programs signed with other countries by the National Youth Development Agency, the executive of the National Youth Service Program, have a potential to develop public diplomacy between Turkey and South Africa. (<http://www.nyda.gov.za/Products-Services/National-Youth-Services-Programme>).

There is also teacher shortage in numerical fields in formal education (Hofmeyr & Draper, 2015:25). so It can also be seen as a potential field for public diplomacy the cooperation to train teachers in these fields

Conclusion

On the basis of good-willed strategic partnership (Orakçı, 2018: 169), the use of public diplomacy in international relations, based on the principles of mutual aid and solidarity, increases the importance of fields such as comparative social policy. In this context, current analyzes on South Africa's social problems will be useful in enriching and activating public diplomacy tools for Turkey.

At this point, the expectation is not that one country solves another country's problems alone, on the contrary, it is to give the most appropriate support to meet the needs within its own capacity.

The black economic empowerment strategy expresses the desire of the black population in South Africa to getting a fair share of the economic resources welfare monopolized by the predominantly white population. The economic property transfer dimension of this strategy is a matter which can be resolved by the own internal dynamics of the country. On the other hand, the development of human capital stands out as an area which can be the subject of cooperation between the two countries in the field of education and it will make a high contribution to the South African black population and the relations between two countries

Finally, if there is need to be contribution to the field of social policy and international relations, the aim of social policy is to provide social peace. The structural and deep inequalities in South Africa also threaten social peace in the country. Especially the political power (black population) in poverty is destroying the welfare mechanism.

The disturbance of the social peace in the country will be negatively affect Turkey-Africa relations more than the whites in the country. This situation can happen over the two channels. The first is through instability and increased xenophobia; the second is the potential of South Africa's Muslim community to be more affected than the wealthy segments of society of European origin in this environment of instability and chaos. The Muslim population in the country is a strong reference in Turkey and South Africa relations, and if this segment is damaged as a result of the radical politics produced by poverty and social injustice, it will be a loss for Turkey.

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DIVINE OMNIPRESENCE AND INCORPOREALITY OF GOD

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Tanrı'nın Her Yerde Bulunması ve İlahi Cisimsizlik

ÖZ

İslam ve Hristiyan İlahiyat sahasında aşkın bir varlık olarak Tanrı'nın her yerde bulunmasının nasıl anlaşılması gerektiğine yönelik tartışmalar mevcuttur. Yaygın görüşe göre ilahi her yerde bulunma, Tanrı'nın dünyevi mahiyette bir bedene sahip olmaktan çok, O'nun bilgisi, gücü ve yaratmasıyla kısaca istidlali olarak her yerde bulunduğu işaret eder. Yine ilahi cisimsizlik de O'nun diğer var olanlardan temel ontolojik farklılığına atfen anlaşılmalıdır. Bu çalışmada aynı zamanda bahse konu görüşler üzerinden Tanrı'yı cisimsel bir var oluştan tenzih eden aşkın mahiyeti ibadete layık olmak bakımından tutarlılığı ile bir arada değerlendirmeye tabi tutulmaktadır. Zira inanan için ibadete layık bir Tanrı'nın her yerde bulunması, O'nun yaratılmış maddi nesnelerdeki anlamıyla cisimsel olmamasını da gerektirir.

Anahtar Kelimeler: Tanrı, Aşkınlık, Her Yerde Bulunma, Cisimsizlik, İbadete Layık.

Divine Omnipresence and Incorporeality of God

ABSTRACT

In the field of Islamic and Christian theology, there are debates on how to understand the omnipresence of God as a transcendent being. According to the common view, divine omnipresence indicates that God is omnipresent by His knowledge, power, and creation, rather than having a worldly body. Again, divine incorporeality must be understood in reference to His fundamental ontological difference from other beings. In this study, at the same time, the transcendent nature, which distinguishes God from a bodily existence, is evaluated together with its consistency in terms of being worthy of worship. For the believer, the omnipresence of a God worthy of worship also requires that he be incorporeal in the sense of created material objects.

Keywords: God, Transcendence, Omnipresence, Incorporeality, Worthy of Worship.

Introduction

People, try to understand and make it sense the presence in their environment. Similarly, the meaning of the actions which his attributes are the product of his experiences. He naturally defines what is like to see a thing or to hear a voice and how it feels like from his experience. On the other hand the possibility of the positive science put forward to explain in a systematic way to understand people's experience. Therefore, Science continues its way to refer for almost all our definitions of life. The result which was put forward by the science, on the one hand, it gathers human experiences under common understandings and concepts, on the other hand, it imprisons the experience to reasonable limits of the science. However, science is not the only source for human being and for the people who believe the existence of god and his profits and his revelation is a vital importance. Furthermore, for some worshippers the revelation is the only source of information. Besides, in his concepts of revelation for the concept of beyond human experience in his revelation, it does not reveal a situation the necessity of denial of his knowledge. Then, when we analyze the concept which the god reveal about himself, he has a quality to reminiscent like human experiences, as a being at work all time (ar-Rahman 55/29) to fill the heavens and the earth itself (Jeremiah 23:24), to know, to see or to hear, but is not experience as a corporeal being, in that case, how could the god can be understood? The multiplicity of the expression like this in scriptures, brings the relationship of many attributes related to the subject. Although, scriptures make human experience with evocative concept reached, in the end, qualifications belong to marvelous and superior being which has signed to love. In addition to this, similar qualification which is being used for different kind of beings could be possible to carry different meanings. On a large scale, to communicate with the same concept that has taken from the scripture accordingly, for the understanding of the god's itself probably make it easier for the people who wants to make a communication with the god. It seems that, human being communicate with the god through the concept that is familiar in the first stage. For instance, personal experiences of the meaning which means to see and hear to know and to will provides the first step for the information to understand the god.

The religious writings inform dozens of qualification about the god however, for the people who want to know the qualification belong to him causes some hardship. As a discussion subject of religious philosophy, the understanding the attribution of god, requires conceptual analysis his qualities and on this subject wide range of study has come to order the day. To determine of the edge of this study, in this essay, it will be focused on how should be understood the god who is defined as a disembodied and spiritual being which is in everywhere as an approach of common classical theism, and will be evaluated how the this subject effect human's relations with a god who is worthy for worship.

The thinkers who started off the idea of perfect being, beside the other features, are trying to understand the existence of god, uniqueness, to know everything, the eternity, his omnipotence and his simplicity. All the philosophers and the theologians didn't agree that all (or any of that) of these traits can simply deduced from the perfection. Actually, there has been some conflict about facility of these features. Some of the individual perfection, at the first glance, It seems consistent however,

when to be dealt with other qualification, It draws an attention some problems that can be barely understood. A more fundamental problem, although the idea of perfect being coincide, the fact that some perfection that doesn't know by the people always threatens inferences about the nature of god. (Webb, 2010:227). However; also this approach includes a peculiar problem. Then, to understand of the god's qualification is impossible. Therefore, it brings vicious circle with it which can render the attempts to know meaningless.

In the Farabi's reason concept pays some attention to be understood of the god's qualification. According to him, he is the cause of the creation. His creation is to ensure the continuity of the existence of something whose existence is not himself (Fârâbi, 2017:119). Such divine qualities that precede the existence of everything that exists about God, is made it necessary to explain some points in the relationship between the universe and the god. According to him, the existence of things is from him and he has no intention of things. However, existence did not emerge from Him in a natural way without His knowledge and consent. Since He knows the himself and He is the principle of the order of goodness in this ideal being, things emerged from Him. Now then, this information which belongs to him is a reason to exist known things. His knowledge of things are not a knowledge to depend time. (Fârâbi, 2017:119). Farabi's first reason concept is one that includes all objects and concepts Thus, the divine will, which is the cause of everything, is also the first principle to which the judgment is attributed to everything. As the source of all judgment, the ruling of the first principle is valid which emanates from the divine will. The substantiality and success of this argument is related to God's attributes as well as being the first cause. At this point, a misconception is almost revealed which people fall into. The conceptual expression of seeing, hearing or being anywhere as an innate ability for human beings gain meaning. It is naturally defined within its own limitations. However, when the concepts in question are used with reference to God as a supreme being, there can be characteristics that exceed human experience and whose boundaries cannot even be predicted. The first cause imagination of Al-Farabi, pays an attention to the fact that definitions that are the product of human experience ultimately remain only within the conceptual framework of God's knowledge. As it is known, the description is expressed with the term of boundary and according to this it is possible to define something by drawing its boundaries and that can only be possible if it is bigger than the thing in all aspects which determines their limits like knowledge, power of subject. Briefly, while human knowledge makes a description, it can provide an accurate definition to the extent that it covers the nature of the thing to be defined.

In this circumstances, it seems hard for man as a created being to emerge with a description about his creator. Therefore, people instead of making a definition about god, try to recognize and characterize the god with the adjectives that correspond to their own experiences and the clues that god gives about himself in the holy texts. The God gives some knowledge about himself and his essence for his servant and this knowledge includes some situations which it seems to cause some arguments. As an example; the perfection of the God creates difficulties about understanding some of this other characteristic. The God's presence as a marvelous and unsubstantial being, philosophers and theologians have presented some opinions on how it should be understood that it occupies a single place or is ubiquitous at the same time. Another point that makes ubiquity a controversial issue has to do with the nature of human knowledge. The essence of real knowledge for people is mainly determined in proportion to its conformity with tangible, material qualities and its own limits. The existence of a thing is revealed by seeing it with the eyes of the World like a person standing in front of us, hearing its voice or touching it. In fact, this situation expresses a limited persuasion of man's

continuously recurring experiences of existence. Exactly like a person who has to admit the existence of objects outside the lower or upper brink of vision or hearing, People may not have an idea about the essence of a being whose qualifications cannot grasp as a perfect being. This delusion drags people to second delusion. The idea of only being in one place, which emerges with a concrete definition of being in a place, it makes it difficult to imagine that God is in many places or everywhere. Correlatively, the person who experiences the difficulty of being busy with many things at certain time. The person finds it difficult to conceive the God taking care of the affairs of all creatures at once. Therefore, the restrictive effect of Daily human experiences on the concepts which we use can bring some fallacies in the analysis of God's qualities as a divine and perfect being. After all, especially in Christian and Islamic thought, Different theories have been put forward in understanding ubiquity, and opinions have been put forward on how this adjective can be interpreted.

1. Omnipresence

In Islamic thought, this issue has been dealt with mainly in the context of God's attributes. In Islam, it is stated that it is necessary to believe one of His essential attributes, and that He is unlike any other existence in the existence of Allah. Because primarily, the first step of becoming faithful like other monotheistic religion is acceptance of the God's existence. The first step of understanding his existence is to accept that he doesn't look like any other created beings and to absolve him from characteristic possessed by all other created beings. There is a wide literature about explanation of God's attributes in Islam. We encounter with the term of 'equalization' in terms of expressing the presence of God in a certain place which is considered as one of the characteristic dealing with the relationship of God's essence with the world in Islamic sources. In the dictionary this terms, means to settle down, to verge, to ascend, to dominate, to sit on the throne. (Yavuz, 2001:402). Yavuz collected the views on "equalization" in Islamic thought under several titles, one of them was defined as Allah's absolute dominance over the universe. In here, equalization is considered as a concept that expresses divine power, will and sovereignty. (Yavuz, 2001:403). Especially, this approach was defended by many Islamic scholars, particularly, Mutezili, Maturidi, Ashariyya and Shia theologians. At this point, the opinions of Muhyiddin İbn'ül-Arabî (1165-1240) are important who gave more detailed information.

Muhyiddin İbn'ül-Arabî considers equalization with divine names in connection and defends that Allah's ascension is related with the name of "merciful". According to him, "The fact that Allah did not characterize the name of merciful with anything, and that He did not make the ninth heaven associated with any of the attributes (Ibnu'l-Arabi, 2006:128) shows the extent of the ninth heaven in the realm, which means the scope of mercy. In another evaluation, Arabi, who uses the expression "all of the creatures except Allah" (Ibnu'l-Arabi, 2006:243) for the ninth heaven, wants to explain that equalization encompasses all creatures.

Moreover, Arabi, who says that all beings are His property (Ibnu'l-Arabi 2006:243), defines beings as ninth heaven and expresses the principle of unity in abundance and abundance in unity in a different perspective. (Akkaya, 2015:389). Again, in another place, Muhyiddin İbn'ül-Arabî says that the ninth heaven equivalence to the human body in the comparison of man and the world. (İbnü'l-Arabi, 2006:120)".

In a study (Türkben, 2018a: 1330) in which the adjectives he attributed to God, based on Ebheri's book *Hidayetü'l Hikme*, were discussed, a similar discussion was mentioned on the issue of the necessity of existence and determination being the same as essence. Accordingly, God's existence of

an external reality is either in terms of being a necessary being or due to a reality outside himself. When the first option is valid, the obligatory entity must be none other than the determinant. If the necessary being is not determined because of itself, but because of someone else, it means that it has a cause and owes its existence to someone else. This contradicts the notion of necessary existence. Because, if the presence in the external world, that is, determination, is accepted as something added to the necessary existence, this will bring up an existence-nature debate about God.

In Christian thought, the discussions on comprehension omnipresence mostly took place around the views of the Christian saints Augustine, Anselmus and Thomas Aquinas. Saint Aurelius Augustine (354-430) presents a principle in the Letters, which suggests that the divine being can be understood by analogy with the existence of the soul. According to him, no object can be completely everywhere, because it absolutely consists of innumerable parts where it is; however no matter how big or small it ultimately takes up a certain amount of space, this is an attribute of tangible assets. The nature of the soul is very different, and this very different nature is the nature of God, the creator of body and soul. Augustine draws attention to two more points: First, God "knows how to be everywhere without being limited to any one place." (Augustine, 1953: L.137). Unlike material objects that are parts of the space it occupies, it is found with true completeness wherever it is. As a Second, God is not in any of the places (in the sense of being surrounded) or limited by the boundaries of those places. Therefore, for Augustine it is clear that God's presence anywhere is not in the way material objects are. Augustine states that God's light, power, and erudition reach everywhere (Augustine, 1953: L.187/7) And God is not in earthly entity but the god says that penetrates everything. It says, The God effectuates the creative essence of everything in the world."

At the same time, Edward R. Wierenga (b.1947) widens on these views and states that God has not dispersed to space, so half of God's need not be in one half of the world and the other half in the other. So totally The God is in alone heaven also totally in the earth and exists totally simultaneously in heaven and on earth; it is nowhere closed, it is totally itself everywhere (Wierenga, 2005).

Saint Anselmus (1033-1109) in chapter 20 of the Monologue, It handles the subject with the two forms of existence of being in a place literally, namely being in a place and being present in a place. According to him, if, in the first way, it surrounds X, contains and limits the scope of X, then X has a situation. Ordinary physical objects are encircled by their regions in space. At the same time, God as a supreme being cannot be found anywhere, for she does not accept any space subject to time and space. Anselmus, on the other hand, states that God is present everywhere and in time with complete simultaneity. However, it does not do explanation in more detail about this second opinion.

We can say that it was Thomas Aquinas (1225-1274) who dilated the explanation by adding some details to this point. He speaks of God existent in space in a different way than normal objects exist. However, Thomas Aquinas emphasizes that more God's presence can be understood in relation to God's power, knowledge, and existence. Thomas Aquinas says: "The God is in all things by God's power, for all things are subject to God's power: The God is in everything with God's presence in everything, because everything depends on God's and is before God's eyes: The God is fundamentally in everything because God exists as the cause of their existence" explains it by saying. (Aquinas, 1945:I.1.8) Thomas Aquinas, compares the spatial quantitative bond of a physical object to the place in which it is located and the power relation of a massless being to the place of its occupancy. According to him, the entity of a massless thing can be associated with its power in something else, just as the entity of a corporeal thing can be associated with its spatial dimensions with respect to

something else. In this case, if there is no body that an infinite spatial quantity can have, it must be everywhere. Therefore, if there is an massless being with infinite power, it must be everywhere (Aquinas, 1975:III.68.3) it reaches to result. According to Thomas Aquinas, if God is intrinsically present in things, "He exists as the cause of their existence," by virtue of an effect of his power. That is, The God exists as the creator and life-giver. This way of designing God's existence with reference to His knowledge and power, it assumes that the jurisdiction "is present" attributable to God is similar to the attribution of physical objects, the expression is neither univocal nor synonymous. Furthermore, the meaning of "existence", or better of "being somewhere," is that when attributed to God it can be explained by reference to any perception of God's. For example, like knowing the existence of a physical object in any place by ordinary perception, God's presence in any place can be known with a special perception, after all, God can control things; He knows what is going on with them and is the reason for their existence (Wierenga, 2010:259). Thomas Aquinas speaks of "being open to God's eyes" (Aquinas, 1945:I.1.8). Although it is claimed here that God sees or perceives what is there in order to have knowledge about things, in fact, Thomas Aquinas does not believe that God acquired his knowledge in this way. Because according to him, God does not acquire knowledge about the world by causative means. Rather, "Because His existence includes the similarity of things other than Himself, He sees things in himself, not in them." (Aquinas, 1945:I.14.5).

As it is understood, it is a matter of debate in both Islamic and Christian thought, it is about whether God's presence or presence in a place is to be evaluated in a real sense (fundamental location) or inferential / relational (derivative location). According to this, the actual positioning of the being in a place means its positioning according to itself, that is, the positioning of the being according to its relations with the space. Here, the qualities about the location of the entity come to the fore and these qualities cause the being located there to be given its own qualities. On the other hand, in inferential finding, the positional facts of other existences with which the existence is related, It is the understanding of the existence in question through various effects and relations that it carries with other existence. (Inman, 2017:169) Therefore, being in a real sense means that the being is in a place with its own existence; inferential presence, on the other hand, refers to the existence of the being in a place through some relations. In the West, actual presence (occupation view) and potential presence also interpreted as (dependence view) (Zawadi 2019) In these two approaches, the view that God is truly omnipresent is tried to be explained by Hud Hudson (b.1964) in four different ways. Hudson takes advantage of contemporary disputes on the metaphysics of material objects and their relationship to space-time and identifies several possible "existence" relationships about God (Hudson 2009:209): every part of Him being in one place (pertention); His existence in every object or his integration with them (intention); His all-encompassing (spanning) and His omnipresence or multiple-location.

The view that the pieces in the first option spread to the whole universe. He argues that God spreads out into space like an object, with different parts occupying different sub-regions. The subsuming and multiplicity in options 3 and 4 do not acknowledge that God exists as a single entity in all regions. At this point, only the integration model in option 2 asserts that God is fully present in all regions without compromising his indivisibility (Zawadi, 2019:1). Thus Hudson refuses the analogical way of understanding God's omnipresence, but the reason is that he thinks there is a true way that God is omnipresent. In fact, according to Hudson, anything that occupies any place in space is a material thing. Therefore, Hudson is close to accepting that God is omnipresent as a material object, as a result

of this thought of omnipresence. In a similar way, there are those who advocate true existence approaches.

For instance, when Henry More (1614-1687) tried to explain omnipresence with the identicalness of God and space, pointed out that ubiquity is a necessary consequence (More, 1995). Isaac Newton (1643-1727), on the other hand, did not go so far as to describe space as identical with God however he was of the view that the existence of space is inextricably linked to the existence of a God who must exist forever and ever. So much so that this God exists regardless of time and space. It exists forever and everywhere. As the creator and master of all things, the God can never be in a particular place, as God is always present in every part of space. The necessity of its existence necessitates its absolute ubiquitous (Newton, 1934:545). Despite Newton's explanation, although it is not possible to find many supporters of this model in contemporary analytical philosophical theology, for those who truly advocate omnipresence, this characteristic is a separate, non-inferential characteristic of God and thus cannot be reduced to omnipotence, omniscience, omnipresence, or any of His other characteristic (Inman, 2017: 172).

The associational or potential approach refers to the inferential acceptance of ubiquity and according to this model, God manifests his presence in all regions by his power and knowledge that interacts in some way with all other regions. His presence here is not as an unchanging being of one's essence, it must be understood as an entity that includes factors such as acting on things in certain regions and being noticed by things.

This reductionist approach sees omnipresence not as a matchless quality in itself, but as a power, a quality that is the interaction of omniscience and omnipotence. Once more, this approach considers omnipresence not solely as a feature expressing God's relationship to places, at the same time emphasises the importance of seeing the ability to relate to and personally deal with all people in these places as an affirming qualification (Zawadi, 2019:2; Inman, 2017:170).

Charles Hartshorne (1897-2000) states that "God's relation to the world must, if at all possible, certainly be thought of analogically, with relations determined by human experience." According to him, instead of comparison omnipresence to where ordinary objects are in space, he must try to understand by assuming that God's connection to the world is similar to the human mind's connection to his form. Hartshorne thinks that people can know some things directly by intuition and others by inference only. According to him, intuition is infallible: it involves knowledge of one's own thoughts and feelings, as well as the alterations taking place in one's own body. Because this kind of literal is the highest form of knowledge, it is the kind of knowledge that God has. Moreover, in this case, as far as God is concerned, The God has immediate knowledge of the entire cosmos. Hartshorne makes similar claims about power. According to him, human beings have only direct or potential power over their own will and movements of their own body. However since potential power is the highest form of power, it is the type of power fit for God. Accordingly, God has potential power over every part of the universe. Therefore, God is omnipresent as God has instant knowledge and strength throughout the entire universe. However, Hartshorne makes one more surprising addition. It is, by definition, by stating that a mind that knows and controls momentarily is the form of any part of the world, it concludes that the world is the form of God (Hartshorne, 1941).

Richard Swinburne (b.1934), first of all, it turns to the concept of "basic action". For example, raising someone's arm is often an act of its own, whereas raising the same arm with the arm of another is not "an action in itself". According to Swinburne, God can directly move any part of the universe or

anything in the universe. As a matter of fact The God can have knowledge of any part of the world without making any inferences. In this way, Swinburne that the omnipresence of doctrine. He draws conclusion that God controls everything directly, without intermediaries, and can know without any information coming to his through any causal chain (Swinburne, 1977: 104-7). At this juncture, however, it should be noted that Taliaferro objects to Hartshorne and Swinburne's statements of God's action by stating that "the world will not function as God's form in the same way that physical forms function like ours" (Taliaferro, 1994:277). The subject of being everywhere, There is another objection to the views of Hartshorne and Swinburne, who conclude that the world is the form of God. According to Wainwright, by this inference, it is understood that God knows what happens in only occupied regions of space and can directly control events there. So if there's just something physical there, that thing then becomes part of God's form and God has epistemic access to that area. However, in case if there isn't any physical object there, it is unimaginable for God to exist there, as there will be no place for God to control. This situation causes to an incoherent result with ubiquity When as, the existence of the object should not be expected to contribute to God's qualifications (Wainwright, 1987).

Wainwright puts forth his view of God's omnipresence on the fundamental of Thomas Aquinas' inferential approach and defends that God is thus omnipresent in the world, just as our souls are present in our bodies (Wainwright, 2010:53).Whereas, according to him, it is difficult to say that we are as a human being, aware of everything that goes on in our bodies. Everything that happens out there beyond our control, except that we can only perform certain movements, is still a mystery to us (Wainwright, 2010:54).He also says that God has different intensities in different souls, implies that it is determined by people's relationships with God.

This last analysis of Wainwright seems to overlap with the verses in the Qur'an, which are frequently encountered in Islamic mysticism, and which provide important clues about how the presence of God anywhere should be understood. Verses in the Qur'an that The God states that He is very close to His servants (el-Bakara 2/186; Sebe' 34/50; Kâf 50/16; Vâkia 56/85) and also there are verses (el-Mutaffifîn 83/21, 28) that talk about his servants who are close to The God. It is also stated in different verses that these people are those who pray (Hud 11/61) and spend in the way of God (at-Tawbah 9/99). While the names of angels and some prophets are adverted (Âl-i Imran 3/45; en-Nisâ 4/172; Sâd 38/25, 40), it is adverted that they are close to God. Lastly, it is seen that comfort, good sustenance and paradise are promised to those who are close to God among those who pass away (Vâkia 56/88, 89).

There is a significant issue revealed by these verses. God, who created human, has not leave him alone, he is closer to him than his jugular vein (Kâf 50/16) however at the same time, it is understood that the situation of God's presence anywhere is also related to the actions of his servants and the willpower of God. The God responds to His servants who goes towards to him. The God is always with them, in their soul or in them.

Or The God stands with them, maybe he backs up to them. On the other hand, God may be distant to those who do not establish good relations with him in terms of faith. Even, a different level of relationship in a negative sense occurs with those who deny to God or associate partners with them. In this respect, it is possible to identify a new aspect of the discussions about the existence of God.

From past to nowadays, particularly to until monotheistic religions, Believers have always located God somewhere or through some entities. Objects revealed by pagan communities, the belief in the

Sky God that existed in the Ancient Turks, Mount Olympus, believed to be the place where the gods lived in ancient Greece, Again, the old Kaaba structure, where the pagan Arabs placed their idols, is an indicator of all this positioning approach and need. However, the eternal and perpetual together with the monotheistic religions, whose existence is different from everything else in creation, faith in the existence of a God who is unlike anything created and who is superior to all created beings in all aspects, It also revealed that it is not possible for him to be located anywhere or in any way, like other ordinary beings. In what respect, then, should the discussion of His positioning be made?

It is seen that one of the most emphasized subjects in the Qur'an is faith in the entity and oneness of The God. The Qur'an, which also gives information about his nature, emphasizes that those who believe in God and do good deeds will be rewarded, and those who do not believe in him will be punished. There are stories that repeat this warning in many suras, and it is mentioned that God is always with those who believe in him. Accordingly, His positioning should be taken in a metaphorical sense, the entity of which we cannot know beyond a physical discussion. This does not mean that He is in no way physical or has no earthly existence. Such knowledge is difficult to obtain by human as a created being about his creator and it is a secondary knowledge in terms of its contribution to the meaning in the life of the person who believes in his existence.

Faith in the existence of The God is a very powerful and inclusive basic motivation for believers. This belief, combined with the existence of the other world, also nourishes the sense of immortality in people and the life of this world becomes a life that gains meaning only when it is lived in accordance with God's commandments. God's commandments reveal Him as an entity worthy of worship. At this juncture, the nature of an entity worthy of worship is important for the believer. He can only be worthy of worship as a transcendent entity that transcends human and the world he lives in. Because of that, His transcendent nature, along with his many attributes, requires making incorporeal intelligible as an alternative perspective in understanding omnipresence.

2. Divine Incorporeality

There are some anthropomorphic references about the God in Quran, Bible and Old Testament. It is mentioned about the God's hands, arms, eyes and head. For sure, theologians and philosophers who belong to this tradition, defends that such language should be read as high metaphorical references to an incorporeal reality. The aim of this and similar expressions which is in religious text, is to explain supreme attributes of God's personality in a tone that people can understand. Otherwise, if the abstract meanings were given in a different way that does not suit human feelings, perhaps humanity would not be able to recognize God's attributes at all. (Kasar, 1997:225). However, this situation seems to provide some evidence that such arguments are necessary and thus belief in the incarnation of God is not completely destroyed. In recent years, Grace M. Jantzen (1948-2006) who is a Canadian philosopher enhanced a theology in which the material world is the body of God (Jantzen, 1984). According to his idea, God's omnipresence in the universe should be interpreted as His power and creation. The omnipresence of God is equal. The fact that God was created metaphysically by the universe, and the universe also became God's omniscient, omnipotent, and conscious. According to him; in a sense, the god is more than the material word which is taken as a collection of the world, yet is not an existing independently, intangible thing or entity. Conversely, unless the god embodied and settle to somewhere in the universe, it cannot be claimed that he exists in the universe. (Jantzen, 1978:518). The theory of Jantzen claims that having an advantage of eliminating the radical difference between the God and the Universe is one of the central problems of traditional

incorporealism. In the meantime, as long as he accepts that the God has only immaterial qualities and actions. It is not clear whether completely abolishes a radical inequality between God and Universe (Taliaferro, 2010: 297).

David L. Paulsen (1936-2020), who wants to prove his argument as "If something is God, then it is incorporeal" with logical inferences, emphasizes the meaninglessness of worshiping something that is limited to anything thinkable. According to him, all kind of limited qualification is defective in superiority (Paulsen, 1989:76-77). To the religion, evidence of God's omnipresence, is his loving awareness of all that is new, his constant attentiveness, his ability to fulfill his purposes and promises (in human history and in our individual lives). For that reason, it is understood that omnipresence is vitally related to God's knowledge and his might and if he is omnipotent, he must be omnipresent. (Paulsen, 1989:81). Paulsen thinks there is also a way to understand Jantzen's partially closed view above. Because Jantzen also draws attention to the limitation of our conceptual structure, which can perceive only three spatial dimensions, and hypothesizes that God can express his "existence" all over the universe, gain a seat or occupying a place in dimensions outside of our ordinary experiences (Paulsen, 1989:81-82).

Georg Gasser (b.1979) assumes that to be in everywhere is not only God's presence manifested in his omnipresent knowledge and power but also sometimes miraculously acting. (Gasser, 2019:43). According to him the God is in the place where he acts and due to effect of everything naturally he is present in everything. At this point, the God's immanence rests not on a God who literally contains the cosmos, or on a true intermingling of God and cosmos, but on a God who moves throughout the cosmos and at all times. (Gasser, 2019:60). Therefore, it is necessary to be prepared to understand His omnipresence as different from the way ordinary beings are omnipresent. His existence may express an existence in a miraculous manner which human nature cannot understand at the first glance or never.

Musa Bin Meymun (1138-1204) uses a series of arguments to prove God's incorporeality. First, Musa Bin Meymun who applied to the principles used by Aristotle to define concepts subject to natural laws such as body and shape, afterwards tried to justify his claims according to examples from the Torah. Initially, Musa Bin Meymun stated that to have a body prevents "to be in more than one place at the same time" demonstrates that it is not possible to have it with the verse of (Repetition of law 4:39) "Today your Lord is God both on the earth below and in the celestial" In the second place, to have a body in the shape of mind, requires that have an obvious limited shape however, the verse of " The day which he called you, you didn't see any image belongs to him"(Repetition of law 4:15)" It shows that it is a proof which it has no shape that points to any frame. Musa Bin Meymun presents the third proof of incorporeality, without reference to any philosophical basis, just from the religious writing based on the verse of "To whom will you compare me to be my partner or measure up to me (Isaiah 40:25)" and says that If he had a body, he would be like other beings (Wolfson, 1965:116-17). Since God is a transcendent and completely different being, he cannot be expected to establish a personal relationship with us. Meymun, who also points out that he cannot be defined because there is no genus, species and distinction, argues that he can only be known as his inferential (Türkben, 2018b: 34-35). Nicolaus Cusanus (1401-1464), who also emphasizes the transcendence of God, thinks that we are faced with a complete paradox when it comes to knowing Him. According to him, on the one hand, his existence encompasses the entire universe, on the other hand, he is not a being that can be the subject of the experience of creatures. Because if a concept is to be mentioned, it will be necessary to talk about a similarity between the perceiver and the grasped. Cusanus, who applies to a negative

theology, claims that God can only be thought by moving away from individual determinations (Cusa, 1985:45).

Harm Goris (b. 1960) first of all, thinks that we cannot have a clear understanding of God's spatial existence, and he thinks that He is neither surrounded by any space nor a body like creatures. For example, the existence in anywhere of him, doesn't exclude an asset which can be exist in the same place. He is not affected where he is located (conditions) and he is not become only as limited to a particular body or to a particular time as we understand it. Despite everything, this exonerating approach of course, does not distract him to be existing conversely, it shows profoundness and immanence of his asset. As a supplier of giving his own essence to every one of the object and every individual, he is the one who is the closest to every existing. (Goris, 2009:51-52). Goris who points to the importance of the scriptures as a reference source for understanding the God, He quotes the following from the Psalms: Where can I go from your Spirit? Where can I flee from your presence? If I go up to the heavens, you are there; if I make my bed in the depths, if you are there, If I rise on the wings of the dawn, if I settle on the far side of the sea, even there your hand will guide me, your right hand will hold me fast. (Psalm 139:7-10)."

Naturally, a Jew, Christian or Muslim believes that God is one and only, that he is always and everywhere, and the religious texts give him the clearest information on this subject However, there are some differences in the styles used in the sacred texts. In Judaism the God is eternal and immortal just like the other monotheistic religions. (Psalm 90:2). The omniscient (Psalm 139:1-3), The omnipotent (Jeremiah 32-27), creator of everything (Book of Genesis 1:1-5) totally different from created (Isaiah 55:8-9) but he is very close to the people (Psalm 139:7-10). However, this understanding which is believed the love is an asset, leaves its place to an anthropomorphic attitude with the addition of many human elements. Just like a human being, God walks around the garden, cannot see what is hidden (Genesis 3/8-9) and wrestles with a human (Genesis 32:28).

On the other hand, In Christian thought, this time the God, who is eternal and omnipotent, is described with a different imagination. Briefly, Jesus is the incarnation of God's remark (Matthew 3:16-17; Matthew 28:19). For that reason, Christians call Jesus the son of the God. According to this, Christians think that God created a unique and sincere relationship with Jesus, and that his eternal and uncreated message is present in Jesus (Kar, 2014:429). Although there are opinions that it is claimed that the vision of God serves to help the concentration of worshipers (Opeloye, 2003:483), there cannot be any corporeal vision of God as a being worthy of worship. It is stated in the Qur'an that such a tendency stems from the fact that people follow their thoughts and souls even though they have no knowledge (an-Nacm 53/23). In many verses, especially in the verses of surah Al-Fatiha, Ihlas, it is emphasized that Allah is the only being worthy of worship and obedience as supreme, holy, absolute and transcendent God. Sometimes worshipping assets other than Allah is criticized sarcastically (Meriem 19/42; el-Enbiyâ 21/51-65).

When it is considered the simplicity of God, it is inconceivable that some part of his should be here and some part of him should be somewhere else. It has no sense for a God to be in a place, due to settle in a place means to be surrounded by that place. Therefore a place cannot be attributed to God who is a being transcend the universe and there is a fundamental ontological difference between the transcendent God and the universe. Wherever he is found, God is a supernatural and transcendent being; it is not possible to describe God with possible references to the universe. (Aktürk, 2016:959). For the believer, the omnipresence of God worthy of worship requires that he is incorporeal in the

sense of created material objects. Answering the prayers of the believer, protecting him from all kinds of evilness, granting him goodness, fulfilling his wishes for his relatives far away, forgiving the past, preserving and watching over the future generations, all these prayers being answered makes him a God worthy of worship. The hope for the realization of all these seems possible only if He is an incorporeal God who is not registered with time and space. At least, Human experience, supposes that it is only through such imagination that relationships with God can be regulated. On the other hand, in a way human as a secular, has a desire to survive and this desire necessarily puts him concern of seeking some kind of interest in his relationship. While such a concern is reasonable for the believer at first, as the sincerity and level of internalization of this relationship increases, it is hoped that the relationship of interest will lead to an unrequited love and gets a state where "God is pleased with man and man is pleased with God (Al-Beyyine 98/8)". Therefore the God who is worthy for worship to believer should be superior being that is suitable to turn himself, to pray, to defect and ask for forgiveness. His love, compassion and grace are a hope of salvation in the other world for the believer.

Conclusion

The omnipresence and incorporeality of God are among the basic approaches of the divine understandings of the monotheistic religions in particular. Even though some description in the religious texts include anthropomorphic elements, this subject mostly states a kind of analogy. Most philosophers and theologians have resorted to evaluating omnipresence with His knowledge, power and will. However, it seems that some theologians are inclined to leave the door open by expressing that this can be a nature that people cannot know. The reasons which is mooted and the arguments which is proved mainly stated that as a result of God's other supreme attributes, it is necessary for him to be everywhere and this can only be possible if he is incorporeal. Although there are various comments of God's incorporeality, it can be said that the general evaluation is that he has a spiritual/moral nature. In the last section, where we evaluate God's omnipresence and incorporeality in terms of being worthy of worship, It was tried to reveal how important these qualities are for the believer. As a transcendent being for man, God has qualities that transcend human experience in all aspects.

All kinds of actual conceptions of God, such as knowing, seeing and hearing, are transcendent for man. Therefore, his actions, states and motion should not be limited in the worldly sense. Being solid requires a kind of limitation in this sense. The most vivid example of this, presents in person's own nature and life. For that reason, human being believes that the God, as a transcendent being, should be distant from all kinds of limitations and restrictions. The conception of an immaterial God as not bound by time and being omnipresent, in short, as an omnipresent being, is also suitable for human experience.

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AHMED YESEVI AND GLOBAL WISDOM

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Ahmet Yesevi ve Küresel Hikmet

ÖZ

Küreselleşme sürecinde insanlığın sosyo-kültürel yapısı, temel değerleri, toplumsal birikimleri yıpranmakta, tahrip edilmekte ve değişmektedir. Bu süreçte ekonomi başat, teknoloji araçtır. Asıl amaç ise sosyokültürel değerlerin değiştirilmesi, kapsamlı sömürdür. Aynı zamanda nice olumlu gelişme ve ilerlemelerin sağlandığı küreselleşme sürecinde insanlar ve toplumlar özgürlük adına altında köleleştirilmekte, metalaştırılmaktadır. Ahmet Yesevi Hazretleri inancı, düşüncesi, ilkeleri ve öğretileri ile geniş bir coğrafyada, farklı dini, etnik topluluklarda etkileri olan bir inancı, yaşam tarzını "hikmet"lerle sunmuştur. Bu tesir yüzyıllarca devam etmiş, etmektedir. Yetiştirdiği müridler, alimler, öğrenciler ilimden sanata, askerlikten ticarete, siyasetten kültüre bir çok alanda başarılı olmuşlardır. Türkistan Erenleri ulaştıkları topraklarda yaşayanlar tarafından benimsenmiş, "hikmetler" içselleştirilmiştir. Küreselleşme insanı birey haline getirerek benliğini, nefisini güçlendirirken yalnızlaştırmış, özgürlük adına madde, para, haz ve zevk elinde "köle"leştirmiştir. "Yesevi Hikmet" ise insanı "şerefli kul" mertebesinde görmüştür. Yesevi Hikmet insana, Yaradan'a kul, şahsiyetli, hikmetli varlık olarak görmüştür. Yesevi Hikmet, Küresel Hikmet'tir. Asya, Avrupa, Hindistan, Türkistan, Anadolu, Ortadoğu Balkanlarda, Hıristiyan, Yahudi, Hindu, Budist, Putperest, Şaman, Zerdüş, Mecusi din mensuplarına, siyah beyaz, sarı, çekik gözlü her türlü renk, ırk ve dile dönük mesajları içeren Yesevi Hikmet, Küresel Hikmet'tir. Çağımızda insanlığın ve yeryüzünün geleceği, huzuru için Küresel Hikmet ihtiyacıdır. Bu hikmetin kaynağı ise Yesevi Hikmet'in kaynağı olacaktır.

Anahtar Kelimeler: Hikmet, Küreselleşme, İnsan, Varlık, Ahlak.

Ahmed Yesevi and Global Wisdom

ABSTRACT

In the process of globalization, the socio-cultural structure, basic values and social accumulations of humanity are being worn out, destroyed and changed. In this process, economy is dominant, technology is the tool. The main purpose is to change socio-cultural values, extensive exploitation. At the same time, people and societies are enslaved and commodified in the name of freedom in the globalization process, where many positive developments and advances have been achieved. Ahmed Yesevi, with his belief, thought, principles and teachings, presented a belief and lifestyle that had effects on different religious and ethnic communities in a wide geography with "wisdoms". This effect has continued for centuries. The mentors, scholars and students he trained were successful in many fields from science to art, from military to trade, from politics to culture. The Turkestan Saints were adopted by the inhabitants of the lands they reached, and their "wisdom" was internalized. Globalization has made people an individual, making them isolated while strengthening their ego and self, and has made them "slaves" in the hands of matter, money, pleasure and pleasure in the name of freedom. "Yesevi Wisdoms", on the other hand, saw man as an "honorable servant". Yesevi Wisdoms saw man as a servant to the Creator, as a personable and wise being. Yesevi Wisdoms are Global Wisdom. Yesevi Wisdoms, which contain messages of all kinds of colors, races and languages, to members of the religions of Asia, Europe, India, Turkestan, Anatolia, Middle East, Balkans, Christian, Jewish, Hindu, Buddhist, Pagan, Shaman, Zoroastrian, Magi, black and white, yellow, slant-eyed. In our age, Global Wisdom is a necessity for the future and peace of humanity and the earth. The source of this wisdom will be the source of Yesevi Wisdoms.

Keywords: Wisdom, Globalization, Human, Being, Morality.

Introduction

Ahmed Yesevi is a well known Islamic scholar, khoja, sufi with his wisdoms. His wisdoms have spread to a wide geography through his students and hero saints. His wisdoms have changed, influenced, shaped lifestyles and social structures. Divan-ı Wisdom where wisdoms are gathered involves love, Allah (C.C.), Love of prophet (Pbuh) love, conversation, mercy, self sacrifice, geneoristy, heart on contentment, sincere determinations, measures, expressions and suggestions. Also it mentions about personal and social misconduct, thoughts and morals such as ambition, greed, love of world, cruelty, polytheism, hypocrasy, bribery. Wisdoms have been influential on states and societies for ages and this effect still continues. Wisdoms are integrity of self and word. Wisdom is ability to do everything in its proper place. His Holiness Ahmed Yesevi expressed his wisdom sincerely, with humility, as a created being, with the consciousness of servitude and being aware of his limits. The aim of the wisdoms are peace and happiness of human and humanity. Wisdoms are presented to humanity with a pure simple, sincere and powerful discourse. The wisdoms which he declared his environment spread to lots of countries in social waves, landed like rain, gave life the societies.

The wisdoms that are confirmed by scientists most of which belongs to him and become a life philosophy for the societies its reaches. Ahmed Yesevi diagnosed source of social illnesses and reflected social health and measure of treatment to the wisdoms. According to him, cruelty is source of every wrong, bad and ugly. Sultans, judges, gentlemen must stay away from cruelty and arrogance. Mercy, love, right, justice, and consciense should always be at the forefront in the state, society, family. Political, social, economic and cultural life should be based on solidarity, cohesion and sharing, away from oppression, fighting and turmoil. Therefore, faith life mind, property and generation must be secured and development of them must be a target and they must be protected. The poors, orphans, oppressed should be looked out for.

Social spheres which adopting this understanding and principles reached so wide geographies and reflected them to life. Prosperous societies and states that in peace were built with hero saints who value to humanbeing, respecting the creatures, conform to the nature with love, justice, fairness, mercy and abide by Allah (C.C.) . Wisdoms have led to positive expansions and developments on people who have different beliefs, ethnicities, cultural structures and values. Intercommunal, intercultural connections and dependencies are built with human values. The people who gone and dispersed from Turkestan spread the adopted. The wisdoms have provided a strong interaction and change. The World is in a great change, interaction and transformation in the era of globalization. After the industrialization revolution, transportation, technology and commication made it addicted at a great pace the societies, countries and cultures each other. With The Enlightenment that emrged in Europe, capitalism, materialism, and secularism covered and influenced all political, economic, social, cultural, structures and values. It has limited the areas of states, local and socio-cultural strctures with the speed and monopoly of fund, people, product and service. The power of communication, technology and developing digital networks have swept the World under the monopoly of a powerful exploitative and ruthless structure. Persecution, suffering, double standards, war, genocide, massacre, hunger, poverty have become permanent on large cominities. Other societies which become happy minority are at a high level of welfare. Human and human values, collective accumulations of humanity materialized and commercialized. The advanced technology, knowledge, science, technique, industry have become tools that focus on profit gain and exploitation in the hands of dominant powers and capital. Human, family, environment, society, state have fallen into the change, weakness and incapacity. The companies which have not soul, conscience,

compassion and feelings are dragging the world towards an uncertain, worrying and frightening future with globalization. In fact, many benefits such as interpersonal, communication, interaction, recognition, acquaintance, knowledge, technique, and experience transfer are provided in this process. Despite these developments, the erosion of values, the destruction of the environment, the corruption of generations are a painful and thought important fact. The most important source of the problem stems from the ignoring and exclusion of the country, society, religion, belief, cultural structures and values of the global dominant powers which act with an understanding other than the human centered system. They surround the world with strong capital structures and the economic structures and tools under their control, technology and digital networks, and they interfere irresponsibly, limiting the sovereignty areas of states and political structures. The World needs global wisdom with all these facts and reasons. Simple, pure, sincere, natural, conscientious, scientific, wise, humane, conscientious, moral existence and natural wisdom are an urgent need for humanity. 'The Global Wisdom' which is true self, word, deed and bow of beautiful and good is essential for the existence and future of humanity. Yesevi wisdoms are a real, important and serious example for the globalization process, as an important part of history and its wide-ranging impact.

1-His holiness Ahmed Yesevi and Divan-ı Wisdom

Ahmed Yesevi was born in Sayram where close to Çimkent. He received his first education from his father, Sheik İbrahim Efendi. His father is both a sheik and a sayyid from family of our Prophet. He went to the city of Yesi (today's name Turkistan) and entered into the protection of the perfect murshid who is named Arslan Bab and benefited from it. His holiness Yesevi is Arab, however he is Piri Turkistan. He bears the nickname of the Pir of the Turkish geography (Kılıç, 2016, s. 26). He was called as Pir-i Turkistan and Hacı-i Turkistan. He has a very good knowledge of Islamic sciences, Arabic and Persian (Tayşi, 1996, s. 58). After then, he joined Yusuf Hamadani who is one of the great of scholars and mystics and he took part among his caliphs. Hereby, he completed important part of his education in Bukhara and he grew up there in every way and became a member of the Hajagan school (Hasanov, 2017, s. 50). He earned his living by carving. The wisdoms which said by him were very effective and guided them for centuries. Thousands of students trained by him Turkestan Saints, hero Saints, Khrosan Saints have spread Turkestan, Iran, Khorasan, Anatolia, Europe, the Balkans, India, Iraq, and the Middle East. They also became the founding elements of Islamic States and civilization by preaching Islam. Dervish convents have been found in lots of places. Ahmed Yesevi is exceptional person who fulfilled the services of our Prophet (Pbuh) Hacı Bektaşî Veli and Yunus Emre offered their services and Works to him (Coşan, 1996, s. 28). Sultan Sencer was admired to him. Ahmed Yesevi was respected person after his death like in his life continued. Two centuries after his death, he sees Timur's dream and tells him travel to Bukhara and he will be successful and this dream comes true. He had his tomb which is a masterpiece, built as an expression of respect and gratitude (Cebecioğlu, 1996, s. 146).

There are lots of informations about important events directly related to the life of Ahmed Yesevi in Divan-ı Wisdom. So, Divan-ı Wisdom is the most important source about his life.

It is the wisdom in Divan-ı Wisdom that carries Ahmed Yesevi to the important center of history (Coşan, 1996, s. 33). The wisdoms which is said in Turkish and in a language that people understand, has circulated from language to language in a wide geography. Divan-ı Wisdom texts have a history of approximately 900 years and they are still alive in terms of their content (Demirci, 2018, s. 106).

In the 12th century non Islamic movements against the Ahl as Sunnah were effective in Central Asia. In this period the Divan-ı Wisdom of his Holiness Ahmed Yesevi which depend on Quran and Sunnah Hacegan and follow the range of Yusuf Hemedani, based on Quran and Sunnah (Tatçı, 2018, s. 81). There are three salient features in wisdoms: It describes Islam with Quran and Sunnah and it is expressed in Turkish and there is a style which is used an actionary not reactionary, not passive but active (Tatçı, 2018, s. 84).

There were various definitions have been made on what wisdom is. 'Wisdom' means words in accordance with reason, logic, religion, science, and wisdom (Coşan, 1996, s. 31). Allah (C.C.) gave His prophet (Pbuh) the ability to recite wise hadiths. Wisdom is mention in Quran like this:

'He' (Allah) granteth wisdom to whom He pleaseth; and He to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding. (Bakara/296) It is understood that if someone is given wisdom, it means that a great good has been given. The wise Word is a great gift, a grace. The words of Ahmed Yesevi within the framework of knowledge, wisdom, reason and logic are also called wisdom (Coşan, 1996, s. 31-32). At the same time, Wisdom is mercy, justice, understanding, the opposite of wisdom is ignorance, and lack of foresight.

Quran is a wisdom. Allah has the title of Al-Hakim. The name of our Prophet is also Hakim. There are also wisdoms in the universe and creatures. The book of universe is wisdom. Man is also great wisdom.

There are verses in the Quran that mentions of wisdoms: 'Allah has sent down the Book and Wisdoms to you and also taught you what you did not know. 'Again we have certainly given Luqman wisdoms to give thanks to Allah'.

Thence, these wisdoms are some of them and your God has revealed to you.

Wisdoms have a deep meaning and this is 'fiqh'. Besides the meaning of 'law', Fiqh means 'tafakkuh', to have depth of meaning to reason. People of wisdoms must be both deeply understanding and just it. Therefore, there is an important connection between wisdom, reason and fiqh. It provides direct knowledge with wisdom, knowledge and wisdom. Law depends on wisdom. Both concepts have the same root, which means 'referee'. Every judge is not wisdom. Wisdoms have a wider meaning than judgment, wisdoms are more inclusive than philosophy. Thus, wisdoms are integrated with justice, knowledge, wisdom and fiqh (Kılıç, 2018, s. 26-34). Wisdom is the delicate scales that separate right and wrong. Wisdoms are inspired by verses and hadiths and it is easily possible to find the answer (Çetinkaya, s. 205-296). The provisions answer the 'what' and 'why' questions, wisdom clarifies the 'why' question and reasons. Divan-ı Wisdom is composed of wisdom. Judgment and wisdoms come from the same root. In fact, judgments take their source from wisdom (Kalın, 2018, s. 3). Wisdom are the means that effort to reach the truth of things. The hadith 'O God, teach me the truth of things' is remarkable. For example, 'I am the house of Wisdom, Ali is his door'; 'There are some poems that are wisdom. 'Hadith-i Sharifs are important. The conceptual framework of the word wisdom is very rich. Judgment, from its infinitive belongs to two places such as consolidation, fortification, 'consolidation, restraint', which have a connection with fortification, as well as judging, adjudicating. In addition, important concepts such as judge, referee, judge are based on wisdom.

Wisdoms have a global, universal dimension. Wisdoms can exist anywhere in the world, in every society, culture, and person. Wisdoms are the common property of all humanity. In a hadith, our

Prophet (Pbuh) states the following: 'Wisdoms are a property that a Muslim has lost; wherever he finds it, he takes it from there.' Wisdom is what guides people to the good and prevents them from the bad.

The 'Divan-ı Wisdom' which contains the wisdom of His Holiness Ahmed Yesevi is a spiritual and literary masterpiece that preserves its vitality by being passed down from generation to generation. Yesevi's ideas have reached today in the form of wisdom. The tradition of wisdom he started has continued for hundreds of years. Turks who living in the West, when compared to Mevlana, Hacı Bektaş-ı Veli, Yunus Emre or Hacı Bayram-ı Veli, they did not know Ahmet Yesevi very well. In the last period of the Ottoman Empire, one of the caliphs of Mevlana Halidi Bagdadi, Muhammed Kudsi, who was in Konya, asked Hasan Şükrü Efendi one of his students to translate it from Chagatay Turkish into Istanbul Turkish. In this way, Ottoman Intellectuals recognized the wisdom as Tercüme-i Divan-ı Wisdom Yesevi. Divan-ı Wisdom is the manifestation of living with sincerity, light (love), sincerity, merit and meaning. Divan-ı Wisdom has an intense content with the words love, affection and affection. The word love means fierce, strong, transcendent love. In Arabic, the word "asaka" comes from love, it means ivy. Like the winding feature of the ivy, it is the embrace of the heart with love, the conquest. Therefore, it is expressed that the human heart is surrounded by divine love.

His Holiness Ahmed Yesevi is a wise, mystic, murshid-i kamil, scholar, one of the greatest masters, heirs and guides of this path. Divan-ı Wisdom contains many warnings within the framework of this tradition, in its inheritance. As a matter of fact, Yesevi encourages getting rid of bad morals and acquiring good morals within the tradition of Sufism. Sufism is morality. In Divan-ı Wisdom, His Holiness Ahmet Yesevi says, 'I heard this word from the sages, here is what I said.' (Kılıç, 2018, s. 26). This is the expression of a sequence. In the development of the Islamic civilization, the words and wisdom of the wise men have a very important place in the development and reconstruction of the society. As a matter of fact, Mevlana, İbn-i Arabi Hasan Harakani, Hacı Bektaş-ı Veli, Yunus Emre have been very influential and have provided openings in the local and Global context (Kılıç, 2018, s. 29). The Interaction among people, cultures and societies, meeting at common values and points fusion has been ensured. These developments were clearly seen in the geography of Seljuk and Ottoman Civilization.

His Holiness Yesevi is an important scholar who received a strong madrasa education. He judges and questions himself in the Divan-ı Wisdom and then expresses social problems with his observations. He criticizes weaknesses such as selfishness, arrogance, indulging in worldly possessions, calculating profits/losses in religious deeds, and being sure of the afterlife. The fact that rulers and prominent people lie and persecute, and hypocrites become scholars indicates the disappearance of love and compassion, and the loss of decency, modesty and generosity. In Divan-ı Wisdom, being in love, worthy, loyal, sincerity and honesty are stated as the minimum conditions for a meaningful life (Fazlıoğlu, 2018, s. 58).

Whatever you do, do it with love,

A person without love is not a person.

Reading the essence in Divan-ı Wisdom, 'shooting the essence',

Self-consciousness is important with expressions such as 'revealing the essence', 'knowing your self', 'acting with your knowledge to your self-consciousness'. 'Essential' has a special importance in wisdoms. The essence of the person is the intention, the principle, the rule, the decision, the command

center, the essence. Death is the most talked about subject in wisdom. Life is vitality and it is continuous. The world and the afterlife are considered together (Fazlıođlu, 2018, s. 60). A life ending in death on one side is the beginning of a new life on the other. An important issue in the wisdoms is to be troubled. Trouble is the driving factor of all this pursuit. His Holiness Ahmed Yesevi said, 'A person without a problem is not a human being. Understand this! Loveless human, animal species, listen to this.' says

'Both Word and heart should not tell different things.

Let those who aspire understand the meaning of this word.'

The thing that Yesevi emphasizes most in his wisdoms is the love of the world, the worry of goods and wealth. This situation causes the balance of halal and haram to deteriorate. He expresses the weaknesses of the imams, judges and administrators, who are in the active points of the society, and gives warnings. Those who give fatwas in accordance with their interests, draw attention to the harm of justice and wisdom by reaching out to the haram, the situation of those who distance themselves from the truth and the people, and those who see the haram as halal and western right (Çetinkaya, 2018, s. 216).

According to him, the judges who are supposed to provide justice cause oppression and murder justice with the oppressors. Yesevi mentions about Muhabbetullah and the Messenger of Allah and he emphasizes compliance with Islamic rules and good morals. With devotion to the Quran and Sunnah; the protection of the strange, the poor and the orphans; It reminds us not to respect the scholars with weak deeds and the fake Sufis who are not destined to love (Gündođdu, 2018, s. 229).

In Divan-ı Wisdom, His Holiness Yesevi focuses on love, affection and compassion. A person is also afraid of the one he loves, which is a requirement and condition of a strong belief. Human love and fear go hand in hand. As a matter of fact, Hodja Ahmed Yesevi says, 'Loveless people have no faith, O friends...'. Divan-ı Wisdom shows the ways to reach the truth and truth with faith, love, love, justice and mercy. It carries people to the marifetullah with love and affection. Reaching marifetullah is the most important level of servitude. Achieving this virtue is an honor as well as a duty/mission assigned to private individuals. It is also a manifestation of man's being an asref-ul-mahlukat. In this respect, Divan-ı Wisdom is a set of duties, a treasure of virtue, and a guide. The foundation stones of great civilizations were laid in this way, with the internalization of wisdom by Khorasan and Anatolian Saints.

Divan-ı Wisdom is written in Turkish, and it explains the rules of religion in a very sincere, plain and plain language, in a way that the Turks who converted to Islam can understand.

Hodja Ahmed is the guide to the garden of ingenuity

He tells the truth, opens the heart of the heart

The sluggish weak Hodja Ahmed, mercy on his seven ancestors

He knows Persian, but speaks Turkish well. . . .

Wisdoms have been a source of inspiration and treasure not only for Turks, but also for Persian, Arab, Kurdish and many other nations.

Let those who know your Yesevi wisdoms hear

Let those who hear reach the goal

Let him take a piece of the cevahir mine

Longing for those who can't hear

In wisdoms, asceticism, purification of the soul, purification of the heart, love, tolerance, tawakkul, fakra, melame, and futuwwa are given place. In this way, Horasan and Anatolian Saints are subjected to a high level of education. Yesevi wisdoms and influence should be considered together with the Silk Road. Silk Road is on the route where different religions, languages, races, lineages, sects, cultures, societies and nations live. For the Turks, this road became the way of knowledge and wisdom besides trade. Turkistan, where the Silk Road and Spice Road intersect, has a great importance for world history and the Turkish-Islamic world (Gündoğdu, 2018, s. 227). The Alpine Saints, who flocked to Anatolia, the Caucasus and the Middle East, made Islam popular and won their hearts.

The words of Ahmed Yesevi are the manifestation of an important and holistic understanding in their wisdom. Homelessness is also migration, representation, communiqué, and sunnah. Man is valuable, his feelings and heart are precious, he should be adorned with good morals.

What a pity, how can I act in the poor,

I've been living in a foreign country in strangeness.

Making intentions for Khorasan, Damascus and Iraq,

I knew the value of being weird, that's it.

The poor who are strange in the strange

The poor who know the state of being strange

When you go to a far place with a reason

poor people who know their brothers and sisters

Earning with manual labor, serving the public for the sake of God, connecting to God, strengthening the consciousness of servitude/belonging are included in the wisdoms of Yesevi (Türer, 1996, s. 235). Not to chase after wealth and position, not to be a slave to passions and desires are mentioned in the wisdoms of Yesevi (Eraydın, 1996, s. 282). His Holiness Ahmed Yesevi seeks 'awareness'. It appeals to human beings from every angle, prompting them to think and feel. He draws attention to those who enslave people by promising freedom, who they should guide (Gündüz, 1996, s. 286-287).

2-Effects of Yesevi Wisdoms

It is necessary to treat His Holiness Yesevi as the traveler, Wisdoms as the Way, and Divan as the homeland / place. In this way, His Holiness Yesevi his teachings and principles, the roadmap will be better understood. Saint Turkistan is a universal value not only for the Turkish nation but also for its wisdom/messages (Yıldız, 2016, Takriz). He presented his wisdom as a poem to all humanity, he said. The wording of his words is special; Its meaning is general and has universal characteristics (Kalm, 2018, s. 18). He has articulated the relations between God, the universe and man in a way that everyone can easily understand. It combined religious and national elements to the extent of the Quran and Sunnah. He has rooted the belief of Ahl-Sunnah by fighting against currents harmful to Islam (Yakıt, 1996, s. 65).

Ahmed Yesevi presented Wisdoms to the benefit of humanity; a spine has made an effort and struggled for the proliferation of virtuous people. Yesevi wisdoms shed light on our cultural history and our intellectual life (Şeker, 107, s. 1996). Every civilization and culture has three main texts as founder, carrier, instructive. The founding texts of the Islamic Civilization are the Quran and Hadith-i Sharifs. Carrier texts have a content that interprets them. The carrier texts re-express the founding texts and make them current and social in that culture. Divan-ı Wisdom is a carrier text in terms of Islamic civilization; in terms of Turkish culture, it is a founding text (Fazlıoğlu, 2018:54). His Holiness Ahmet Yesevi tried to root Islamic moral values and educate people socially. He called people to help the poor, to respect the rights of the servant, to avoid eating the right of orphans, to avoid oppression. He advised not to lie, not to break hearts, not to waste time with useless deeds and words, not to be hopeless, to give up on self, to think of other people, to be contented, generous, helpful, to treat everyone with compassion and to stay away from evil. His Holiness Yesevi said that scientifically and culturally, the importance of knowledge and ignorance is a bad adjective. He stated that it is necessary to show respect to the scholars, but that the scholars also fulfill the requirements of their knowledge and act. He pointed out that knowledge gives morality and virtue to its owner. Politically, he underlined that the rulers should be respected, that the rulers and scholars should ensure justice and tell the truth to the communities. His Holiness Yesevi declared that economy, humanity should benefit from the universe together (Yiğitoğlu M. Göregen M., 2018), by organizing as a society, absolute observance of the rights of the people, the establishment of a structure that will provide halal income, the prevention of haram earnings, and the meaningless of illegitimate wealth (Ersoy, 1996, s. 100-104).

Yesevi's words and approaches on scientific, cultural, social, political and economic issues reveal basic human and moral values that will be taken as an example to solve the problems and needs of the age of globalization. Yesevi Wisdoms were told, spread and adopted is a very important example and experience in their period.

3-Globalization and Global Wisdom

Globalization is the name and process of the 20th and 21st centuries that changed the world. The process that started with the industrial revolution was combined with transportation, communication, technological developments and the power of capital that determines, controls and develops the economy. The movement of money, goods, people, services, and the incredible development of communication and information technology have taken states, countries, societies, companies, institutions and organizations under their captivity. Man has been taken into permanent bondage by the relative offer of freedom. Socio-cultural values and structures have evolved into a single culture with TV, media and digital channels. A human type who is hedonistic, consumerist, self-interested, individualistic, selfish, materialistic, driven to mono/single culture, living alone in crowds, is almost "produced". Beliefs and values such as family, environment, homeland, land, religion, tradition, and customs have been shaken. Belief, mind, life, generation/family and property, which are the basic values of human and society, are worn out. Not religions, states, cultural and spiritual structures, but multinational, Global companies that do not have moral concern and responsibility dominate the world. Not only people, society and values, but also the environment and the earth are being corrupted.

For the first time in history, ancient human values are faced with such a great destruction, they are weakened, people, societies and states are helpless. On the one hand, humanity has made great strides

thanks to science and technology. On the other hand, it is faced with an unprecedented conflict of values, the collapse of deep-rooted and ancient institutions, and their dysfunction. Again, for the first time in history, people from all over the world meet, know, work together, share, and transfer of knowledge, manners, culture, experience is developing and being experienced for the first time in a large and effective extent and scope.

In the 1789 French Revolution and the ongoing process, the modern world saw people under pressure, and humanist tendencies based on the idea that they were under the pressure of religion, politics and socio-cultural values became fashionable. With modernization and globalization after 1990, so-called humanity is peaceful, just, free and egalitarian, a world in brotherhood was envisioned (Eren, 2017, s. 243).

In the ongoing process, liberal capitalism dominated every aspect of life, making the minority dominant over the majority. At the beginning of the 21st century, globalization, whose roots are based on enlightenment, has surrounded the whole world with its economic, political, socio-cultural system of exploitation and oppression, has made it almost ineffective. This system has unified life, removed death from life, tried to unify values on the basis of matter-benefit-pleasure-profit and with a single world understanding. Western thought has discredited death (Fazlıoğlu, 2018, s. 61).

Materialism which is shown as a kind of 'idol' refers to matter; capitalism has led to money, and secularism has led humanity to a kind of 'worship' that has largely connected humanity to the world. In order to prevent the destruction of humanity, it is necessary to fight three great idols and destroy them. Similar idols have been destroyed in history, there are examples, there are prophets who overthrew idols and brought down pharaohs. Those who follow the path of those Prophets will be able to overthrow them. Globalization has carried human and social problems to gigantic proportions.

In order to save humanity, the leadership of masters, true scholars, guides and wisdom are needed. In the history of humanity, the duty of mastery/guidance has been undertaken by prophets, siddiqs, witnesses/martyrs and righteous. The peaceful coexistence of humanity depends on the strength and survival of basic social values.

In this respect, people need to maintain their basic and universal values with Global Wisdom, belief, 'wisdom', determination and cooperation.

First of all, it is necessary to determine, produce and maintain of Global Wisdom principles that essence and word are true, words and actions constitute integrity, on the ground of love, conscience, mercy, right, justice, fair contentment sharing for ensure the common belief and cooperation of people and societies. Duty of humanity, ensuring the balance, development and improvement of the earth by the 'Signs of Humanity' belonging to every geography, religion, language, nation and culture, such as the carriers and representatives of Yesevi Wisdom, the Turkestan Saints, Alpine Saints, and Horasan Saints. This Global responsibility is more important for the Muslim Turkish nation, which has a 'history written with wisdom'.

The problems are increasing such as inequality in income distribution, hunger, genocide, migration, war, genocide, trauma, malnutrition, living alone, divorce, inequality of opportunity, climate change, air, water, soil pollution, environmental problems, drug use, substance abuse, orphan children, occupation, invasion in the sharing of resources. Human and social problems have become unbearable in the process of globalization. The Global system is unfortunately insensitive. There is a process in which capital, economy and technology become a monopoly, politics and human rights are

left to double standards. Othering, discrimination, racism, and Islamophobia surprisingly gain ground in developed Western countries and democracies and even encourage and support them (Yiğitoğlu, 2012).

It seems that the crises, persecutions and problems experienced in the globalization process, it is seen that the world urgently needs 'Global Wisdom'.

In the process of globalization, Global Wisdom can only be compiled from the source of wise people and Sufi people and presented to humanity as a Global bundle, as it has been in history.

It will be possible that the protection and glorification of the ancient values of humanity on the ground of peace, well-being, right, justice and fairness on 'Global Wisdom' as in accordance with day's conditions and developments.

Some of the goals to be achieved with Global Wisdom, inspired by wisdoms, can be listed as follows:

The poor, the needy and orphans will be protected, oppression will be prevented, and the self-seeking ones will be reformed. The continuity of life will be based on, love and compassion will be at the top of everything. Deceit, managers, companies will respect the sages. The bribery, theft, unfair gain will be prevented. All kinds of moral and social problems that harm humanity will be identified, diagnosed and treated. Since wisdoms are the property of all humanity, it is necessary to benefit from all the wisdoms of human history and humanity. In this way, humanity must be rescued from the cogs of the Global system that are vicious, harsh, ruthless, hedonistic, self-seeking, selfish, individualistic, devoid of moral sensitivities, destroying values, violating values, and commodifying those who commercialize human beings, and lead them to peace, well-being and salvation.

4-Conclusion

The main features of the wisdoms that Ahmed Yesevi said are as follows:

Firstly, information about Turks' conversion to Islam is given within the framework of the Quran and Sunnah, in a language that the public can understand in a simple way, relevance is provided and wisdom is spread.

Secondly, wisdoms provide good moral education as well as a knowledge/school education/function. It tells bad habits and behaviors and encourages good ones.

Thirdly, the wisdoms detect social diseases and warn prominent segments of the society, including religious scholars, sufis, administrators, judges, and traders, who have wrong thoughts and deeds.

Fourth, it protects the poor, the weak, the needy and the helpless, and expresses the discourse, actions and measures that prevent oppression.

Fifth, it states love of the world, fondness for property, wealth and position are the source of sins, diseases and problems and not to fall into these diseases for the life of this world, that the real and eternal life in the hereafter is more important.

Seventh, it considers man in all its dimensions. It also considers humanity as a whole, saying that no one should be persecuted, no harm should be done even if someone is an unbeliever, and that no discrimination should be made.

Eighth, Yesevi Wisdoms have affected the lives of people living in the geography where the Spice road intersects on the Silk Road. These roads, where trade, relations, people and goods movement are

intense, have turned into a route of science, wisdom and culture together with trade. Wisdoms have become a state, morality and principle by the people who head to the Caucasus, Iraq, Khorasan, Iraq, Anatolia and the Balkans with the lines where communication and interaction.

Ninth, although the wisdoms are said specifically to certain people, they are for humanity in terms of meaning and importance. The content of the wisdom is such that it will guide every person and community in the world.

Tenth, Yesevi Wisdoms did not remain only in words, but turned into action, applied, rewarded, transformed into a work and became successful.

Eleventh, wisdoms life is continuous and this understanding is an element of balance. Philosophy of life and rules should be based on this balance. The life of this world is temporary and the life of the hereafter is eternal. The more the temporary is built on rights, justice, mercy, love, contentment and generosity, the eternal hereafter life will be won.

Twelfth, Ahmed Yesevi's strong jurisprudence/law education, knowledge and accumulation is the essence of wisdom. Discourses on thoughts, lifestyles and behaviors have been declared and reflected in life on this basis and understanding.

His Holiness Ahmed Yesevi was a wise/savvy person and a pioneer who directed human education as a perfect murshid and guided him for the principles and rules that would enable him to develop.

According to Arab linguists, human has two meanings. First of all, human is an entity that comes from familiarity/friendship, can be a friend, and can establish friendships. According to another view, it comes from nisyan, it is a being that forgets. Making friends establish friendships, reminding what they forgot ...

Who will remind people of what they forgot?

Prophets, righteous, martyrs, those who know the truth, witnesses, mystics and guides will remind people of everything. The first guides are the Prophets, then the righteous and wise. In the world, people need to reach their heart. This will be done with the help of a master, a guide. There are masters and masters of every job, who will remind them as they are the guide, this way also has guides and masters, they are people of mysticism. His Holiness Ahmed Yesevi expressed wisdoms as a mystic. His point of view to man is neither completely similar to the rationalism of the West nor the mysticism of the Far East to the realities of life, but it is in wisdom that gathers both in a reasonable place and more advanced level (Eren, 2017, s. 244).

As a result, Yesevi Wisdoms are true and real, they reflected in life as essence and word. They are principles that have been sincerely listened to and practiced by people and adopted by societies with different cultural thoughts and beliefs. His Holiness Yesevi lived as he believed, thousands of his students with the same line and belief were adorned with good morals.

The main problem of humanity, and especially of the Islamic world, is the loss of balance between 'rule and wisdom'. There is much judgment in life, but little wisdom. In the Global process, quarrels, turmoil, war, passion, conflicts of interest, oppression have taken their toll. Humanity needs the guidance, thoughts and wisdom of scholars and sages like Ahmed Yesevi more in our time. Humanity is experiencing problems related to existence, the biggest problems are seen in the moral field. A rethinking of morality has become imperative. Yesevi wisdoms have features for our age. In Yesevi

wisdoms, morality is primarily related to the inner world and peace of man. His Holiness Yesevi is a kind of spiritual doctor who treats problems and guides him to his inner peace.

He spoke of the wisdoms that led to it. Wisdoms were listened to and applied by people, accepted in large geographies and communities, and the process continued.

Ahmed Yesevi, Hacı Bektaş-ı Veli and Yunus Emre have a lots in commons. There are similarities among the words of Mevlana and the wisdoms. Those who changed the history of Muslim Turks are wise, scholars, and wise Sufis. When history is examined carefully, it will be seen that Islam has been permanent and rooted in societies that recognize Islam through the people of mysticism. The fact that Yesevi's wisdoms are integrating, unifying and developing with the acceptance of Islam in societies with different ethnic, religious and cultural structures should be taken as an example in the globalization process.

Muslims, especially Muslim Turks, with their rich past, culture, civilization and wisdom treasures, should be beneficial to humanity with Global Wisdoms which protects and develops human values and structures that are suitable for the age. This is a human responsibility. Globalization is an obligation and a responsibility, but also an opportunity.

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Writing and Publishing Policies

Publication Principles & Representation of Footnotes and Reference

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

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2. Author Name and Institution Information: Author name and institution information should not be written as they will go to the study referees who will be installed on the system. The article must be typed exactly as it appears in the Name, Surname, Organization Information (ENG), email and Orcid ID before receiving the final approval.

3. Abstract: The article should include an abstract in Turkish at the beginning. The abstract should explain the topic clearly and concisely in a minimum of 150 and a maximum of 200 words. The abstract should not include references to sources, figures and charts.

4. Keywords: Keywords of 5 to 8 words should be placed at the end of the abstract. Each word of the keywords must be written in Capital letters and a comma must be used between them.

5. Body Text: The texts sent, pictures, maps etc. should not exceed (9,000 words), including the attachments. Written letters should be written in A4 size with white space at the top 1,5 cm; left 2,5 cm, bottom 1,5 cm, right 2,5 cm "floor 1,2" line spacing, two sides, without line hyphenation and 12 points "Cambria" font. (For detailed and visual information, the "journal page layout example" should be looked at on the layout page.) For this reason, tables, figures, pictures, graphics and so on. smaller points and single spacing can be used in the elements. The "APA" system will be used for footnotes and references.

6 Section Titles: In the article, main, intermediate and subtitles can be used in order to provide compatibility with the content. These headings should be written in Capitalized Word.

6. Tables and Figures: Tables should have numbers and captions. The tables, figures, pictures, graphics and the like sent to the journal must not exceed 12x17 cm in order for the magazine not to go beyond the page dimensions and to be used more easily. For this reason, tables, figures, pictures, graphics and so on. smaller points and single spacing can be used in the elements.

7. Pictures: Pictures should be attached to the articles scanned in high-resolution print quality. The same rules for figures and tables apply in naming pictures.

The number of pages for figures, tables and pictures should not exceed 10 pages (one-third of the article). Authors having the necessary technical equipment and software may themselves insert their figures, drawings and pictures into the text provided these are ready for printing.

8. Quotations and Citations:: Direct quotations should be placed in quotation marks. Quotations shorter than 3 lines should be placed within the flowing text. If the quotation is longer than 3 lines, it should be turned into a block quote with a 1.5 cm indentation on the right and left, and the font size should be 9 punto. Footnotes and endnotes should be avoided as much as possible. They should only be used for essential explanations and should be numbered (Office Word) automatically.

You can look for more information on Quotations and Resources. http://www.tk.org.tr/APA/apa_2.pdf