

Elite and popular religiosity among Dutch-Turkish muslims in the Netherlands

Gürlesin, O.F.

Citation

Gürlesin, O. F. (2018, November 28). *Elite and popular religiosity among Dutch-Turkish muslims in the Netherlands*. Retrieved from https://hdl.handle.net/1887/67237

Version: Not Applicable (or Unknown)

License: License agreement concerning inclusion of doctoral thesis in the

Institutional Repository of the University of Leiden

Downloaded from: https://hdl.handle.net/1887/67237

Note: To cite this publication please use the final published version (if applicable).

Cover Page



Universiteit Leiden



The handle http://hdl.handle.net/1887/67237 holds various files of this Leiden University dissertation.

Author: Gürlesin, O.F.

Title: Elite and popular religiosity among Dutch-Turkish muslims in the Netherlands

Issue Date: 2018-11-28



cognitive styles, 29, 31, 97, 98, 101, 103, 105, 106, Α 149, 157, 319 cohesive objectives of religion, 202 abangan, 87 cohort effect, 214 age effect, 212 comforts (hājiyyāt), 216 age-related behaviour, 214 commercialised religion, 57 agoraphobia, 199 common people, 32, 45, 47, 52, 87, 98, 99, 100, alevi Islam, 91, 279 102, 108 American Sociological Association, 58 common religion, 28, 60 Anatolia, 51 compensator, 58 antagonism, 50 competition between religious producers, 57, 58 anthropological studies, 86 complexity, 20, 28, 65, 76, 91, 106, 161, 196 anthropology of Islam, 22, 86, 92 consensual religion, 73 apologetic discourses, 93 consequential dimension, 31, 36, 37, 41, 80, 83, aristocracy, 55 111, 130, 132, 135, 138, 139, 153, 176, 320, 328 articles of faith, 72, 149, 150 context of insecurity, 232 asabiyya (group solidarity), 51 cosmopolitanism, 202, 235 associational versus communal, 77, 196 cost-benefit calculations, 109 authentic culture, 53 critical versus uncritical, 104, 112, 160, 187, 231 autonomy, 196, 233, 261 cultural citizenship, 223 avant-garde movement, 54 cultural dichotomy, 89 cultural division, 89 В cultural identities, 94 bātin, 101, 109 culturalism, 48, 53 bedouin, 47, 216, 217 D Bīrūnī, 46, 47, 265 bourgeoisie, 55 democracy, 23, 89, 232, 311 bricoleur culture, 63 de-pillarization, 200, 203 deprivation, 59 C dervish piety, 90 calculating attitude, 63, 107, 108 descriptive research, 34 celebration of seasonal festivals, 214 dialectic between city and tribe, 32, 87 centre and periphery, 51, 90 Dialogical Self Theory, 195, 287 church attendance, 72, 73, 77 differentiated, 27, 57, 77, 89, 104, 111, 112, 160, clash of civilizations, 23 187, 196, 231 clash of interests, 206 differentiated versus undifferentiated, 27, 77, 104, coexistence of disparate views, 197 112, 160, 187, 196, 231

diffused religion, 28

cognitive needs theories, 106

Diyanet, 19, 92, 123, 124, 147, 197, 205, 206, 209, 233, 273, 275, 278, 288, 301, 311, 312 doctrinal Islam, 93 dogmatic religiosity, 210 doubt, 31, 106, 107, 108, 110, 164, 188, 213, 241, 300 dual conceptualisation, 86 Durkheim, Emile, 47, 51, 106, 117, 216, 217, 265, 279, 284 Durkheimian approach, 106 Durkheimian sociological tradition, 49 Dutch society, 21, 22, 30, 124, 203, 206, 208 dynamic multiplicity of I-positions, 195 dynamism versus stability, 104, 112, 160, 187, 231 Ε economic and social approach, 30, 32, 55 einfühlen (intuition or empathy), 20 elite forms of religiosity, 96, 112, 230 elite mysticism, 94 empirical findings, 34

esoteric, 27, 31, 61, 101, 102, 109, 111 esotericism, 100 ethnic origin, 7, 21 ethnic prejudice, 112, 176, 222 ethnocentrism, 221, 222 ethnographic research, 25 ethnonational identity, 30 Euro-Islam, 23, 24, 306, 318 European Islam, 21, 22, 270, 275 European public space, 22 everyday lived Islam, 25 everyday religion, 69, 285 existential (in)security, 223, 224 exoteric, 27, 31, 101, 102, 103, 109, 111, 123, 227 experiential desirability, 111, 112, 160, 161, 162, 187, 193, 231, 239, 242

exploratory character, 34

extrinsic, 5, 26, 27, 33, 37, 66, 73, 76, 77, 79, 81, 82, 83, 96, 99, 101, 104, 107, 108, 109, 125, 157, 188, 194, 225, 292

F

fasting of the elite, 99

fatwā wars, 219

file drawer problem, 220, 304

first-generation, 119, 169, 189, 198

folk, 28, 31, 50, 60, 61, 87, 98, 275, 309

folk religion, 28, 60, 61

folklore, 50, 53

foreign workers, 21

formalism, 63

Frankfurt School, 48

free day labourers, 56

Friday prayer, 72, 151, 237

G Geertz, Clifford, 20, 39, 41, 70, 86, 87, 88, 267, 268, 282 Gellner, Ernest, 32, 41, 86, 87, 88, 89, 199, 282, 311 German sociological tradition, 49 Ghazālī, 7, 31, 41, 47, 97, 98, 99, 100, 101, 102, 103, 110, 235, 283, 314, 315 global politics, 23 globalization, 22, 219 globalization of popular religion, 219 globalizing trends, 89 glorification, 108 Gökalp, Ziya, 40, 49, 50, 51, 54, 271, 278, 284, 285, 292, 301, 310 Gramsci, Antonio, 40, 49, 53, 54, 270, 277, 285, 289 Gramscian approach, 54, 65 great tradition, 44, 45, 55, 86, 92, 95 group interests, 202 group solidarity, 51, 202 growth of global spiritual marketplaces, 219

guest workers, 198, 199

Н

halk, 49, 50, 89
halk İslamı, 89
hars, 50
Hermans, Hubert, 195, 196, 201, 229, 287
heterodoxy, 45, 50, 51, 52, 90
high culture, 46, 52, 53, 54, 215, 282
high Islam, 32, 87, 90
historical anachronism, 69
humanistic religion, 73
humility versus dogmatism, 77, 196

Huntington, Samuel, 23, 289

ı

Ibn Khaldūn, 32, 47, 51, 87, 216, 217, 219, 269 identity politics, 228 iḥsān, 85, 86, 216, 226 imam training, 197, 206, 208, 209 imitation (taqlīd), 31, 106 imitator' (muqallid), 107 immigrant, 23, 217, 269 immigration, 191, 197, 201, 208 impersonal relationships, 217 individual spirituality, 196 individualism, 57, 230 individualization, 203, 229 informal interviews, 117 inner incompatibility, 23 inner structure of religiosity, 80 inner-Islamic difference, 24, 30, 31, 32, 51, 88, 90, 91, 93, 319 insider, 18, 19, 20, 122, 282, 296 institutionalization of Islam, 201, 295 integration, 25, 100, 201, 202, 208, 221, 223, 231,

inter-dimensional independence, 80, 156, 193 interpretive sociology, 106, 117

intra-dimensional differentiation, 80, 81, 82, 83, 99, 156, 192, 193
intrinsic, 5, 26, 27, 33, 37, 66, 73, 76, 77, 79, 81, 82, 83, 95, 99, 101, 104, 107, 108, 109, 123, 157, 188, 194, 195, 225, 288, 318
investigator (muḥaqqiq), 106, 107
irrational religious beliefs, 109
Islam and the West, 23
Islam in Europe, 17, 23, 24
Islamic education, 25, 310
Islamic identity, 23, 198
Islamic mysticism, 229, 265

J

Javanese religion, 87 Judaism, 72, 234

K

Karamustafa, Ahmed, *41*, *90*, *104*, *290*, *291*Kınalızâde, Ali Effendi, 108, 292 *kitâbî İslam*, *89*knowledge as belief, 110
Koningsveld, Pieter van, *22*, *24*, *200*, *208*, *214*, *220*, *271*, *272*, *282*, *293*, *295*, *306*, *308*, *314*Köprülü, Mehmed Fuad, 40, 49, 50, 51, 52, 54, 91, 92, 279, 293, 294

L

Lewis, Bernard, 23, 262, 281, 295 literal religion, 73 little tradition, 44, 45, 55, 86, 92, 93, 96 local religion, 61 localization, 21, 197, 233, 323 low-involvement religion, 26, 73 luxury items (taḥsīniyyāt), 216

M

magic, 56, 58, 65, 87, 107, 199 mainstream Sunni Islam, 92 Mardin, Şerif, 27, 32, 41, 89, 90, 198, 199, 297, 305 market differentiation, 219 market-driven economic policies, 89 mass religion, 28, 56 material expectations, 108, 112, 160, 161, 162, 187, 188, 193, 231, 242 measurement of religiosity, 71, 73 mechanical solidarity, 217 medeniyet, 50 mediating stance, 20 methodological agnosticism, 20, 302 migration, 22, 198, 199, 213, 286 misfortune, 59 mixed-methods, 35, 41, 117, 121, 122 moderate Islam, 92, 215, 233 modern web-based approach, 127 modernity, 57, 234, 272, 297, 302, 314, 317 monolithic form, 24, 318 muddleheadedness, 195, 197 multiculturalism, 214, 229, 309, 313 multidimensional approach, 27 multi-dimensional approach, 68, 79 multi-dimensional structure, 80 multiplication of human needs, 217 multiplicity of Islamic expressions, 86 Muqaddimah, 47, 216, 289, 292 Muslim Protestantism, 219 Muslim migrants, 24, 198, 199, 208, 215, 224 Muslim minorities, 23, 119, 126, 163, 188, 205 Muslim mobilization, 201 Muslim society, 24, 29, 32, 88, 98, 124, 221, 282, 318 Muslim sociology, 41, 68 myth, 50, 62, 313

Ν

native voice, 26 necessities (darūriyyāt), 216 need to belong, 99, 109 negotiation of Islam, 199 New Age, 230, 287, 303 new renunciation, 90 new Salafism, 210, 234 nomocratic nature of Islam, 87

0

obedience, 108 official Islam, 24, 220, 318 official religion, 61, 96, 233 old-fashioned, 52, 53 ontological insecurity, 196, 233, 323 ontological security, 64, 201 openness, 160, 196, 233, 239 operational contextual definition, 28 operational definition, 30, 40, 41, 60, 66, 104 operational tool, 46 ordinary people, 45, 48, 49, 61, 89, 93, 96, 98, 100, 101, 102, 105 organic solidarity, 217 organized religion, 229, 235 orthodox interpretations of Islam, 227 otherworldly rewards, 59 outsider, 18, 20, 224, 282, 296

Р

paper survey, 127
paper-based questionnaire, 127
participant observation, 18, 35, 36, 37, 117, 118, 133, 213, 320
patterns of behaviour, 70, 106
patterns of worship, 94
peasant communities, 61
peasants, 32, 53, 56, 65, 86
period effect, 214
personal versus institutional, 27, 77, 196
pillarization, 200, 201, 203, 313
pillars of faith, 72, 85, 132, 153, 216, 237
pluralism, 23, 202, 224, 229, 234
political activism, 228
political Islam, 24, 318

popular culture, 39, 40, 46, 48, 49, 52, 53, 54, 61, Redfield, Robert, 44, 45, 46, 55, 86, 303 63, 93, 117, 198, 203, 270, 281 reflective versus uncritical, 77, 196 popular faith, 28, 61, 269 reflexivity, 76, 106, 196, 233 popular forms of religiosity, 60, 112, 119, 162, 188, religion and culture, 25, 39, 119, 124, 187 194 religion in modern society, 57 popular Islam, 24, 28, 89, 90, 93, 97, 229, 234, 318 religiosity scales, 5, 27, 41, 42, 133, 134, 161, 164, positionality, 17, 18, 19, 122 173, 183 postmodern relativism, 197 religious diversity, 30 postmodernity, 232 religious fundamentalism, 196, 215, 233, 323 praxis approach, 30, 31, 55, 56 religious goods, 58, 59, 60, 94 religious identity, 25, 50, 207, 228, 232 praxis of Islam, 25 prescriptive religion, 69 religious market, 34, 54, 57, 58, 59, 94, 105, 201, Prijaji, 87 217, 234 private sphere, 23 religious market theory, 57, 105 production of Islamic knowledge, 197, 217 religious orientation, 26, 27, 29, 36, 50, 60, 68, 73, proletariat, 55, 56 76, 82, 83, 98, 104, 105, 130, 134, 198, 262, 292 promises of the religions, 59 religious symbol system, 59 protection of the secret, 111 religious vitality, 58 psychological and social needs, 59 religious voices, 24, 197, 318 psychology of religion, 27, 71, 257, 266, 269, 270, ritualism, 63 272, 280, 288, 294, 295, 300, 308, 312 Rumi, 218, 267 public distrust, 215 rural Islamic cultures, 52 public sphere, 23, 25, 199 Rushd, Ibn, 102, 268, 282, 289, 304, 310 public visibility of Islam, 199 S pure types, 79 pure Islam, 92, 203, 208, 211, 233, 278 sacralisation of the state, 232 puritanism, 87 sacred products, 61 Said Nursi, 108, 205, 270 Q saint cult, 87 qualitative methods, 35, 117 salafism, 203, 208, 210, 234, 289, 303 quantitative methods, 35 salient versus un-salient, 77 salvation goals, 59 R salvation means, 59 Sarıbay, Ali Yaşar, 41, 89, 90, 199, 265 racial prejudice, 221, 222 scriptural religion, 227 racism, 69, 215, 286 scripturalism, 87 radical extremists, 22 search for meaning, 227, 228 radical fundamentalism, 24, 318 second-hand religious life, 73 radical Islam, 232

radicalization, 24, 25, 208

rational choice theory, 58, 108, 232

secrets of fasting, 103, 107

secular culture, 23

secular society, 230 Stark, Rodney, 27, 36, 41, 57, 58, 71, 79, 80, 81, secularism, 23, 24, 311 82, 83, 99, 104, 108, 111, 131, 156, 192, 207, sedentary, 47, 216, 217 222, 230, 231, 258, 259, 260, 261, 281, 284, 289, 307, 308, 319, 320, 327, 328 sense of ontological security, 201 sense of security, 215 statistical analysis, 54, 127 sentimental religiosity, 92 status stratification, 40, 54, 55 separation of state and religion, 200 stereotyped behaviour, 63 separatist approach, 201 structural-functionalist approach, 35, 116 sexism, 224, 289, 297, 308, 309 structuralism, 48, 53 Shahrastānī, 'Abd al-Karīm, 47, 265 structuralist approach, 52 sharī 'a-mindedness, 100 structurally excluded ghettoes, 201 sociability, 99, 112 struggle for power, 228 subjective religious obligations, 101 social behaviour, 69 social class, 50, 59 suffering, 59 social dichotomy, 89 sufi orders, 51, 229, 295 sufism, 88, 98, 99, 100, 214, 227, 228, 229, 267, social disintegration, 53 social functions, 35, 116 272, 277, 286, 291, 299, 302, 303, 311, 314 social identities, 58 supernatural, 58 social learning, 107 superstition, 65, 70, 92, 233, 235 social phenomenology, 117 syncretism, 51, 87 social sciences, 26, 28, 220 synthesis approach, 33, 40, 57, 64, 94 social scientific study of religion, 18, 39, 40, 41, 54, T 58, 68 social stratification, 34, 54 Tehzib, 50 social structure, 35, 49, 116 the assimilation hypothesis, 213 social ties, 58 the continuity theory of ageing, 212 socially divisive characteristics, 112, 176 the global war on terror, 214 socially integrative characteristics, 112 the middle class, 32, 56, 80, 89, 156 society of mind, 195 the modern model of the self, 196 sociocultural identification, 109 the Netherlands, 21, 265, 269, 270, 273, 295, 306, sociology of religion, 20, 26, 27, 55, 57, 97, 132, 307, 309 220, 226, 232, 235, 315 the postmodern model of the self, 196 specialization of religious services, 94, 137 the religious reliance hypothesis, 213 spiritual elites, 33, 66, 83, 95, 99, 106, 107, 111 the study of Islam, 25 spiritual Islam, 24, 318 theologico-political rationalizations, 93 spiritual marketplace, 232 Tönnies, Ferdinand, 49 spirituality, 23, 42, 71, 85, 104, 192, 196, 216, 221, traditional model of the self, 196 226, 227, 228, 229, 230, 231, 235, 277, 287, 288 traditional religiosity, 196, 232 spirituality in the sociology of Islam, 227 Türkdoğan, Orhan, 49, 310 spirituality without religion, 230 Turkish civil religion, 232

Turkish communities in Europe, 19

Turkish community, 18, 19, 124, 151, 203, 220

Turkish culture, 27, 30, 50, 51, 123

Turkish interpretations of Islam, 210, 234

Turkish Islam, 26, 85, 89, 91, 105, 209, 306, 309

Turkish religious experience, 33, 106, 117

Turkish society, 30, 89, 187, 203, 224, 290, 312

Turkish sociology, 27, 40, 41, 49, 89, 90, 132

Turkish spirit, 50

Turkish spirituality, 226

U

ultimate goals, 59, 227
ultimate versus instrumental, 27, 77
umma, 88
uncertainty, 107, 201, 227, 233, 323
undifferentiated, 111
universal definition, 28
universal versus parochial, 77, 196
unselfish versus selfish, 77
urban societies, 62
urbanization, 89, 199

٧

van Gogh, Theo, 215, 223

vandalism, 215
veneration of saints, 214, 220
verification, 31, 101, 106, 213
vernacular Islam, 90
vibrant religiosity, 220
virtuoso, 55, 311
vulgarization of the Islamic mysticism, 94

W

Waardenburg, Jacques, 24, 25, 61, 96, 223, 235, 279, 292, 306, 314

Watt, Montgomery, 47, 86, 100, 101, 110, 222, 314

Weber, Max, 29, 33, 40, 45, 54, 55, 56, 57, 59, 60, 62, 83, 89, 94, 106, 117, 192, 215, 271, 315

working class, 61, 80, 156, 198

Χ

Xenophobia, 215, 224

Υ

Yūnus Emre, 218, 232

Ζ

zāhir, 101, 109 *ziyārat* (grave visit), 220

Curriculum Vitae

Ömer Faruk Gürlesin was born in August 1982 in Grevenbroich, Germany. He was educated in Turkey until he was 9 years old. He first came into contact with the Turkish community in the Netherlands when the Turkish Presidium of Religious Affairs (Diyanet) sent his father and his family to the Netherlands in 1992, to work there as an imam. During his father's period of office in the Netherlands, he attended several cultural and religious courses and public meetings with the Turkish community in Deventer. He went to the Hagenpoort, one of Deventer's primary schools. After spending nearly three years in the Netherlands, he returned to Turkey in 1996, when his father's period of office ended. After his arrival in Turkey, he enrolled in the Manisa Imam-Hatip School. After completing his education at the Imam-Hatip school in 2002, he enrolled at the Marmara University in Istanbul. In 2006 he graduated from this university with a bachelor's degree in Philosophy and Theology. Three years later, he obtained his MA degree in Sociology and Psychology of Religion at Leiden University in 2009. In 2010 he started his PhD studies at the Leiden Institute for Religious Studies (currently the Leiden University Centre for the Study of Religion) and worked on the socio-cultural aspects of Turkish Islam in the Netherlands. Gürlesin is currently living in The Hague, and completing his PhD degree.