



Call for Papers
for a Special Section on
“Recent Developments in Turkey”



Religion and secularity in Turkey are complex and intertwined topics that have a long and turbulent history. Turkey is officially a secular country with no official religion since the constitutional amendment in 1928. This was later strengthened and entrenched with wider appliance of laicism (or *laiklik* in Turkish) by founder Atatürk during the mid-1930s. The separation of state and religion requires the state to profess “active neutrality”, which involves state control and legal regulation of religion. Turkey’s secularism was historically established in order to modernise the nation and to avoid a social and cultural life dominated by orthodoxy. However, the severe and restrictive approach of the state also produced a powerful backlash from religious people and movements that felt marginalised and oppressed by the secular elite. The rise of political Islam in Turkey, especially since the 1980s, has challenged the secular status quo and demanded more recognition and freedom for religious expression and identity.

Religion in Turkey is diverse and dynamic, reflecting the country’s rich and varied cultural heritage. The majority of the population is Muslim, but there are also significant minorities (e.g., Christianity and Judaism) who live in Turkey. The constitution provides for freedom of belief and worship and the private dissemination of religious ideas, but also prohibits discrimination on religious grounds and protects the integrity of the secular state. Religion in Turkey is influenced by various factors, such as politics, education, media, culture, and personal experience, and is subject to change and reinterpretation





over time. Religion and secularity in Turkey are not mutually exclusive, but rather coexist and interact in various ways, sometimes harmoniously, sometimes inharmoniously. The challenge for Turkey is to find a balance between secularism, democracy, and religion where the state respects and protects the rights and freedoms of all its citizens, regardless of their religious or non-religious affiliations, and where the society embraces diversity and pluralism, without resorting to violence or intolerance. This is a challenge that has so far eluded the republic, but one that is vital for its future.

Islam is a lived experience in Turkey that shapes the culture, history, and identity of millions of people. Islam is not only a religion, but also a way of life that influences everything from family, food, art, architecture, music, literature, politics, and education. Islam in Turkey is diverse and dynamic, reflecting the country's rich and varied cultural heritage and its interactions with other regions and civilisations. Islam in Turkey is also complex and contested, as different groups and movements have diverse interpretations and practices of Islam, and various views on the role of religion in society and politics.

The Manchester Journal of Transnational Islamic Law & Practice (MJTILP) will dedicate a special section in a forthcoming regular issue in 2024 to recent legal, social, and political developments in Turkey that relate to Islamic law and practice. Contributors are invited to submit short papers that offer sharp insights, scholarship, and critical analysis of the current or most recent legal, social, cultural, economic, religious, and political developments in Turkey having transnational implications for Islam, Islamic law and practice, or Muslims generally. Contributors are expected to provide background information about the underlying issue, development, law, or policy being examined related to, for example, human rights, equalities, and social justice (including poverty, family, racism, gender, and environmental justice), democracy (including freedom of expression, protection of minority rights, electoral reform, and corruption), economic development (including business, banking and economic policy and practice) peace and security (including violence, war, or terrorism, prevention and resolution of conflicts,





promotion of dialogue and cooperation, and the respect for human dignity and international law).

Contributors should explain the previous state of affairs on the issue addressed and the underlying reasons leading to change. Additionally, they should identify recent development in the light of thinking of traditional Islamic schools of jurisprudence and current international sources, and discuss the possible impact on Turkey's social, political, and legal landscape. Contributors may also delve into the intricacies of contemporary developments in Islamic law and its relationship with the recent change or development, and how societal norms and values and their intersections with international sources are reflected in the recent development.

Guidelines:

1. The length of the submitted paper should be **2000 words (excluding abstract and footnotes), but not exceeding 2500 in any event.** Manuscripts should be in Microsoft Word format, and they should be double-spaced.
2. Submitted papers must examine specific legal, social, cultural, economic, religious, and political developments in Turkey which are relatively recent, clarifying the change and linking it with principles of Islamic law. Papers may also outline comparisons between the new developments with other legal and political systems and international sources. Merely descriptive papers presenting the content of recent developments will not be accepted.
3. An abstract of no more than 250 words should be included with all submissions along with 3 to 5 keywords.
4. Contributions must be original and not previously published elsewhere.
5. Submissions must comply with the standards and rules of MJTILP, including research ethics, style, and citation.
6. The MJTILP follows the OSCOLA 4th edn referencing style mainly, as adopted with slight modifications suited to the specific citation





requirements of the MJTILP. Please see the MJTILP Author Guidelines for further information on formatting the referencing style.

7. Contributions must be written in a scholarly style and academic English. Proofreading may be required by the Journal's editors if a paper is otherwise acceptable.

Structure of Submissions:

All papers must be uniformly structured using the following headings:

I. BACKGROUND INFORMATION

This section should cover the explanation of the previous position [of the legal, social, cultural, family, economic, religious, and political development or issue examined] addressing its strengths and weaknesses or impacts on society.

II. CHANGE AND UNDERLYING REASONS

This section should explain the changes or development in question, discuss the rationale/ underlying reasons for the change or development, and examine if and how Islam, Islamic law and practice, principles or values have influenced that change.

III. IMPLICATIONS AND INSIGHTS

This section should incorporate discussion of the implications of the change or development for the society and identify gaps in the existing research and areas for further investigation. How the change or development is viewed from a comparative (religious and secular) lens and what transnational impacts it may produce for the contemporary understanding of Islam.

IV. CONCLUDING REMARKS





Submission and Deadline:

All contributions corresponding to the **Call for Papers for a Special Section on “Recent Developments in Turkey”** should be submitted to the Guest Editor for this special section **Dr Emine Enise Yakar**, Recep Tayyip Erdoğan University, via email: emineenise.yakar@erdogan.edu.tr.

Final review of all contributions will be conducted by the **Editor-in-Chief Dr Ahmad Ali Ghouri**, who can be contacted for general enquiries on our Recent Developments section via email: a.a.ghouri@outlook.com.

This Special will be published in our March 2024 Issue. All contribution should be submitted to **Dr Emine Enise Yakar latest by 31 January 2024**. Submissions well in advance of the deadline are encouraged.

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About the Journal

The MJTILP is independent of any state, school of fiqh, or institutional affiliation and has a diverse and global editorial board. It is indexed on Scopus and publish four times a year.



Aims of the Journal

The principal objectives of the Manchester Journal of Transnational Islamic Law & Practice (MJTILP) are to provide a vehicle for the consideration of transnational forms of Islamic law and practice. Transnationalism in Islamic law is taken broadly as communications and interactions linking Islamic thoughts, ideas, people, practices and institutions across nation-States and around the globe. In recent times, research in Islamic law has shaped narratives based on nation-States, demographics, diasporic communities, and ethnic origins instead of developing around a central core. Contemporary issues of Islamic law are increasingly linked to geographical locations and ethnic or parochial forms of religious beliefs and practices. Expressions like American, European, British, Asian and Arab Islam have widely gained acceptance.

Despite the growing importance of dialogue to develop shared understandings of issues facing Islamic law and proposing coordinated solutions, contemporary research and scholarship have not developed harmoniously and remain piecemeal and sporadic. Researchers and practitioners of Islamic law are drawn from a wide variety of subjects and come from various regions of the world but have insufficient institutional support for sharing information and comparing experiences. Innovation in various strands and paradigms of Islamic law and practice is stifled because there are limited spaces where evolutionary, collaborative and interdisciplinary discourses can take place. This, in turn, hampers the ability to build on past research and record best practices, negatively impacting a consistent and orderly development of the field. There is a need to constitute a world community of Islamic law scholars based on interactions and aspirations moving across linguistic, ethnic, geographical and political borders.

The MJTILP is inspired by the need to fill these gaps. It provides a platform to legal and interdisciplinary scholars and researchers for critical and constructive commentaries, engagements and interactions on Islamic law and practice that are built upon configurations in contemporary contexts. It welcomes contributions that look comparatively at Islamic law and practice that apprise and inspire knowledge across national boundaries, whether enforced by a State or voluntarily practised by worldwide Muslim communities. We are equally interested in scholarships on encapsulated cultural worlds, diaspora, identity and citizenship that are embedded and circumscribed by religious ties. As it has been the practice of the Journal since its establishment in 2005, it also has a specific interest in issues relating to the practice of Muslim States in international law, international law issues that may concern Muslim countries, and all aspects of law and practice affecting Muslims globally.

