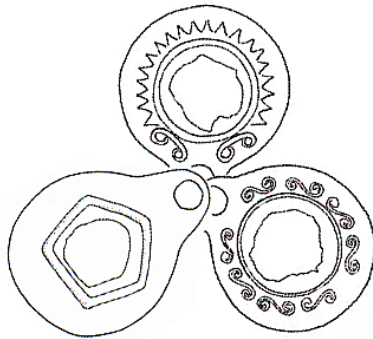


**Vpliv religije na politiko in javno  
življenje na Bližnjem vzhodu**  
*The Influence of Religion on Politics and  
Public Life in the Middle East*



**Mednarodni znanstveni simpozij** *International Scientific Symposium*  
**18. oktober 2023** *18<sup>th</sup> October 2023*

**Spletni dogodek** *Online Event*

**ZBORNİK POVZETKOV**  
*BOOK OF ABSTRACTS*

**Vpliv religije na politiko in javno življenje na Bližnjem vzhodu**  
*The Influence of Religion on Politics and Public Life in the Middle East*

**Urednika** *Editors*

Marjetka Bedrač, Samo Skralovnik

**Organizacija** *Organization*

Teološka fakulteta Univerze v Ljubljani, Enota v Mariboru, Inštitut Stanka Janežiča za dogmatično, osnovno in ekumensko teologijo ter religiologijo in dialog

*University of Ljubljana, Faculty of Theology Maribor Unit, Stanko Janežič Institute for Dogmatic, Fundamental and Ecumenical Theology and of Religiology and Dialogue*

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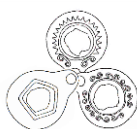
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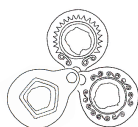
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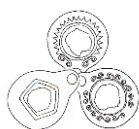
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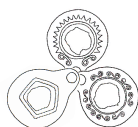
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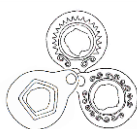
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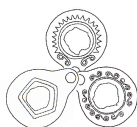
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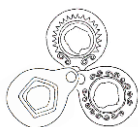
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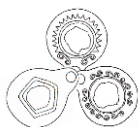
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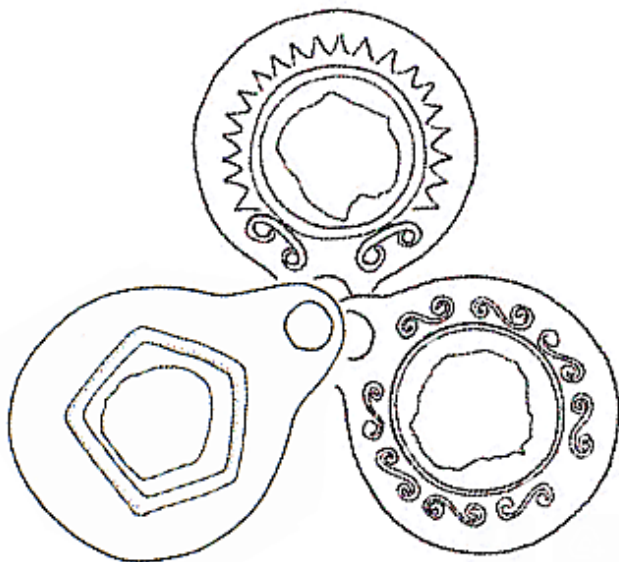
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## *ABSTRACTS*



Kasra Akhavan Azari, Mari Jože Osredkar

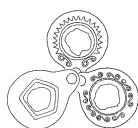
## Islamic Theocracy of Shia Twelvers in Iran\*

The paper introduces the concept of *Velayat-e faqih* (Guardianship of the Jurist) as actual political system in Iran. The Farsi concept transfers the authority, political and religious, to the Shia clergy called ruling *faqih* (ruling jurist). It means that the religious leader (*Vali-e faqih*) is in fact the supreme leader in Iran. He gets his authority from God and he has already been appointed by the *Hidden Imam* and he would just be discovered by *Maraj-e taqhlid*. Shia Islam knows a particular meaning of the concept *Velayat-e faqih*, started by Islamic Revolution in 1979. The paper presents the interpretation of the doctrine formulated by the dissident Iranian cleric Ayatollah Ruhollah Khomeini. The presentation is based on his book *Islamic Government: Governance of the Jurist*. The paper compares different views of *Velayat-e faqih* and it describes the relation of the actual Iranian understanding of *Velayat-e faqih* with traditional Shia custom and practice. This paper is written in English but it is based on the Farsi bibliography and is supported by the life experience of the political system.

**Keywords:** *Velayat-e faqih*, Iran, Islam, Guardianship, Shia clergy

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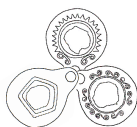
\* DOI: [10.34291/Edinost/77/02/Azari](https://doi.org/10.34291/Edinost/77/02/Azari)



## *Islamska teokracija šiitskih dvanajstnikov v Iranu*

*Prispevek predstavlja koncept Velayat-e faqih (Pravnikovo skrbništvo) kot trenutno politično ureditev v Iranu. Perzijski koncept izročja politično in versko oblast šiitskemu duhovniku, ki se imenuje vladajoči faqih (vladajoči pravnik). To pomeni, da je verski voditelj (Vali-e faqih) v resnici vrhovni voditelj v Iranu. Bog mu je dal avtoriteto in Skriti imam ga je imenoval, neposredno pa ga je odkril Maraj-e taghlid. Šiitski islam pozna poseben pomen izraza Velayat-e faqih, ki ga je začela islamska revolucija leta 1979. Prispevek predstavlja interpretacijo doktrine, ki jo je oblikoval disidentski iranski klerik ajatola Ruholah Homeini. Prispevek temelji na njegovi knjigi Islamska vlada: vladanje pravnika, ki je bila prvič natisnjena leta 1970. Avtorja primerjata različne poglede na Velayat-e faqih in opišeta razmerje sedanjega iranskega razumevanja koncepta s tradicionalnimi šiitskimi običaji in prakso. Prispevek je napisan v angleščini, vendar temelji na iranski bibliografiji in je podprt z življenjskimi izkušnjami političnega sistema.*

**Ključne besede:** Velayat-e faqih, Iran, islam, skrbništvo, šiitska duhovščina



Jan Dominik Bogataj

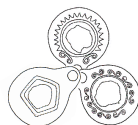
## ***Colat alius Deum, alius Iovem: Tertulijan, verska svoboda (*libertas religionis*) in verski pluralizem\****

Avtor v prispevku analizira Tertulijanovo inovativno sintagmo »verska svoboda« (*libertas religionis*) z več perspektiv, ko predstavi zgodovinski in literarni kontekst, znotraj katerega je kartažanski mislec lahko skoval to idejo. V drugem delu študije, ki je posvečena kritičnemu premisleku o razmerju med versko svobodo in verskim pluralizmom v Tertulijanovi optiki, postane jasno, da ob nastanku načela verske svobode ob koncu 2. stoletja v severni Afriki vsaj pri kartažanskem učitelju ni govora o kakšnem verskem indiferentizmu. Tertulijan namreč drugim religijam nameni največjo, pavlinski podobno koncesijo zgolj v tem, da priznava, da tudi druge religije po naravi, četudi nezavedno, že častijo enega pravega Boga, Boga kristjanov. Po Tertulijanovem prepričanju je namreč že vsaka človeška duša po naravi krščanska, vendar tega prepričanja ni mogoče enačiti z načelnim sprejemanjem verskega pluralizma v smislu indiferentizma.

**Ključne besede:** religiologija, primerjalno veroslovje, verski indiferentizem, medreligijski dialog, poganstvo, krščanstvo

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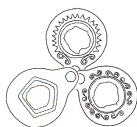
\* DOI: [10.34291/Edinost/77/02/Bogataj](https://doi.org/10.34291/Edinost/77/02/Bogataj)



## Colat alius Deum, alius Iovem: *Tertullian, Freedom of Religion (libertas religionis) and Religious Pluralism*

*This paper analyses Tertullian's innovative syntagm "religious freedom" (libertas religionis) from several perspectives, presenting the historical and literary context that enabled the Carthaginian thinker to coin this idea. In the second part of the study, which is devoted to a critical reflection on the relationship between religious freedom and religious pluralism in Tertullian's optic, it becomes clear that when the principle of religious freedom emerged at the end of the 2<sup>nd</sup> century in North Africa, at least in the case of the Carthaginian teacher, there was no talk of any religious indifferentism. Tertullian makes the greatest Pauline-like concession to other religions in merely recognising that other religions, even if unconsciously, already worship the one true God, the God of the Christians. For Tertullian believes that every human soul is already Christian by nature, but this belief cannot be equated with a principled acceptance of religious pluralism in the sense of indifferentism.*

**Keywords:** *religious studies, comparative religion, religious indifferentism, interreligious dialogue, paganism, Christianity*



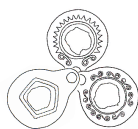


Boris Hajdinjak

## Vpliv religije na upodobitve na antičnih judovskih novcih

Numizmatika (lat. *numisma* – novce) ni samo zbiranje bolj ali manj dragocenih novcev. Novci so v času svojega kovanja predmeti, ki jih običajno uporablja večina ali vsaj velik del ljudi z območja, na katerem so v uporabi. Obenem so za uporabnike nosilci sporočil: če so pismeni, berejo napise na njih, vsi pa vidijo upodobitve na njih. Čeprav je numizmatika zgolj »pomožna zgodovinska veda«, nam preučevanje novcev prinaša podatke iz gospodarske, družbene, politične, umetnostne in verske zgodovine, ki jih običajno ne najdemo v drugih virih. To velja tudi za Jude že od prvih judovskih novcev, kovanih v času perzijske oblasti (539–333 pr. n. št.). Z vidika judaizma so upodobitve na teh novcih dokaz njegovega podrejenega položaja v tem obdobju. Enako velja tudi za naslednje helenistično obdobje (333–110 pr. n. št.), ko so Judom vladali Aleksander Veliki in za njim diadohi, proti katerim je leta 167 pr. n. št. izbruhnil upor Makabejcev. Šele uspeh tega upora je Judom omogočil politično samostojnost pod dinastijo Hasmonejcev (143–37 pr. n. št.) in upodobitve na novcih z jasno povezavo z judaizmom. Obdobje rimske nadoblasti in oblasti (po letu 67 pr. n. št.) ohrani takšne upodobitve do velikega judovskega upora ali prve judovske vojne (66–70 n. št.). S tem uporom pride do povsem z judaizmom povezanih upodobitev na novcih. Isto velja za upor Bar Kohbe ali drugo judovsko vojno (132–136 n. št.), ki je zadnje obdobje antičnih judovskih novcev.

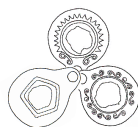
**Ključne besede:** numizmatika, antika, Judje, judaizem, Hasmonejci, prva judovska vojna, druga judovska vojna



## *The Influence of Religion on Depictions on Ancient Jewish Coins*

*Numismatics (Lat. numisma – coin) is not only about collecting more or less valuable coins. At the time of their minting, coins are objects that are commonly used by the majority, or at least a large part of the people of the area in which they are in use. At the same time, they are carriers of messages for users: if they are literate, they read the inscriptions on them, and everyone sees the depictions on them. Although numismatics is merely an "ancillary historical science," the study of money provides us with information from economic, social, political, artistic, and religious history that is not usually found in other sources. This has also been true of the Jews since the first Jewish coins minted during the Persian rule (539–333 BCE). From the point of view of Judaism, the depictions on these coins are proof of its subordinate position during this period. The same applies to the following Hellenistic period (333–110 BCE), when the Jews were ruled by Alexander the Great and after him the Diadochi, against whom in 167 BCE the rebellion of the Maccabees broke out. It was only the success of this revolt that allowed the Jews political independence under the Hasmonean dynasty (143–37 BCE) and depictions on coins with a clear connection to Judaism. The period of Roman supremacy and authority (after 67 BCE) preserves such depictions until the Great Jewish Revolt or First Jewish War (66–70 CE). With this rebellion come completely Jewish depictions on coins. The same is true of the Bar Kokhba Revolt or Second Jewish War (132–136 CE), which is the last period of ancient Jewish coinage.*

**Keywords:** *numismatics, antiquity, Jews, Judaism, Hasmoneans, First Jewish War, Second Jewish War*



Urška Jeglič

## Zrcaljenje »arabskega« islama v Evropi

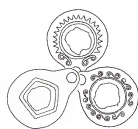
Evropa se je srečala z islamom že v 7. stoletju, štiri stoletja pred oblikovanjem islamskih pravnih šol. Skozi stoletja se je v Evropi udomačil sunitiski islam hanifitske pravne šole. V prispevku se bomo osredotočili na sodobno spreminjanje podobe islama v Evropi in predstavili, kako prodirajo v Evropo ideje in verske prakse salafitskega in vahabitskega islama, ki je značilen za Savdsko Arabijo. Posebno pozornost bomo namenili razlikovanju med naravnim in nenaravnim projiciranjem verskih praks »arabskega« islama, pri čemer so naravne verske prakse posledica migracij, nenaravne pa simpatiziranja z drugačno islamsko pravno šolo.

**Ključne besede:** islam, hanifitski muslimani, salafiti, migracije, verska praksa

### *Mirroring of "Arab" Islam in Europe*

*Europe encountered Islam as early as in the 7<sup>th</sup> century, four centuries before the emergence of Islamic schools of law. Over the centuries, Sunni Islam of the Hanifi school of law prevailed in Europe. This paper focuses on the changing image of Islam in Europe and how the ideas and religious practices of Salafi and Wahhabi Islam, specific to Saudi Arabia, penetrated Europe. Special attention is given to the distinction between the natural and unnatural projection of religious practices by »Arab« Islam, with the natural religious practices being the result of migration and the unnatural practices being the result of sympathy for another Islamic school of law.*

**Keywords:** *Islam, Hanifi Muslims, Salafists, migration, religious practice*

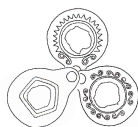


Hikmet Karčić

## The Relationship Between Religion and Politics in the Middle East\*

The aim of this paper is to address the issues dealing with politics and religion in the Middle East, focusing on secularism vs. Islamism; the aftermath of the Arab Spring, and the Shia and Sunni split, as key themes for the purpose. Via analysis of the complexity of the Middle East, the Secular-Islamist Conflict, the Arab Spring and its outcomes, the paper explains how the Arab Spring hardened the traditionally fluid relationship between the politics and Islam. It argues that Islam has never actually left the political realm, as there is still political contestation about the role of Islam in public life. The paper then deals with the complexity of the Shia and Sunni relationship and the split between the two, giving the explanation for such occurrences on the three levels – doctrine, legitimacy, and power.

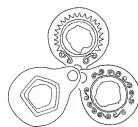
**Keywords:** politics, religion, Middle East, secularism, Islamism, Arab Spring



## *Odnos med religijo in politiko na Bližnjem vzhodu*

*Cilj tega prispevka je nasloviti izžive pri razumevanju religije in politike na Bližnjem vzhodu s poudarkom na dinamiki med sekularizmom in islamizmom, posledicah arabske pomladi ter razdeljenosti med šiiti in suniti kot ključnih temah. Skozj analizo kompleksnosti Bližnjega vzhoda, konflikta med sekularizmom in islamizmom ter arabske pomladi in njenih posledic prispevek pojasnjuje, kako je arabska pomlad utrdila odnos med politiko in islamom, ki je bil tradicionalno fluidnejši. V prispevku trdim, da islam v resnici nikoli ni zapustil politične sfere in da še vedno obstaja politično nestrinjanje glede vloge islama v javnem življenju. Nato prispevek obravnava kompleksnost odnosov med šiiti in suniti ter delitev med njimi, ki jih pojasnjuje na treh ravneh: v odnosu do doktrine, legitimacije ter moči.*

**Ključne besede:** *politika, vera, Bližnji vzhod, sekularizem, islamizem, arabska pomlad*



Aljaž Krajnc

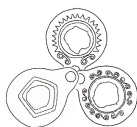
## ***Legenda o Aleksandru: primer sirske apokaliptične literature ob zori islama\****

Prispevek predstavi spis *Legenda o Aleksandru*, ki je nastal kmalu po letu 628 v kontekstu bizantinske imperialne propagande, ki si je prizadevala bizantinski imperij predstaviti kot četrto kraljestvo iz Danielove prerokbe o nasledstvu štirih kraljestev. Avtor najprej obravnava prerokbi o nasledstvu štirih kraljestev iz Danielove knjige. Drugo poglavje prispevka je namenjeno analizi Afrahatovega *Pokazja o vojnah* kot primera sirske politične teologije. V tretjem poglavju prispevka avtor oriše osnovne teze *Legende o Aleksandru*, čemur doda tudi prevode najpomembnejših odlomkov tega spisa. V zadnjem, četrtem poglavju avtor poda komentar k *Legendi o Aleksandru* in obravnava vprašanje datacije, temeljnih tez ter avtorstva *Legende o Aleksandru*. V zaključku je izpostavljena pomembnost spisa za apokaliptično literaturo tako v krščanskem kot v islamskem svetu.

**Ključne besede:** *Legenda o Aleksandru*, Danielova knjiga, apokaliptična literatura, bizantinski imperij, perzijski imperij, Heraklej, politika in religija, imperialna eshatologija, sirščina, islam

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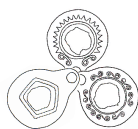
\* DOI: [10.34291/Edinost/77/02/Krajnc](https://doi.org/10.34291/Edinost/77/02/Krajnc)



## *The Alexander Legend: An Example of Syriac Apocalyptic Literature in the Dawn of Islam*

*The paper introduces the Syriac Alexander Legend, a text that was written in the context of the Byzantine imperial propaganda and aimed to present the Byzantine Empire as the fourth empire from Daniel's prophecy on the four kingdoms. In the first chapter, the author analyses the prophecy on the succession of the four kingdoms contained in the Book of Daniel. The second chapter is dedicated to the analysis of Aphrahat's Demonstration on Wars, which is presented as an example of Syriac political theology. In the third chapter, the author sketches the story line of the Alexander Legend and offers a Slovenian translation of the selected passages of the Alexander Legend. In the fourth chapter, a short commentary on the Alexander Legend is provided. The commentary addresses the origins, basic theological concepts, and authorship of the Alexander Legend. In the conclusion of the paper, the author highlights the importance of the Alexander Legend for the subsequent apocalyptic literature in the Christian as well as in the Islamic world.*

**Keywords:** Alexander Legend, Book of Daniel, apocalyptic literature, Byzantine Empire, Persian Empire, Heraclius, politics and religion, imperial eschatology, Syriac language, Islam



Nejc Krevs

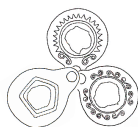
## Vpliv judovstva na sionizem in moč izraelskih ortodoksnih judovskih strank\*

V prispevku orisujem pomen judovstva za obstoj in razvoj ideologije sionizma, ki je ključno pripomogla k nastanku sodobne države Izrael. Judovsko nacionalno gibanje je slonelo na neposredni relaciji med narodom, religijo in zemljo. Brez judovske verske podlage tako izrazito politično udejstvovanje sionistov ne bi bilo mogoče. Svoje ideje so sprva razvijali v Evropi, leta 1948 pa so se njihove sanje dokončno uresničile v deželi Siona in Jeruzalema. V nadaljevanju predstavljam tudi politični vpliv pravovernih strank v Izraelu. Njihov vpliv ni zanemarljiv, zlasti ko govorimo o dveh strankah: Združeno judovstvo v Tori (UTJ) in Šas. Gre za stranki (ultra)pravovernih Judov z različnim političnim ozadjem, vendar vselej z željo po sodelovanju v vladni koaliciji desnih strank, ki jo je v zadnjih letih vodil premier in voditelj stranke Likud Benjamin Netanjahu. Z osvetlitvijo vpliva verskih strank bom nakazal tudi širši družbenopolitični pomen pravovernih Judov v Izraelu. Njihovo število se iz leta v leto povečuje, kar vpliva tudi na razmerja moči v 120-članskem parlamentu knesetu.

**Ključne besede:** sionizem, vpliv judovstva na sionizem, Izrael, verske stranke v judovski državi, pravoverni Judje

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\* [DOI: 10.34291/Edinost/77/02/Krevs](https://doi.org/10.34291/Edinost/77/02/Krevs)

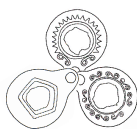




## *Influence of Judaism on Zionism and the Power of Israeli Orthodox Jewish Political Parties*

*The paper outlines the importance of Judaism for the existence and development of the ideology of Zionism, which played a key role in the creation of modern state of Israel. The Jewish national movement was based on the direct relationship between nation, religion, and land. Without Judaism, such a vivid political involvement of the Zionists would not have been possible. They initially developed their ideas in Europe, and in 1948, their dreams came true in the land of Zion and Jerusalem. The paper also presents the political influence of religious orthodox parties in Israel. These have strong power, especially the following two parties: UTJ (United Torah Judaism) and Shas. They are both parties of Orthodox Jews from different political background, but always with desire to participate in the right-wing government, which in recent years has been led by the Prime Minister and leader of party Likud, Mr. Benjamin Netanyahu. By shedding light on the influence of religious parties, the paper also indicates the wide socio-political significance of Orthodox Jews in Israel. Their number is increasing year by year, which also affects the balance of power in the 120-member parliament, the Knesset.*

**Keywords:** *Zionism, the influence of Judaism on Zionism, Israel, religious parties in the Jewish state, Orthodox Jews*



Benjamin Lulik

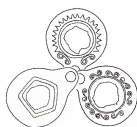
## Herem **הָרֵמ** in pojmovanje svete vojne v tradicionalnem judovstvu\*

Judovstvo v svojih tradicionalnih izrazih, ki so zajeti v Tori in Talmudu, pozna koncept svete vojne, ki ga označuje na poseben način: kot vojno uničenja pod Božjo zakletvijo – *herem*. Toda že v odlomkih Peteroknjižja je mogoče zaznati, da »heremska« sveta vojna ni razumljena statično, ampak gre skozi razvoj: od genocidne vojne proti malikovalskim ljudstvom na primeru 4 Mz 21 do vojne z omejitvami v 5 Mz 20. Poseben preobrat ponudijo preroška besedila, ki koncept *herema* postavijo kot ogledalo za moralni propad bibličnega Izraela (Jer 25,8-14). Rabinsko judovstvo Mišne in Talmuda na podlagi omenjenih svetopisemskih besedil nato opusti vojaško rabo pojma *herem* in ga razume v pomenu duhovne discipline, ki zadeva izključitev brezbožnih elementov iz skupnosti. Poleg tega uvede tipologijo, ki je v grobem razdeljena na zapovedano in izbirno vojno. Večinsko mnenje rabinov omeji zapovedano ali obvezno vojno na Jozuetovo vojno. Dodatna rabinska omejitev je t. i. Trojna zaobljuba, v kateri se Judje zavežejo, da ne bodo na silo pospeševali ustanovitve samostojne politične entitete. Razlog za tovrstno »ogrado« je tudi v katastrofalnih neuspehih judovsko-rimskih vojn. Izročilo ponovno interpretira Mojzes Majmonid, ki razlaga zapovedano vojno čedalje bolj v kontekstu duhovnega boja in prenove judovske vere. Vojno sicer vidi kot potencialno sredstvo za obrambo judovskega naroda, a nikoli ne v smislu spreobračanja ali napadalne ekspanzije. Na podlagi teh tradicionalnih razumevanj lahko postavimo tezo, da judovstvo ne dovoljuje t. i. svete vojne in se zatorej izogiba militantnemu nasilju, upravičenemu z božanskim ukazom.

**Ključne besede:** *herem*, sveta vojna, judovstvo, Izrael, Talmud, Mišna, Tora, Peteroknjižje, Majmonid

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\* DOI: [10.34291/Edinost/77/02/Lulik](https://doi.org/10.34291/Edinost/77/02/Lulik)



## *Herem חֵרֵם and the Concept of Holy War in Traditional Judaism*

*Judaism, in its traditional expressions, which are contained in the Torah and Talmud, knows the concept of holy war, which it characterizes in a special way: as a war of destruction under God's oath – herem. But even the passages of the Pentateuch enable to perceive that the 'heremic' holy war is not understood statically but goes through a development: from the genocidal war against the idolatrous peoples in the example of Numbers 21:2-3, to a war with certain limitations in Deuteronomy 20. A special twist is offered by the prophetic texts, which place the concept of herem as a mirror for the moral collapse of biblical Israel (Jeremiah 25:8-14). The Rabbinic Judaism of the Mishnah and Talmud, on the basis of the aforementioned biblical texts, then abandons the military use of the term herem and understands it in the sense of spiritual discipline, which concerns the exclusion of ungodly elements from the community. In addition, Talmud introduces a typology that is roughly divided into commanded and optional war. The majority opinion of the rabbis limits the commanded or obligatory war to Joshua's war. An additional rabbinic restriction is the so-called Three Oaths, in which Jews promise not to forcibly establish an independent political entity. The reason for this kind of 'enclosure' is also in the catastrophic failures of the Jewish-Roman wars. The tradition is reinterpreted by Moses Maimonides, who interprets the commanded war more and more in the context of spiritual struggle and renewal of the Jewish faith. He does see war as a potential means of defending the Jewish nation, but never in the sense of conversion or expansion. Based on these traditional understandings, we can postulate that Judaism does not allow so-called holy war and therefore avoids militant violence justified by divine command.*

**Keywords:** herem, holy war, Judaism, Israel, Talmud, Mishnah, Torah, Pentateuch, Maimonides

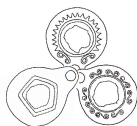


Aleš Maver

## V senci Konstantinopla: zapleteno razmerje med politiko in religijo na vzhodnorimskem Bližnjem vzhodu od Teodozija do Heraklita

Naslov prispevka poudarja ključno vlogo vzhodnorimske prestolnice in njenega dvora pri oblikovanju razmerja med (različnimi) verskimi izročili in politiko med poznim 4. in prvo polovico 7. stoletja po Kr. Že obravnavano obdobje samo je bilo izrazito prehodnega značaja, saj so tradicionalne rimske elemente postopoma dopolnjevale in celo nadomeščale značilnosti vzhajajoče nove, pretežno krščanske civilizacije. Tako je tudi na področju odnosa med religijo in politiko vladala mešanica starih in novih vzorcev. Pri tem je bila izjemnega pomena narava Konstantinove spreobrnitve v zgodnjem 4. stoletju, ki je narekovala vzhodnorimsko »politično ortodoksijo«, kot jo je poimenoval Hans-Georg Beck. Po drugi strani so se vzhodnorimski vladarji med 4. in 7. stoletjem morali soočiti s težavo, ki je bila nepričakovana že v času Konstantina. Krščansko cerkev, steber novega sistema, so pretresale notranje razprave in celo spori, kar je vzhodnorimsko politično elito sililo k vožnji slaloma med različnimi krščanskimi skupinami. To pa je zmanjševalo njen manevrski prostor v politični areni. Na omenjeni točki je posebne pozornosti vreden položaj na jugu in vzhodu vzhodnorimskega imperija, na Bližnjem vzhodu. Hiter uspeh arabske osvojitve v prvi polovici 7. stoletja zato sproža kompleksna vprašanja o vplivu posebnega razmerja med religijo in politiko v vzhodnorimskem svetu ne le na krščanski Bližnji vzhod v pozni antiki, marveč tudi na nastajajoči islamski svet v istem prostoru.

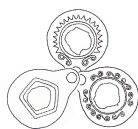
**Ključne besede:** politika in religija, Konstantinopel, politična ortodoksija, Konstantin Veliki, Egipt, Sirija



*In the Shadow of Constantinople: A Complicated  
Relationship between Politics and Religion in the  
Eastern Roman Middle East from Theodosius  
to Heraclius*

*The title of the paper stresses the crucial role of the Eastern Roman imperial capital and its court in shaping the relationship between (various) religious traditions and politics from the late 4<sup>th</sup> till the first half of the 7<sup>th</sup> century AD. The discussed period was a typical transitional age where Roman traditions were gradually complemented and even replaced by new elements of an emerging, mainly Christian civilization. Thus, the relationship between politics and religion also experienced a mix of old and new patterns. Here, the nature of Constantine's conversion in the early 4<sup>th</sup> century played a pivotal role, dictating characteristic features of Eastern Roman "political Orthodoxy", as it was called by Hans-Georg Beck. On the other hand, Eastern Roman rulers in the period from 4<sup>th</sup> to 7<sup>th</sup> century were confronted with the same problem which was unexpected already for Constantine. The Christian church, an essential pillar of the new system, was plagued by internal discussions and even confrontations, causing the political elite to manoeuvre between different Christian groups. This, in turn, limited its leeway in political arena. Here, particularly the situation in the east and the south of the empire needs to be considered. A quick fall of these areas to the Arab conquest during the first half of the 7<sup>th</sup> century also begs interesting and complex questions about the influence of the specific relationship between religion and politics in the Eastern Roman space not only on the Christian Middle East of late antiquity, but also on the emerging Islamic world in these areas.*

**Keywords:** *religion and politics, Constantinople, political Orthodoxy, Constantine the Great, Egypt, Syria*

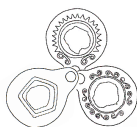


Renato Podbersič

## Hitahdut Olej Jugoslavija. Združenje Judov iz nekdanje Jugoslavije v Izraelu

Prispevek na podlagi literature, spletnih virov in osebnih stikov avtorja predstavlja zgodbo o Združenju Judov iz Jugoslavije v Izraelu – Hitahdut Olej Jugoslavija (HOJ), ki je bilo ustanovljeno 5. februarja 1935 v hotelu Allenby v Tel Avivu. HOJ je leta 1936 ustanovil podružnico v Haifi in naslednje leto tudi v Jeruzalemu. V obdobju med svetovnimi vojnami je 1200 jugoslovanskih Judov prišlo v Izrael v majhnih skupinah in se naselilo v kibucih ali drugih krajih. HOJ je v tem času vzpostavil stike z njimi, največ aktivnosti se je odvijalo na družbenih in skupnih praznovanjih po zasebnih domovih. Aktivnosti združenja so se okrepile v letih po drugi svetovni vojni (1948–1952), ko se je v Izrael preselilo skoraj osem tisoč jugoslovanskih Judov. Novim naseljencem je društvo pomagalo pri integraciji v izraelsko družbo. Danes omenjeno združenje izdaja dvojezična časopisa, srbski oz. hrvaški *Most* in hebrejski *Gesher*.

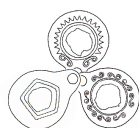
**Ključne besede:** Judje iz nekdanje Jugoslavije, Združenje jugoslovanskih Judov v Izraelu, Hitahdut Olej Jugoslavija, priseljevanje v Izrael, časopisa *Most* in *Gesher*



*Hitabdut Olej Jugoslavija. The Association of Jews  
from ex-Yugoslavia in Israel*

*This paper presents the story of the Association of Jews from Yugoslavia in Israel – Hitabdut Olej Yugoslavia (HOJ), based on literature, online sources and personal contacts of the author. HOJ was founded on 5 February 1935 at the Allenby Hotel in Tel Aviv. In 1936, HOJ established a branch in Haifa and the following year in Jerusalem. In the interwar period, 1,200 Yugoslav Jews came to Israel in small groups and settled in various kibbutzim or other places. HOJ established contacts with them, most of the activities took place at gatherings and joint celebrations in private homes. The association's activities intensified in the post-Second World War (1948–1952) years, when almost eight thousand Yugoslav Jews emigrated to Israel. HOJ helped new settlers integrate into Israeli society. Today, the aforementioned association publishes bilingual newspapers, Serbian or Croatian Most and Hebrew Gesher.*

**Keywords:** *Jews from former Yugoslavia, Association of Yugoslav Jews in Israel, Hitabdut Olej Jugoslavija, emigration to Israel, newspapers Most and Gesher*

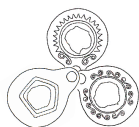


Dragan Potočnik, Primož Šterbenc

## Islamski svet od poskusov kulturne prenovе do vere v politiki in družbi

V islamskih deželah, ki so bile v kolonialni odvisnosti, se je islam uveljavil kot posebna oblika boja za nacionalno in kulturno neodvisnost. Če hočemo razumeti, kakšno vlogo ima vera v vojnah danes, kako je vera danes izkoriščena z vojne v imenu Boga, se moramo vrniti v obdobje konec sedemdesetih let 20. stoletja. Do šestdesetih let 20. stoletja je bil islam šibak politični dejavnik. Še posebej egiptovskemu predsedniku Naserju je dolgo uspevalo spodbujati Arabce s poudarjanjem arabskega nacionalizma, panarabizma. Ko pa je izraelska vojska napadla arabske sosedbe in v obmejnih spopadih v šestih dneh – od 5. do 10. junija 1967 – zasedla Sinajski polotok in Zahodni breg, je uničujoč poraz Arabcev v omenjeni izraelsko-arabski vojni v očeh Arabcev pomenil, da je arabski nacionalizem prazna ideologija. Religija je začela spet nastopati kot samoobrambni nacionalni instrument vojne v imenu Boga. Konec sedemdesetih let 20. stoletja je vera v politiko vstopila še odločneje. Najbolj očitni primeri tega so vdor sovjetskih čet v Afganistan in spopad z mudžahidi, ki se bojujejo v imenu Boga, ter prihod ajatole Homeinija na čelo Irana kot prve islamske države. Zaradi vse bolj razširjene vladne korupcije, rastoče inflacije, vse večjih razlik med premožnimi in revnimi ter vse bolj očitnega razvijanja dežele po zahodnih zgledih sta se v vsakdanje življenje Irancev vse bolj vračala vera in Bog. V istem času kot v Iranu se je politični islam pojavil tudi v Afganistanu. Sovjetska zveza je napadla to državo, da bi pomagala vladajočim komunistom. Afganistanci so se uprli, vendar se niso bojevali v imenu ideologije, ampak v imenu islama. Politizacija vere, ki sta jo izrabljala tako Zahod kot Vzhod, se je v naslednjih letih le še krepila. Sledile so nove vojne v imenu Boga in religije. Okrepil se je islamski fundamentalizem, ki zavrača zahodni način življenja ter poudarja lastno kulturno, narodno in versko samobitnost.

**Ključne besede:** muslimanski svet, Zahod, neokolonializem, religijski nacionalizem, kulturna obramba, kozmična vojna, terorizem

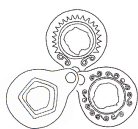




*The Islamic World – From the Attempts  
of Cultural Renewal to Religion in the Politics  
and Society*

*In Islamic countries under colonial dependence, Islam established itself as a special form of struggle for national and cultural independence. If we want to understand what role religion plays in wars today and how religion is used in war in the name of God, we must go back to the period of the late 1970s. Until the 1960s, Islam was a weak political factor. Especially Egyptian President Nasser succeeded for a long time in encouraging the Arabs by emphasizing Arab nationalism and pan-Arabism. However, when the Israeli army attacked its Arab neighbors in the 6 days of border clashes from 5 to 10 June 1967 and occupied the Sinai Peninsula and the West Bank, the devastating defeat of the Arabs in the aforementioned Israeli-Arab war meant that Arab nationalism was an empty ideology in the eyes of the Arabs. Religion began to appear again as a national instrument of self-defense, as wars in the name of God. At the end of the 1970s, faith entered politics even more decisively. The most obvious examples are the invasion of Soviet troops into Afghanistan, the conflict with the Mujahideen, who fought in the name of God, and the arrival of Ayatollah Khomeini as the head of the first Islamic state of Iran. Religion and God have increasingly returned to the daily lives of Iranians due to the increasingly widespread government corruption, growing inflation, the growing differences between the rich and the poor, and the increasingly obvious development of the country under Western models. At the same time as in Iran, political Islam also appeared in Afghanistan. The Soviet Union invaded this country to help the ruling communists. Afghans rebelled but fought not in the name of ideology but in the name of Islam. The politicization of religion, used by both the West and the East, only intensified in the following years. New wars followed in the name of God and religion. Islamic fundamentalism, which rejects the Western way of life and emphasizes its own cultural, national and religious identity, has strengthened.*

**Keywords:** *Muslim world, the West, neocolonialism, religious nationalism, cultural defence, cosmic war, terrorism*

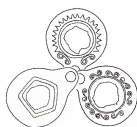


Samo Skralovnik

## Teologija obljubljene dežele

V besedilih Stare zaveze ni veliko tem, ki bi bile nepogrešljive za pravilno in celostno razumevanje edinstvenega odnosa med Izraelom in njegovim Bogom. Obljubljena dežela, zemlja, ki jo je Bog podaril izvoljenemu ljudstvu, je ena takih. Kakor je Bog v pripovedi o stvarjenju ustvaril človeka in ga postavil na Zemljo, tako je svojemu ljudstvu, Izraelu, namenil zemljo, kjer bi lahko živelo. Zemlja v obeh pomenih predstavlja kraj srečanja Boga in človeka, kraj Božjega načrta in človeškega odgovora nanj. Zemlja ima zaradi tega pomembno vlogo v celotni pripovedi Stare zaveze. Dejansko je zgodovina Stare zaveze *pripoved o zemlji*: o obljubi, daru, zlorabi, izgubi in obnovi. Zemlja, na kateri so Izraelci bivali, ni bila niti kraj, kjer bi se semitski (pol)nomadi pod vodstvom očakov znašli po zgodovinskem naključju, niti ni bila nikoli razumljena zgolj kot ekonomska podlaga za preživetje – kot vsaka druga. Še manj je bila obravnavana kot nepremičnina, lastnina, ki bi smela biti uporabljena v komercialne namene. Zemlja je imela (ima) v Izraelu osrednje teološko mesto, ki je izviralo iz posebnega odnosa med Bogom in Izraelom ter je bilo tesno povezano z Izraelovo izvoljenostjo.

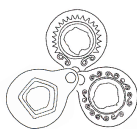
**Ključne besede:** obljubljena dežela, izvoljenost, Božji dar, Abrahamov blagoslov, neodtujljivost



## *The Theology of the Promised Land*

*There are not many topics in the Old Testament indispensable for a correct and holistic understanding of the unique relationship between Israel and its God. The Promised Land, the land that God gave to the chosen people, is matching it. Just as God in the creation story created man and placed him on the Earth, so he dedicated to his people, Israel, a land where they could live. In both senses, the Earth/land represents the meeting place of God and man, the place of God's plan and the human response to it. For this reason, the land plays a vital role in the entire narrative of the Old Testament. In fact, the history of the Old Testament is the story of the land: of promise, gift, abuse, loss, and restoration. The land on which the Israelites dwelt was neither a place where Semitic (semi)nomads under the leadership of their ancestors found themselves by historical chance, nor was it ever understood merely as an economic basis for survival – like any other. Even less was it treated as real estate for commercial purposes. The land had (has) a central theological place in Israel, which arose from the special relationship between God and Israel and was closely related to Israel's election.*

**Keywords:** *Promised land, election, God's gift, Abraham's blessing, inalienability*



Ahmed Türkan

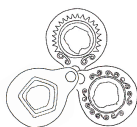
## Religion and Religious Life in Turkey\*

Shortly after the transition to the Republican regime in Turkey, the millet system was abolished in the Ottoman Empire. While certain rights were given to non-Muslims in religious matters, not all of them were included in the framework of civil law. For Muslims, the place of religion in society and state institutions has always been a matter of debate. While religious and state affairs were separated according to the principle of secularism, the state's control over religion continued. However, some restrictions on religious matters created discomfort in the society, therefore, after the Second World War, more flexible policies were followed in the field of religion. In addition, the social reflection of religion has become more visible. Since the 2000s, the social visibility of religion in Turkey has expanded considerably and the number of respective studies has increased compared to previous years. However, studies on religious life in Turkey are obviously very late, compared to studies in the West. The Religious Life in Turkey Survey conducted by the Directorate of Religious Affairs in 2013 is the most comprehensive to date. In this study, religious affiliation, belief, religious knowledge, daily life and religion and religiosity in Turkey were examined. In some places, evaluations were made by comparison with other surveys and studies.

**Keywords:** Turkey, religion, life, identity, faith, practice, education

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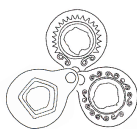
\* [DOI: 10.34291/Edinost/78/01/Turkan](https://doi.org/10.34291/Edinost/78/01/Turkan)



## *Vera in versko življenje v Turčiji*

*Kmalu po preobodu na republikanski režim v Turčiji je bil sistem verske avtonomije milet v Otomanskem cesarstvu ukinjen. Medtem ko so bile v verskih zadevah nemuslimanom podeljene določene pravice, so bile le nekatere od njih vključene v okvir civilnega prava. Za muslimane je bil položaj vere v družbi in državnih institucijah vedno predmet razprave. Verske in državne zadeve so bile po načelu sekularizma ločene, kljub temu pa se je nadzor države nad vero nadaljeval. Nekatere omejitve v verskih zadevah so v družbi vzbujale negotovanje, zato je po drugi svetovni vojni politika na verskem področju postala prožnejša. Poleg tega je družbena refleksija vere postala vidnejša. Od leta 2000 se je družbena prepoznavnost vere v Turčiji močno povečala, prav tako pa – v primerjavi s prejšnjimi leti – tudi število študij o tem. Razvidno pa je, da so študije o verskem življenju v Turčiji zelo nove v primerjavi s študijami na Zahodu. Raziskava o verskem življenju v Turčiji, ki jo je leta 2013 izvedel Direktorat za verske zadeve, je najboljšežnejša doslej. V njej so preučevali versko pripadnost, prepričanje, versko znanje, vsakdanje življenje ter vero in religioznost v Turčiji. Ponekod so ocene izdelali s primerjavo z drugimi raziskavami in študijami.*

**Ključne besede:** *Turčija, religija, življenje, identiteta, vera, praksa, izobraževanje*



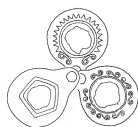
## GRAFIČNA PODOBA SIMPOZIJA *GRAPHIC IMAGE OF THE SYMPOSIUM*

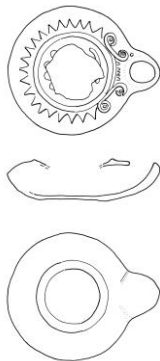
Grafično podobo simpozija sestavljajo skice treh oljenk iz Biblične arheološke zbirke Teološke knjižnice Maribor. Prekrivajoče oljenke s področja Izraela in Palestine, obrnjene druga proti drugi, predstavljajo tri monoteizme v dialogu, ki se napajajo ob istem monoteističnem »viru« (istem Bogu, ki se v Svetem pismu pogosto razodeva v ognju). Vse tri oljenke imajo razbit osrednji predel. Mogoče je, da so bile zlomljene zaradi uporabe, verjetneje pa so bili (mitološki motivi) razbiti namenoma kot posledica verovanja, ki je prepovedovalo upodabljanje ljudi in živali. S tem predstavljajo lep primer vpliva religije na politiko in javno življenje na Bližnjem vzhodu.

*The graphic image of the symposium consists of three sketches of oil lamps from the Biblical Archaeological Collection of the Theological Library Maribor. Overlapping lamps from the area of Israel and Palestine, facing each other, represent three monotheisms in dialogue, fed by the same monotheistic "source" (the same God who is often revealed in fire in the Bible). All three lamps have a broken central part. It is possible that they were broken due to use, but more likely their central parts (with mythological motifs) were broken on purpose as a result of a belief that forbade the depiction of humans and animals. In this way, they represent a good example of the influence of religion on politics and public life in the Middle East.*

Avtor skic *Author of sketches*  
Andrej Preložnik

Oblikovanje *Design by*  
Samo Skralovnik





**Svetilka z okroglim trupom in majhnim zaobljenim noskom, okrašena s črtastim vzorcem**

Neznano najdišče, 100–300 po Kr., višina 2,2 cm, dolžina 8,3 cm, Biblična arheološka zbirka Teološke knjižnice Maribor, inv. št. 28

*Lamp with a spherical body and a small rounded nozzle, decorated with a striped pattern*

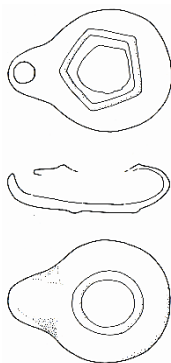
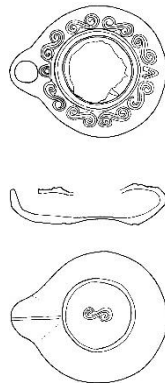
*Unknown location, 100–300 CE, height 2.2 cm, length 8.3 cm, Biblical Archaeological Collection of the Theological Library Maribor, Inv. No. 28*

**Svetilka z okroglim trupom in majhnim zaobljenim noskom, okrašena z nizom vtisnjenih S-spiral**

Neznano najdišče, 100–300 po Kr., višina 2,2 cm, dolžina 8 cm, Biblična arheološka zbirka Teološke knjižnice Maribor, inv. št. 27

*Lamp with a spherical body and a small rounded nozzle, decorated with a sequence of imprinted S-formed spirals*

*Unknown location, 100–300 CE, height 2.2 cm, length 8 cm, Biblical Archaeological Collection of the Theological Library Maribor, Inv. No. 27*

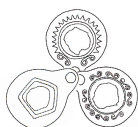


**Svetilka z okroglim trupom, okrašena z enostavnim izstopajočim peterkotnikom**

Hebron (?), datacija neznana, višina 2,2 cm, dolžina 7,9 cm, Biblična arheološka zbirka Teološke knjižnice Maribor, inv. št. 101

*Lamp with a round body, decorated with a simple prominent pentagon*

*Hebron (?), unknown date, height 2.2 cm, length 7.9 cm, Biblical Archaeological Collection of the Theological Library Maribor, Inv. No. 101*



**Vpliv religije na politiko in javno življenje na Bližnjem vzhodu**  
*The Influence of Religion on Politics and Public Life in the Middle East*

Pripravo in izvedbo mednarodnega znanstvenega simpozija

*Vpliv religije na politiko in javno življenje*

*na Bližnjem vzhodu*

sta podprli

*The organization and realization of the International Scientific Symposium*

*The Influence of Religion on Politics and Public Life*

*in the Middle East*

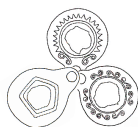
*were supported by*



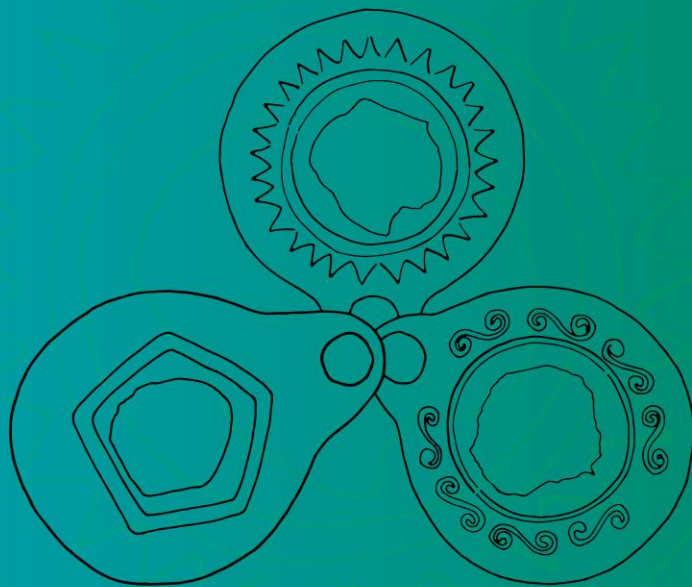
MESTNA OBČINA MARIBOR



Javna agencija za znanstvenoraziskovalno  
in inovacijsko dejavnost Republike Slovenije







# Vpliv religije na politiko in javno življenje na Bližnjem vzhodu

*The Influence of Religion to Politics  
and Public Life in the Middle East*

Mednarodni znanstveni simpozij | *International Scientific Symposium*

**18. oktober | *October* 2023**

Spletni dogodek | *Online Event*



Univerza v Ljubljani  
Filozofska fakulteta

Šola v Mariboru



Inštitut Stanka Janežiča  
za dogmatično, osnovno in ekumensko  
teologijo ter religiozologijo in dialog

**SINAGOGA**

CENTRO JUDOVSKO KULTURNE  
DEDIŠČINE SIKHADINA MARIBOR