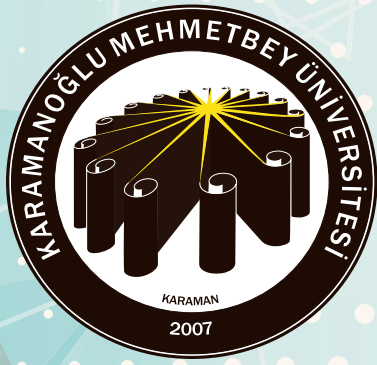TITLE: THE IMPACT OF ISLAMIC OPINIONS ON SOCIAL CULTURE TRANSFERRED FROM

THE MIDDLE EAST THROUGH TRANSLATION

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THE IMPACT OF ISLAMIC OPINIONS ON SOCIAL CULTURE TRANSFERRED FROM THE MIDDLE EAST THROUGH TRANSLATION

ÇEVİRİ ARACILIĞIYLA İSLAMCI AKIMLARIN ORTADOĞU'DAN AKTARIMLARININ SOSYAL KÜLTÜR ÜZERİNDEKİ ETKİSİ

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Abstract

The political and social transformations that took place in Turkey and in the world after 1960 had important effects on broadcasting and translation life. The environment brought by the libertarian constitutional arrangements based on the post-1960s also led to a break in publishing and translation activities, which were harsh compared to previous years. Especially among the youth in Turkey, different ideas have started to find value and ground. Each group started to translate works that could serve as a source for their own worldviews. These studies have become tools for proving their ideas and ideologies to the groups against them and even persuading them. The aim of an Islamic social transformation by translating the foreign resources needed for religious social life into Turkish has led to the formation of a new social paradigm in Turkey. The thought of Islamism in Turkey, which is one of the intellectual movements affected by the political and social events taking place abroad, started to enter our country in different ways through translations in this process. A full understanding of the scope and content of translations of Islamic works from the Middle East Islamic World after the 1960s will enable a more efficient understanding of this period. Islamist movements, which were very different and new from the traditional Islamic culture that had settled in the Anatolian geography until this period, rapidly changed the perception of Islam in Turkey. The effects of Islamist movements transmitted through translation on Turkey's social and political life have been continuing for years.

In the study, the purpose of the translations, the nature of the organizations that made the translations and the experiences of publishing houses from different groups in the translation process were examined from the perspective we presented above. As a result, with this study, the contribution of Islamist formations in Turkey to Turkey's accumulation through translations as a result of their interaction with the Islamic world has been tried to be conveyed.

Key Words: Translation, Islamist, Culture, Publishing

Öz

1960 sonrasında Türkiye'de ve dünyada cereyan eden siyasi ve toplumsal dönüşümlerin yayın ve çeviri hayatına önemli etkileri olmuştur. 1960'lı yılların sonrasını temel alan özgürlükçü anayasa düzenlemelerinin de getirdiği ortam, daha önceki yıllara nazaran sert olan yayın ve çeviri faaliyetlerindeki kırılmanın da yaşanmasını sağlamıştır. Özellikle Türkiye'deki genç kesim arasında farklı fikirler değer ve zemin bulmaya başlamıştır. Her grup kendi dünya görüşlerine kaynak teşkil edebilecek eserleri çevirmeye başlamıştır. Bu çalışmalar, karşılarındaki gruplara kendi düşüncelerini ve ideolojilerini kanıtlamaya hatta onları iknaya yönelik araçlar haline gelmişlerdir. Dinsel sosyal hayat için ihtiyaç duyulan yabancı kaynakların Türkçe'ye çevrilerek, İslami bir toplumsal dönüşümün hedeflenmesi, Türkiye'de yeni bir toplumsal paradigmanın şekillenmesine yol açmıştır. Yurt dışında cereyan eden siyasi ve toplumsal olaylardan etkilenen fikri akımlardan biri olan Türkiye'deki İslamcılık düşüncesi de bu süreçte, çeviriler aracılığıyla ülkemize farklı yollarla girmeye başlamıştır. 1960'lı yıllardan sonra Ortadoğu İslam Dünyasından yapılan İslami eser çevirilerinin kapsam ve içeriğinin tam olarak anlaşılması bu dönemin daha verimli biçimde anlaşılmasını sağlayacaktır. Bu döneme kadar Anadolu coğrafyasında yerleşmiş olan geleneksel İslam kültüründen çok farklı ve yeni olan İslamcı akımlar Türkiye'deki İslam algısını hızla değiştirmiştir. Çeviri yoluyla aktarılan İslamcı akımların Türkiye'nin toplumsal ve siyasal yaşamına etkileri yıllardır etkin bir biçimde devam etmektedir. Çalışmada, yapılan çevirilerin amacı, çevirileri yaptıran oluşumların niteliği ve farklı gruplardan yayınevlerinin çeviri sürecindeki deneyimleri yukarıda sunduğumuz bakış açısıyla incelenmiştir. Sonuç olarak bu çalışmayla, Türkiye'deki İslamcı oluşumların, İslam dünyasıyla etkileşimleri sonucunda çeviriler aracılığıyla Türkiye'nin birikimine yaptığı katkılar aktarılmaya çalışılmıştır.

Anahtar Kelimeler: Çeviri, İslamcı, Kültür, Yayıncılık

INTRODUCTION

In the 18th century, with the occupation of Egypt first by the French and then by the British, a series of transformation and anti-occupation movements emerged in the Islamic World. While examining the transformations in the Islamic World at this point, it is possible to divide this transformation process into four periods. The first period is the semi-colonial period starting from the 19th century and continuing until after the First World War. Second period was between 1st and 2nd World Wars. It can be defined as the full colonial period between the World Wars. The third period covers the period from the formation of nation-states with anti-colonial movements to the establishment of the Organization of the Islamic Conference (OIC) in 1969, and the fourth period can be listed as the period of political struggle and active cooperation after the civilization awakening and the Organization of the Islamic Conference.

Considering the events in the Islamic world after the French and British occupations in the Islamic world, it can be seen that these periods emerged as a response to the developments against the occupying power centers. When these periods are examined, the development adventures of the Islamist movements that emerged in this century in the Middle East will also be understood. Experiencing a period in which Islamist movements with different historical, traditional and ethnic backgrounds tried to shape their own thought bases emerged as a product of this process. The new Islamist movements that emerged in the Middle East Islamic geography during the years of occupation, writing works that invite Islamic societies to philosophical and social change instead of traditional and cultural understanding of Islam are reflections of the policies of western powers to transform society. In this period, when many of the developed western countries were directing the social life of the developing Islamic countries, Islamist movements, like other ideological groups, turned to translation activities to provide information and resources.

Another focus of the study is that translations, which have a role in social transformation in this process, have an effective role in adult and social education beyond standard formal education. The social education mentioned here is an education model that aims to transform the Middle East society that emerged as a social engineering. Ideological works of Islamist movements translated from Middle Eastern countries have become widespread among high school and especially university youth since the 1980s. They have become a tool of ideological education for university youth. These works, which have been

made a tool of social organization and social education, have had important effects on social life as they spread among young people. Islamic movements, which influenced educated individuals and communities, also led to significant changes in the acculturation process of the society.

1.Islamic Thought Currents Emerging in the Middle East

Zijderveld states that while individuals establish their own cultural world, they are influenced by the culture they live in and go through an acculturation phase, which can be counted as education in a sense. At the same time, it is seen that the activities that have to be learned become standard over time and the behavior patterns are categorized by institutionalized structures. This process is the acculturation process. (Zijderveld, 2013: 50).

At this point, translation activities, which started in the 60s and gained momentum in the 70s, were effective in various parts of the Islamic world, and many Arabic works, mostly Arabic, belonging to religious scholars and thinkers, were translated into Turkish with great enthusiasm. The aim of the translations made from the Middle East countries in this process is to influence the social structure in Turkey and transform the state structure with the influence of the translated works of the Turkish youth of the new Islamist movements of the Middle East.

By the 1980s, it is understood that works in Western languages were also included in the translation processes, as the range of translation publications expanded slightly. The idea of returning to real Islam, based on the re-examination of the Qur'an and Sunnah, with an understanding based on imitation in the name of tradition, emerged in this process. Some of these movements had groups that were classified as Salafi, reformer and revolutionary. Emerging neo-Islamist movements found it more appropriate to act within the framework of the common concept of returning to the Qur'an and Sunnah. The aim here is to set aside hundreds of years of Islamic culture and tradition and to adapt the Qur'an and Sunnah to social life. It was to reveal an enlightened understanding of religion, with a similar action style to Martin Luther's protestant movement in the West, claiming that tradition alienated societies from religion and corrupted the true nature of religion. These movements, rejecting the Islamic tradition and Islamic culture, presented an abstract and philosophical conception of Islamic society.

Moreover, these structures, which aimed to take a stance as a response to Western imperialism, and therefore to the religious and moral values of Western civilization, agreed that an intellectual response to Western civilization should be developed against the efforts to ignore and marginalize the spiritual and social values of the Islamic world.

It is also important at this point which communities have significant effects on the emergence of the transferred publication accumulation. In order to fully understand these communities, it would be appropriate to understand the different currents in the Islamic World. In this respect, Prof. Dr. What Do Contemporary Islamic Movements Published by Mehmet Ali Büyükkara Correspond to? The movements that are the subject of the study are categorized in order to understand Islamic movements in general terms. Based on this information, it is important to examine the table in which Islamic views are listed:

Table 1: Islamic Movements

1. traditionalism	2. Reformism	3. Modernism
a. Salafiyya Traditionalism determined the highest ranks according to the hadith "The best of people are those who lived in my time (companions), then those who came after them (tâbiîn), then those who came after them (tabeü't-tâbiîn)...".	a. Cultural Reformist Movements (Nurculuk, Muhammadiyya in Indonesia)	a. Qur'anic Islamism (Sayyid Ahmed Khan in India, Muhammed Tevfik Sidki (d. 1920) in Egypt, and today Ahmed Subhî Mansûr, Ahmed Perviz (d. 1985) in Pakistan)
b. Madrasa Traditionalism Abu Hanifa, the founder of the Hanafi school, received his fiqh from his teacher, Hammad, from an-Nahai, from Alkama, from his companion Ibn Mas'ud, and from Rasûlullah.	b. Political Reformist Movements (Ihvan-i Muslim and Hizbu't-Tahrir, Jamaat-i-Islami in Indian-Islamic geography	b. Historicists Fazlurrahman (d.1988), Nasr Hamid Abu Zeyd (d.2010), Abdulkerim Surush
c. Sect Traditionalism The current sheikhs were first appointed to the sage of the sect, and then ties to Prophet Mohammed (Pbuh).		

Source: Büyükkara, 2019: 353-364.

It is seen that the groups classified in the table titled "Islamic Movements", which deals with the approaches in the Islamic world in general terms, are divided into three parts. It is seen that these groups are divided into three as traditionalist, reformist and modern. The traditionalist group, which is accepted as the main pillar of Islamic understanding, is divided into three parts in itself. It is seen that these three groups were shaped in the axis of Salafiyya, madrasah and sect and left their mark in the literature and society. Reformism, which is evaluated in the second group, is classified as cultural and political reformism. It is

seen that the modernist understanding in the third group is grouped as Qur'anic Islamism and historicism.

In addition, the classification made by Adem Arıkan within the framework of the Contemporary Islamic Movements Literature article will be appropriate in terms of contributing to the comprehension of the subject:

Table 2: Contemporary Islamic Movements Literature

1.Traditional Currents	2.Movements Based on Madrasah Tradition	3. Currents Based on Sect Tradition	4. Cultural Reformism	5. Political Reformism	6. Modernist Movements
Selefiler İbnTeymiyye	Diyobends	Traditional Sects	Nedvetü'l-Ulemâ	İhvân-ı Muslimîn (Muslim Brothers)	Textualist Modernism
Vehhabilik	Cemâat-i Teblîğ	Pakistan Birelviye Congregation	Indonesian Muhammadiyya Movements	Jamaat-i Islami	Historicist Modernism
	Tâlibân	Lebanese Ahbash Community	Bengal Ferâizîyye Movement	Indonesian Pedriler Movement	
	Indonesian Nehdatu'l-Ulema Organization	Sudan Mirganiyye Hatmiyya Sect	Cezâyir Cemiyyetü'l-Ulemai'l-Muslimin Movement	Algerian Islamic Salvation Front	
		Idrisiyye Sect	Jadidists in Turkestan		
		Libyan Sanusiyya Movement	Nurculuk in Turkey		
		Algeria Emir Abdulkadir Movement			
		Sudan Mehdi Movement			
		Somali Sâlihiyye Sect			
		West Africa Osman b. Fudi Movement			
		Mauritania Mâu'l-Aynayn Movement			
		West African Merchant Order			
		Caucasus Gazavât / Muridism Movement			
		The Indian Sub-Continent Ahmed-i Birîlvî and the Mujahidun Movement			

		China Ma Ming-Hsin and the Jahriyya Sect			

Source: Arıkan, 2017: 243-300.

In the table titled "Contemporary Islamic Currents Literature", Islamic movements are divided into six parts. In terms of the basic structures and understandings of these groups; Traditionalist Movements are differentiated as Movements based on Madrasah Tradition, Movements Based on Sect Tradition, Cultural Reformism, Political Reformism and Modernist Movements. It is seen that these movements have also entered the process of producing works related to their own views and understandings after shaping their own perspectives and forming their thought infrastructures.

It is also known that the works produced by these movements, which emerged in the Islamic geography of the Middle East, were later transferred to other languages and were accepted and found supporters in some countries. However, it would be appropriate to briefly review the processes of the Islamic World so that the content of the translations made from the Islamic world can be fully examined from a cultural point of view. According to Lewis, the Islamic civilization was the first to be described as universal in that it embraced people of many different races and cultures on three different continents. It had a European character in that it had long existed in Spain and Southern Italy, in the Russian steppes and on the Balkan Peninsula. It was obvious that he was Asian and also African. It included people with white, black, brunette and yellow skin. Its dominion stretched from the south of Europe to the middle of Africa and into Asia, and finally beyond the borders of India and China. Ever since the Prophet Muhammad became a prophet in Arabia in the 7th century and his followers spread across the Mediterranean world, Islam has been a neighbor, rival, and often enemy of Christianity. (Lewis, 1996: 4).

It was unthinkable that the Islamic World, which had an effect and interacted in such a wide period of time and geography, did not have contact and interaction with other cultures. Regarding the religious life adopted in different ways in each of the Central Asian Turkic Republics and even in different regions of a single Republic, it has been observed that activities towards the doctrinal reconstruction of Islam with the perestroika policy began after 1985. In this process, the Wahhabism movement, which is the official sect of Saudi Arabia and formed the infrastructure of militant Islamist movements with its fundamentalist attitudes towards establishing an Islamic state, has also begun to be introduced into this

region under various religious images as a trend affecting Central Asian Muslims. In Central Asia, the religion of Islam existed in different forms: the most prominent of these was traditional Sunni Islam, which had a Sufi color and was shaped by Hanafi teachings. This tradition, which contributes to the absence of a liberal religious understanding, gives more importance to belief (faith) than practice (deed). (Bodur, 2004: 198.)

Islamist ideology, fed by the socio-economic and socio-political structure of the Middle East, has taken its place among the ideologies of the twentieth century. Islamist ideology emerged as an ideology that questions the unity, belief, expectations, goals and purposes of the society and protests against socio-economic injustices and arbitrary rules, despite the inability to define the distinction between Islam and Islamism with precise lines and the contradictions in the definitions. Islamist ideology, which gained an organizational dimension based on the argument that it should penetrate a political field, although it forms the philosophical foundations of the Islamist Movements in the Middle East, with religious distinctions (such as Shiite-Sunni, Wahhabism) and organizational diversity (Ikhwan-i Muslimin, Hezbollah, Al Fatah, etc.). Like Hamas) it could not form a holistic ideology in itself. (Acar, 2011: 1)

Referring to the political turmoil in the countries in the Middle East, Bulut also reminds the Arab countries that lived in the Baathist period and the Mossadegh period, which was pregnant with a revolution in Iran. Afterwards, he talks about a period when Turkey was influenced by this process and Muslim intellectuals started to examine socialism (Bulut, 2013: 366).

Yüksel's views on this period are also important. According to Yüksel, Islamist, especially Radical/Political Islamist movements, which were affected by the confrontational and Third Worldist conjuncture of the cold war period, formed an ideological framework and theoretical grounds in this direction. Yüksel states that "Some Islamic concepts such as Tawhid and Jihad are reinterpreted in this direction and presented with ideological contents. Yüksel argues that in the 60s and 70s, when Left and Marxist ideology was on the rise with Anti-American and Anti-Imperialist discourses, Radical/Political Islamist movements also equipped religious concepts with ideological, Third Worldist content and discourses with the psychology of emulation. According to Yüksel, the concept of Jihad was presented as a tool of the Third World's struggle for independence against imperialism. The approaches and discourses in which the whole of the Qur'an is transformed into the Constitution, the verse as

a slogan, and the naming of Müstekbir and Mustaz'af into oppressors-oppressed constitute the basic ideological dynamics of these movements. (Yüksel, 2010).

A large number of works have been translated, for and against – it is not possible to list the names one by one here – in many fields, including the history and experiences of the Islamist movements. This diversity of subjects is also reflected in the diversity of the source geographies and languages of the translated works. Besides Egypt and Pakistan, Iran (Hasan Beni Sadr, Celal Ali Ahmed, Abdulkerim Surush), Syria (İzzet Derveze), Lebanon (Muhammed Fadlallah), Algeria (Born in Martinique, his support for the Algerian War of Liberation is associated with colonialism and racism. He is well-known for his studies on the subject of Islamist thinkers of Islamic countries such as Frantz Fanon, Malik Bin Nebi, Abbas Madani, etc.), Tunisia (Raşid al-Gannuşi), Sudan (Hasan Turabi, Abdulvahhab el-Efendi), Bosnia (Aliya İzzetbegovic), and converted Westerners. (Hamid Algar, Muhammed Esed), Muslim thinkers and academics living in Europe and the USA (Fazlurrahman, İsmail Raci el-Farukî, etc.). In addition to these, Western academics and orientalists (John O. Voll, John L. Esposito) who have worked on different dimensions and sources of Islam (Annemarie Schimmel, Ignaz Goldziher, W. Montgomery Watt, etc.) and Islamic movements themselves. et al.) many of his works have been translated into Turkish. (Bulut, 2013: 366).

When Islamist movements, which are seen as the reflections of Islamist ideologies on the operational dimension, are examined in terms of their origins and structures, it is known that two movements, especially the Muslim Brotherhood and Jamaat-i Islami, are more dominant and set an example for other Islamist movements. The reflection of the ideas and methods of Hasan al-Banna, Sayyid Kutup and Mevlana Ebu'l Ala al-Mawdudi, who are known as the architects of the philosophical foundations of the Islamist movements, throughout the Islamic world has been expressed as the Islamic awakening. (Esposito, 1988: 198).

2.Historical Development of Islamic Movements in Turkey

The Islamic tradition in Turkey has turned to Islamist movements, especially in the Middle East, when it does not consider itself sufficient to convey its view to new generations. The new ideological movements that have emerged intensively since the 60s in the Middle East geography have produced many important works. These works have

influenced the entire Islamic world and have made it ideological to the traditional understanding of Islam in Islamic countries and especially to students studying at the higher education level. These developments were transferred to Turkey through translations, and with the translation of the texts produced by Islamist ideologies into Turkish, the Islamic tradition in Turkey began to undergo significant transformations under the influence of new movements. Islamist movements of Middle Eastern origin, which have made significant impacts on the understanding of Islam in Turkey through translation, have shown their influence in many areas from the field of education to the political field.

According to Aktay, the experience of Islamism in Turkey made an important progress by feeding it intellectually through translation in times when it was difficult for him to feed himself intellectually through locality, but he also met with the local tradition in Turkey and continued his channel. Akay argues that Islamism, as a human phenomenon, is a constantly transforming and debated movement beyond "metaphysical stability". According to Akay, it is meaningless to declare the end of Islamism or to claim that its theses are exhausted and that no equivalent can be produced in the political power" (Aktay, 2000: 106).

Muslim intellectuals, who could not find the references they wanted in classical Islamic sources, inevitably turned to publications made in other Islamic countries. This is how translation literature began, which grew like an avalanche among young people in Islamic circles after the 1960s. In particular, the works of Muslim intellectuals and thinkers in North Africa, Egypt, and Pakistan began to be translated into Turkish one after the other, with not very careful translations. As will be discussed below, these works, in addition to some of their negative effects, also contributed to the enrichment of the intellectual content of Muslim intellectuals in Turkey, which cannot be underestimated. For example, it was thanks to these translations that the Muslims of Turkey learned about what was going on in the Muslim world outside of Turkey and got to know other Muslim societies." presents his opinion (Ocak, 2013: 101).

As Turkey started to adopt a multi-party system, it was seen that the studies on Islamism started to revive. This process was also beginning abroad. In this period, two main lines can be mentioned in Turkey as of today. The first line, the first academic-intellectual studies whose traces have come so far, saw Islamism as a danger, tried to condemn it with labels such as sharia, ummah, reactionaryism, to make it illegitimate, to bring it down and to place it against the ideology of the Republic. He openly argued that democracy and multi-

party life would exacerbate this danger. Thus, democratic movements were tried to be controlled by limiting them through Islamism and reactionism.

Tarık Zafer Tuna can be given as an example in the academy for this line that seeks complete loyalty to the Republican ideology and accepts it as the only measure. According to Kara's thought, this line led to the understanding of the issue and the widening of the distance between the parties by solidifying. In addition, Kara reveals that this line does not contribute in terms of content with depth and horizon. Pointing out that the second point of view on Islamism is composed of the own views of Islamist circles in Turkey, Kara said that the radical, intellectualist who emerged in the 1960s was fed by works that were largely translated from the Muslim Brotherhood, the Jamaat-i Islami, and later from Iran. He states that Islamists are interpretations of Islamism.

It is a fact that Islamist movements imported from the Middle East through translated works created an intellectual Islamist section in Turkey, and this section grew stronger over time to have a say in the country. However, the extent to which the currents of Islamism transmitted to Turkey through translation are related to Turkey's Islamic tradition is another issue. These aforementioned Islamist movements did not feel the need to compromise with Turkey's Islamic culture and tradition, and even rejected traditional Islamic culture.

3. Translating Islamist Movements in Turkey through Translation

Beginning from the 1980s until the mid-1990s, Muslim intellectuals sought to find specific methods for informing the masses. The works published by Muslim intellectuals of this period were in the type of copyright and translation. In terms of content, these works generally consisted of books and articles dealing with the political aspect of Islam. In January's opinion; In these publications, it is understood that in order to find a way out of the social, economic and social squeeze of the Islamic world, the political structure of Islamic states in history and theoretical Islam are examined and an "Islamic state" model is tried to be created.

It is particularly noteworthy that some of this translation literature is the product of ideological rather than scientific thought, written by the leaders of the "Islamic movement" who are in conflict with the current administrations in various Islamic countries. But since 1995, such publications are no longer found. In this, the problems experienced by the Iranian

experience are increasingly evident and increasing, and even the exit ways of Iran, which is aware of this.

The fact that he started to search must have played a role" (Ocak, 2013: 103).

Ergenç states that one of the important factors affecting Islamism in Turkey is the 1979 Iranian Islamic Revolution. He also states that the Iranian revolution has left a strong mark both in the whole world and in Turkey, and states that the 150-year passive state of the Islamic world has undergone a transformation in this process. As a result of the transformation, it is reported that the process that occurred with the effect of the Iranian revolution led to Islam taking its place on the stage of history again in the 20th century. As a result, Muslims renewed their self-confidence. At this point, it is understood that the revolution carried out by Iran despite the global pressure has increased the interest of Turkish Muslims in this geography. With the effect of this process, it is observed that Muslims in Turkey have the opportunity to get to know the theoretical and practical leaders of the revolution thanks to the translations made from Iranian scientific and academic circles (Ergenç, 2013).

As a result of this process, besides the works of Ali Shariati, who is also known as the "teacher of the revolution" by the Iranian youth, the works of scholars/thinkers such as Murtaza Mutahhari, M.Hüseyin Beheşti, Mustafa Çamran, Allama Tabatabai were translated into Turkish, and the theoretical and practical works of the revolution were translated into Turkish. leaders began to be recognized" (Ergenç, 2013).

It is noteworthy that as a result of the cultural changes that occurred, the youth groups of the period engaged in translation activities in accordance with their own cultural identities. In the formation of this cultural environment, it is seen that the young people of the country have started to find value and ground among themselves, and they have translated their works that can be a source for their own worldviews. In this case, there came a period when they started to need an element that they could use when they tried to prove themselves to the groups in front of them or to persuade them. In this period, the thought of Islamism, which is one of the intellectual movements affected by the political and social events taking place abroad, started to enter our country through different interpretations through translations. It is observed that a process in which the works of prominent Islamists such as Sayyid Qutb, Hasan El Banna and Ebul Ala Mevdudi were translated into Turkish through the accelerated translation activities in this period.

Hilal Publications, which publishes translations of Islamist authors, was founded by Salih Özcan, who was elected as a deputy of the National Salvation Party. Özcan, who was a deputy in the National Salvation Party in 1977, was also a founding member of Rabita al-Alam al-Islam, a World Muslim Union (Bulut, 2013: 386-387).

Sociologist and writer Müfit Yüksel, in response to the question asked about how Salafi and Islamist Arab writers started their translation activities; "Let me be frank, the most important name leading the translation activities is Salih Özcan, may God rest him. Since his student years, Özcan had both contact with Bediuzzaman and very close relations with the Arab world. Bediuzzaman commissioned Salih Özcan to introduce the Treatises to the Arab world. However, instead of introducing the Risale-i Nur to the Arab world, Özcan imports and spreads the literature there to Turkey" (Yüksel, 2015).

Yüksel states that the development of the literature of this process developed through the journal Hilal, founded by Özcan. In this process, Mawdudi's Tafhim also emphasizes that Qutb's books were translated first. Thanks to the literature created by these first translations, it is reported that the radical Islamist movement had an impact on the development of the roadmap in Turkey (Yüksel, 2015).

In the 8th issue of Altınoluk magazine, published in 1986, Salih Özcan, who stated that he played an important role in the formation of Islamism in Turkey, began the process of translating Islamist movements in the Middle East into Turkish: *"In those days, young people from the newly opened Imam Hatip Schools were going to build a new building. But they didn't have the materials. They needed new books and new interpretations that would open their horizons and provide material for them. And one night, I decided to translate the works of Islamic scholars living in all Islamic countries and publish them in Turkey. Thus, I would have provided them with materials for the building they were going to build. I think I was successful in that too." The process is summarized with his statements* (Saruhan, 2016). *According to the statements of Fatih Uğurlu, who prepared the study on the subject in the same magazine; "Ozcan, who translated the works of Sayyid Kutup, Abul Hasan en-Nedvi, Hasan al-Banna, Mevdudi, Meryem Cemile, Yusuf al-Kardavi, Muhammed Kutup and Said Havva into our language, and Hilal Publishing, which went to the magazine after they were published piece by piece in the Hilal. It is published as a book." conveys his knowledge* (Uğurlu, 1986: 40).

According to Bulut, it can be said that the Islamist movements experienced in the Middle East Islamic geography after the second half of the 20th century emerged with socialist influences. During this period, Roger Garaudy's "Socialism and Islam", A. Cerrahoğlu's "Can Islam and Socialism Be Compatible? Is Jesus a Socialist? The Religion of the New Century?" In addition to works such as Hikmet Kıvılcımlı's "The Effects of Religion on Turkish Society", "Allah-Prophet-Book in the Light of the History Thesis", Faruk Bercavi's "Socialism in Islam" were the main works that Muslim intellectuals started to discuss. Bulut states that in a discussion environment that focuses on the concepts of justice and capitalism in line with the development process of the socialist movements in Turkey and the Middle East, the translations of texts and books that deal intensively with the subjects of Islam and socialism intensified in the post-1960 period. (Bulut, 2013: 354)

A full understanding of the process Turkey went through will provide data for evaluating the direction of translation activities. In this sense, in Bulut's words, while the features that characterize the 1960s in Turkey are discussed, it is seen that there is an environment in which a libertarian constitution was adopted, as well as an effort to secure the regime with various legal and administrative measures.

Analyzing the structures outside of Turkey, which are considered as sources while the translations are being made, Kara states that the rise of radical and intellectualist Islamism in the 60s and then the conservative-Islamic politics revived the jihad. A remarkable part of the publications, books and articles that played a role in ensuring this rise are translations from the works written by the Muslim Brotherhood and Jamaat-i Islami (Kara, 2017: 9).

In the period between 1970-1980, the works of famous thinkers in different countries of the Islamic world were on the agenda with their Turkish translations. It is stated that most of the works that increased in this period were exhibited together with the original Turkish publications. At the same time, it is pointed out that the majority of these translations claim that Islam has something to say in social life. In addition; The process is summarized in the form of "Through the translated works, it has been tried to show that Islam does not only have moral imperatives, but also has a social justice mechanism, an economic system and a state administration understanding". (Bora, Gultenkingil, 2005: 917)

According to Ete, since the mid-1980s, political Islam, as defined today, started with the separation of some of the segments forming this tradition from right-wing and the development of a brand new Islamic line outside of this tradition but within its orbit.

Receiving the signs of confidence that they can have an Islamic role in Iran, the Islamists entered the broadcasting life with their translations from the Islamic world and entered a struggle for existence at the social level. According to Ete, Political Islamism has entered Turkey with publications and translations" (Ete, 2003: 59).

Evaluating the translations of the works of the Middle East Islamist Movements of the period will also help to understand the transformation and knowledge transfer processes of the Islamist groups. While the majority of these books examine concepts such as Islam and socialism-capitalism, it is seen that the foremost author in this field is Seyyid Kutup. The process of transferring the Islamist movements, which emerged in the Middle East in the middle of the 20th century and especially affected Turkey since the 1980s, to Turkey through translation has been examined. In this process, it has been observed that the role of translations, publishing houses and translators is that Islamist movements lead to a transformation in Turkey. For this purpose, it can be said that the aim of the translations is to move the Turkish society away from the traditional understanding of Islam and to introduce a modern socialist understanding of Islam. It is a fact that the way to achieve such a general purpose is the emergence of social movements by strengthening the ideological and guiding effects of translations. The influence of Islamic ideological movements, which have been translated extensively since the 1980s, began through translations. The formations and comments that will help to understand and settle these thoughts were also supported. The dissemination of translated ideological works in university circles led to the acceptance of radical Islamist views in intellectual circles. As a result of the spread of ideological works that emerged in the Middle East among the youth, the move away from the traditional Islamic understanding has led different religious organizations to distance the youth from cultural Islam and to adopt their own ideological tendencies. The new Islamist movements that started through translations led to the proliferation of Islamic groups in the country and their separation from the traditional common ground. It is possible to observe the results of this process in many different ways in recent years.

CONCLUSION

The phenomenon of change and interaction, experienced as an ancient feature of the knowledge and experience transfer process between societies from past to present, shows itself in every century. Considering the fact that societies try to find direction based on past experiences, the importance of the need for experience will be understood more. In this

process of shaping the future and finding direction, there have been times when every society felt the need to benefit from the knowledge of its contemporary societies as well as the experiences brought by its own culture and nation. While moving towards a globalizing world, this process has accelerated and the sociological homogeneity existing at a certain level within the countries has become more heterogeneous. This situation has led different sociological and ideological structures in the country to seek recognition, understanding and assimilation of groups and structures that they feel closer to or think similar to in the world. The language barrier, which is the most important obstacle encountered in this process, has been tried to be overcome with translation activities. There was also a period in which traditional structures, which were dominant in the majority of the society before this process, were ignored or given less importance by some groups in the process.

In this process, translation activities have also played an important role as an element that leads to the transfer of culture and knowledge. Thanks to the studies done, it is understood that Islamist groups, like many groups seeking support in terms of their own transformation, intellectual development and thinking, found the translation remarkable in this process. It will be seen that the aim of the study, based on the facts conveyed, is to develop a framework for understanding the process that enables the political, cultural and economic change of Turkey's social structure through translation studies, and to make a projection on the role of translation in this process based on this framework. By examining the general characteristics of the groups that have a role in the social transformation in Turkey and the effect on the formation of thought in their translation or translation, the processes related to the logic of continuity and change have also been tried to be understood.

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EXPANDED SUMMARY

Translation activities could be considered as a pure change of words between different languages but cultural and social backgrounds of nations should also taken into consideration in this process. The assimetrical values and evaluations through historical changes shapes the phenomenon of Philosophical Worldviews and Designs as main title during this process. At the same time Postpositivist Constructivist, Transformative and Pragmatic approaches could be part of Philosophical Worldviews. On the other hand Quantitative (Experiments) Qualitative (Ethnographies) and Mixed Methods (Explanatory Sequentia) may have a role to shape the process of translation between cultures and social groups.

At this point the process of changing and globalizing World within different aspects has accelerated the sociological turns. It is noteworthy that as a result of the cultural changes that occurred, the youth groups of the period engaged in translation activities in accordance with their own cultural identities. From this point of view translation activites to Turkish from the Middle East Islamist Movements will also help to understand the transformation

and knowledge transfer processes. After the period of 1960s Muslim intellectuals, were in the need of references to suport their social backgrouds. It has been considered to reach such knowledge within classical Islamic sources. As an inevitable result of this focus has turned on publications produced in other Islamic countries. Such approach have triggered a new translation literature which have grown especially among the young people in Islamic social groups in Turkey. Such social groups have classified themselves as "Islamic Movements". It is seen that those groups have dealt with the approaches in the Islamic World. But those social groups were running their activities in three different parts. Those approaches were devided as traditionalist, reformist and modern goups. The firts group was the traditionalists. They were accepted as the main pillar of Islamic understanding and it has also been divided into three parts within their system. Those sub devided three groups were Salafiyya, madrasah and sects. It is seen that they have given their valuable products for literature and society. As the second main group the Reformists classified themselves as the followers of the cultural and political reformism. The third group was the modernists. They have a path as Qur'anic Islamism and historicism.

Especially, the intellectual products of North African, Egyptian, and Pakistani Muslim intellectuals and thinkers have mostly taken into consideration during the translation process into Turkish. Those translation activites have not only transferred an intellectual accumulation but also gave a great opportunity to discuss differences among different Islamic understandings. Contrary to some positive effects there has been also some negative effects as well. As a positive effect the contribution of the enrichment of the intellectual content of Muslim intellectuals in Turkey could be taken into considreation. That positive effect cannot be underestimated. On the other hand this process brought the deepening intellectual differenciation of the Islamic social groups. However, the extent to which the currents of Islamism transmitted to Turkey through translation are related to Turkey's Islamic tradition by aforementioned Islamist movements did not feel the need to compromise with Turkey's Islamic culture and tradition, and even some of them rejected traditional Islamic culture.