

**The Origins of Liberalism and Islamism in the Ottoman Empire
(1908-1914)**

(A Sociological Perspective)

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December, 2006

Dissertation zur Erlangung des Doktorgrades der Philosophie am Institut für Soziologie.
Fachbereich Politik- und Sozialwissenschaften der Freien Universität Berlin

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Disputation: 18.12.2006

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PREFACE

This is not a pure study of *histoire des mentalités* or the history of ideas. The purpose of this study is to explore the background of the two ideological movements, namely liberalism and Islamism, which emerged in the Ottoman Empire at the beginning of the 20th century, and the influence of the Ottoman social, historical, cultural and structural elements on these ideologies without neglecting the individual adventures of the intellectuals from the point of view of macro-micro sociological aspects. Moreover, the study aims to analyze the relationship between these ideologies and the social, political and economic contexts and circumstances under which these thoughts were expressed. Finally, another goal of this study is to investigate and delineate micro-macro sociological factors through considering biographies of the intellectuals and their *Lebenswelt*. Given the fact that there has been very little research on the relationship between Ottoman social, institutional, economic and cultural structures and the thoughts addressed by Ottoman intellectuals, the task of this study is not an easy one.

Influenced by the relevant sociological theories of Bourdieu, Mannheim and Elias, I have tried to depict the relationship between the Ottoman legacy, and the intellectuals' own experience and *zeitgeist*. I have focused on the Ottoman World in the first and second chapters, in order to concretize the historical, social, economical and cultural backgrounds of the period. In the second chapter, the changes that began after the Tanzimat period become the focus of attention. Chapters 1 and 2 are mostly based on second sources and I have made frequent reference to quotations in these chapters. In the next section, the characteristics of the modern Ottoman intellectuals are described. Before I begin to examine Islamist and liberal intellectuals, it is necessary to show the origins and sources of liberalism and Islamism so that it will be easier to put these ideologies into the Ottoman context. The main chapters are mostly based on the original Ottoman and Turkish sources. I have defined the main subjects that the intellectuals were writing about in the table of contents. As one can see, there were various subjects and discussion topics. The interests were wide-ranging, not concentrated on just one or two subjects. Neither did all the intellectuals write on each subject. For example, while Sabahaddin Bey did not write about specific economic matters, Cavid Bey neglected

social topics. Similarly, Islamist intellectuals emphasized different important subjects. I have tried to adhere to the subjects on which the intellectuals commented. On the other hand, one of the aims of this study is to demonstrate that there were differences between the intellectuals' thoughts - although they were called Islamists or Liberals in broad generalities – and that these differences stemmed from their *lebenswelt*.

Acknowledgements

This doctoral thesis prepared under the supervision of Prof. Dr. Helgard Kramer. For her willingness to share thoughts, to unearth and discuss sources, for her patience and encouragement, I am deeply indebted. I am also grateful to Pri. Doz. Dr. Dr. Umit Yazicioglu, my second supervisor, and Prof. Dr. Barbara Kellner-Heinkele, Cemalettin Hasimi, Bekir Gür, Aydın Süer, Edip Bekarođlu and Mark Knowles who carefully read the manuscript, for many important suggestions.

I would also like to thank Assoc. Prof. Dr. Nuray Mert, Assoc. Prof. Dr. İsmail Kara, Prof. Dr. Mim Kemal Öke, Prof. Dr. Necdet Tekin, Prof. Dr. Münevver Turanlı, Prof. Dr. Korkut Tuna, Assist. Prof. Dr. Masum Türker, Assist. Prof. Dr. Banu Sayıner, and Research Assistant Didem Sözen, for offering both material and emotional support.

The biggest vote of thanks must go to my wife, Yüksel, for her support and patience. I am also grateful to the library staff at National Bibliothek in Vienna, Stadtsbibliothek in Berlin, Beyazıd Devlet Kütüphanesi, Atatürk Kitaplığı and İSAM in İstanbul, and Milli Kütüphane in Ankara for courteously dealing with what must have seemed an unending list of requests for inter-library loan materials. I would also thank to my father with my mother for their emotional support.

Note on Writing Style and Transcriptions

Since changes in vowels and consonants between the nineteenth century Ottoman Turkish and contemporary Turkish have been not substantial, the present Turkish orthography has been applied in the transcription of Ottoman Turkish texts. Concerning place names, internationally well-established usages, such as Salonica, are applied in that form. This is valid also for those Ottoman institutions and titles that have their establishment English forms, such as Caliphate, Pasha. Otherwise, the Ottoman Turkish historical forms are preferred.