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Kitapta bulunan makalelerde dipnotlar bulunmayıp kitabın sonunda ortak bir bibliyografya verilmektedir. Kitapta ilginç olan bir ayrıntı da Osmanlı arşiv kaynaklarının kullanılmamasıdır. Kitapta kullanılan fotoğraflar nadir ve çok özel fotoğraflar olup bazıları aile arşivlerinden bazıları da İsrail'deki arşivlerden alınmıştır. Kitabın bir katkısı da makalelerin bilgi verici grafiklerle zenginleştirilmiş olmasıdır. Bu anlamda çok yoğun olarak Yahudi kaynak ve arşivlerinin kullanıldığı bu eser için kitabın başlığında ön ek olarak *Yahudi Kaynaklarına Göre* ifadesini kullanmak daha sağlıklı olabilirdi.

Eserin Türkiye'de erişilmesi güç olan Yahudi kaynaklarına dayalı olarak yazılmış olması önemini artırmaktadır. İleride hem Osmanlı arşiv belgeleri ile Cumhuriyet dönemi gazete ve yayınları hem de Yahudi arşiv belgelerini mezceden ortak çalışmalar yapılması konunun daha iyi anlaşılmasını ve çalışmalarda her iki tarafın da dönemin gelişmelerine tepkileri, söylemleri ve içinde buldukları durumun anlatımı açısından daha sağlıklı olacaktır. Kitabın editörü Yaron ben Naeh'in 17. yüzyılda Osmanlıdaki Yahudi toplumu ele aldığı "Ha-Yahudim be-Memlehet ha-Sultanim" adlı eseri "Sultanlar Diyarında Yahudiler" ismiyle Türkçe'ye çevrilmiş ve Gao yayınlarından basılarak 2009 yılında okuyucuyla buluşmuştu. Ümidimiz bu eserin de en kısa zamanda Türkçe'ye çevrilerek Türk okuyucusunun takdirine sunulmasıdır.

Yasin Meral

Cemil Aydın,

The Politics of Anti-Westernism in Asia: Visions of World Order in Pan-Islamic and Pan-Asian Thought,

(New York: Columbia University Press, 2007), 299 p.

In his infamous 'Clash of Civilizations?', Samuel Huntington marked the end of the Cold War as a shift from a world order characterized by economic and ideological struggle, to one of conflicting cultural and civilizational identities. Although Huntington's prophecies have since been sharply criticized, the civilizational thinking underlying his thesis is alive and well in the post-September 11th era, as American and European scholars, politicians, and journalists routinely pose the question: why do Muslims hate us, our ways of life, our civilization? Such unsophisticated generalizations in many ways exemplify the self-legitimizing

discourses of Western Occidentalism, by reinforcing the assumption that non-Western critiques are inherently ‘reactionary’ or ‘revanchist’ responses to the rise of Western scientific, political and economic power. Cemil Aydın’s *The Politics of Anti-Westernism in Asia* offers an alternative framework, through a comparative historical study of pan-Asian and pan-İslâmic critiques of the West from the second half of the 19th century to the Second World War. Aydın convincingly demonstrates that the evolution of anti-Westernisms cannot be divorced from non-Western intellectual and political engagement with concepts, ideals and values originating in Western modernity.

The Politics of Anti-Westernism in Asia is composed of 8 chapters, including an introduction and a conclusion. Aydın begins chapter 2 with a discussion of the shifting worldviews of Ottoman and Japanese elites in the mid-19th century. As he aims to recover the genesis of pan-Asian and pan-İslâmic civilizational thinking in relation to non-Western engagement with Western modernity, his discussion defies standard historical narratives by approaching Westernization not simply as the application of ready-made answers, but as global questions confronted in local contexts. Aydın shows that Japanese and Ottoman reformers internalized the modern historical imagination of Europe’s ‘civilizing mission’ that rendered non-European peoples as part of the same universal history, yet at lower stages of development. Invoking European civilization as the ultimate goal of reforming populations and political cultures, Japanese and Ottoman elites not only universalized ‘Western civilization’ by brushing aside its geographical and religious ‘particularities’, but also reframed İslâmic and Confucian traditions as equally ‘universalist’ sources through which to translate Western norms and values. Although, for Japanese and Ottoman elites, the progressive temporality attributed to self-civilizing reforms opened up new expectations for a prosperous and peaceful international community achievable in the near future, the expansion and intensification of European imperialism in the late 19th century, and the accompanying racist and Orientalist discourses, brought more insecurity, exploitation and humiliation for the rest of the world. Chapter 3 traces how such ‘uncivilized’ European policies and discourses led to a ‘legitimacy crisis’ of Western universalism, as Japanese and Ottoman elites’ enthusiastic appreciation of Western civilization gave way to a reconsideration of religious and racial differences, and a reassessment of the civilizational boundaries between ‘white’ Europe and ‘yellow’ Asia, and Christian Europe and the Muslim world. Aydın argues, further, that emerging pan-Asian and pan-İslâmic visions invoked norms and values of Western internationalism (such as political autonomy, religious diversity or racial equality), as a means of holding Western states and intellectuals accountable to the civilizational discourses of superiority they had been promoting vis-a-vis the non-

Western world. Chapter 4 explores how Japan's 1905 military victory against Russia deepened the 'legitimacy crisis' of Western global hegemony during the first decade of the 20th century, by generating hopes for non-Western states and peoples to challenge the 'inferiorizing' racial and Orientalist ideologies, and the 'humiliating' practices of Western imperialism. While disappointments and frustrations with the West hardly led to a questioning of modernity's metanarratives (e.g., progressivism or the notion of 'civilizing mission'), Japan's success as a rising contender in world politics assured the possibility of an alternative context for combining progressive reforms with Asian and İslâmîc civilizational thinking.

The Japanese model helped to channel scattered ideas of a cataclysmic rivalry between the West and non-Western civilizations into political and intellectual alliances among pan-İslâmîst, pan-Asianist and anti-colonial nationalist movements. Nonetheless, as Aydın's discussion in chapter 5 of pan-Asianism and pan-İslâmîst during the first World War suggests, the calculated support of the Japanese and Ottoman states was a determining factor in translating pan-Asian and pan-İslâmîc intellectual visions into political projects. While pan-İslâmîc solidarity became a strong mobilizing force among Muslims after the Ottoman state's isolation from European powers, the influence of pan-Asianism was circumscribed as the Japanese state sought to maintain good relations with Britain. Although the Wilsonian internationalism of the League of Nations and the socialist internationalism of the Comintern weakened the appeal of pan-Asianist and pan-İslâmîst political projects after World War I, in chapter 6 Aydın argues that civilizational critiques of the West put forth by liberal and nationalist movements remained strongly informed by pan-Asian and pan-İslâmîc intellectual traditions. Thus, Japanese and Turkish intellectuals were often torn between embracing the Wilsonian principle of self-determination, and suspicion that the League of Nations served ultimately as a tool of Western hegemony, guided by Christian and racial prejudices. In chapter 7, Aydın shows, moreover, that as the Japanese state sought to mobilize a pan-Asian alliance to compete with European colonial powers, the disjuncture between Japanese imperialism and pan-Asianism became increasingly visible. On the one hand, pan-Asian conceptions of civilizational boundaries were mobilized by Chinese and Korean nationalists to question whether the modernized Japanese state's imperial vision for Asia differed significantly from that of an expansionist Western civilization. On the other hand, Japanese pan-Asianist intellectuals found themselves negotiating between the ideals of anti-colonial movements for solidarity among autonomous nations, and Japan's self-ascribed superior role among other Asian nations.

Addressing the question of power relations not only between Western and non-Western states, but also among Muslim and Asian nations, as well as within

both Japan and Ottoman Turkey, Aydın highlights that pan-Asianism and pan-İslâmism had shifting and contested meanings. With his mastery of Ottoman and Japanese political and intellectual histories, Aydın is able to contextualize anti-Western elements in relation to Muslim and Asian aspirations for an inclusive, non-hierarchical world order. *The Politics of Anti-Westernism in Asia* provides a rare perspective that neither essentializes civilizational, religious and racial boundaries, nor dismisses them as pseudo-markers of competing powers. Aydın thus accomplishes his stated goal, effectively demonstrating that anti-Western visions were not 'irrational' or 'nativist' reactions to the rise of the West, but deliberative engagements with the failures of Western internationalism to fulfill its promises of global peace, prosperity and equality.

Yunus Doğan Telliel

Umar F. Abd-Allah,

A Muslim in Victorian America: The Life of Alexander Russell Webb,

New York: Oxford University Press, 2006, ix + 388 sayfa.

1890'lı yılların Amerika'sında Osmanlı kıyafetleri içerisinde, çeşitli ortamlarda İslâm'ı tebliğ eden bir Amerikalı tasavvur edin... Gazetecilik, mücevher satıcılığı, sirk işletmeciliği, oyun yazarlığı, drama yönetmenliği yapmış, aynı zamanda Amerika'nın Manila büyükelçisi, vaiz, İslâmî mecmualar editörü, Kuzey Amerika İslâm basınının kurucusu, Osmanlı'nın New York fahri baş şehbenderi, Sultan II. Abdülhamid tarafından mecidi nişanı ve "Bey" ünvanı ile taltif edilmiş, Şikago'da İlk Dünya Dinler Meclisi'nde Müslümanların resmî temsilcisi bir "Yankee Müslüman." Bu özellikler, Amerika'da İslâm tarihinin önde gelen isimlerinden biri olan Muhammed Alexander Russell Webb'e, diğer adıyla Muhammed Webb Efendi'ye mahsustur.

İhtidâsından vefatına kadar Amerikan ve Müslüman kimliğini bağdaştıran Webb, bu iki farklı dünya arasında kendisini bir tür elçi olarak görmüştür diyebiliriz. Nitekim onun şahsında Amerikan toplumunun İslâm dini ve Osmanlı yönetimi ile olan münasebetlerini daha "bireysel" bir yönden tedkik etmenin mümkün olduğunu görmekteyiz. Yine Webb sayesinde şahsî tecrübenin ötesinde başta sosyolojik, ideolojik, siyasî ve tarihî olmak üzere birçok etmeni hâvi çok boyutlu bir yapıya sahip olan bir ihtidâ vak'asına rastlamaktayız. Ayrıca kendi ihtidâ tecrübesinin haricinde özellikle de tebliğ faaliyetleri, yayınları ve dahi okuduğu