

Daocu Okullar

Temsilcileri ve Temel Görüşleri

Mustafa Turgut



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Mustafa Turgut

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Yazar Hakkında / About the Author

Mustafa Turgut

Mustafa Turgut, 1994 yılında Ankara doğdu. 2009-2013 yılları arasında Hacı Bayram Anadolu İmam-Hatip Lisesinde eğitimini tamamladı. 2015-2018 yılları arasında Medine İslam Üniversitesi'nde dil eğitimi ve temel İslâmî ilimler alanında eğitim aldı ardından 2018-2023 yılları arasında Ankara Sosyal Bilimler Üniversitesi bünyesinde lisans eğitimini tamamlamıştır. Bu süreçte Çince eğitimi olarak Doğu Asya Dinleri ve kültürleri üzerine uzmanlaşmaya yönelik bir altyapı edinmiştir.

2023-2026 yılları arasında Ankara Hacı Bayram Veli Üniversitesi lisansüstü eğitim sürecinde Doç. Dr. Musa Osman KARATOSUN'un danışmanlığında hazırladığı yüksek lisans tezinde Daocu okulların tarihsel gelişimi ve temel düşünce yapıları üzerine yoğunlaşmış; Tianshi, Shangqing, Lingbao, Louguan Pai, Jingming ve Quanzhen gibi başlıca Daocu gelenekleri karşılaştırmalı bir perspektifle ele almıştır. Akademik ilgi alanları arasında Doğu dinleri, Çin dinî düşüncesi, dinler arası etkileşim ve İslâm-Çin ilişkileri yer almakta; çalışmalarında akademik bilgiyi sade ve anlaşılır bir dille okuyucuya ulaştırmayı amaçlamaktadır.

Mustafa Turgut was born in Ankara in 1994. He completed his secondary education at Hacı Bayram Anatolian Imam Hatip High School between 2009 and 2013. From 2015 to 2018, he studied language training and foundational Islamic sciences at the Islamic University of Madinah. He then completed his undergraduate studies between 2018 and 2023 at Ankara Social Sciences University. During this period, he received training in the Chinese language and developed an academic foundation aimed at specializing in East Asian religions and cultures.

Between 2023 and 2026, during his graduate studies at Ankara Hacı Bayram Veli University, he focused on the historical development and core intellectual frameworks of Daoist schools in his master's thesis, prepared under the supervision of Assoc. Prof. Musa Osman Karatosun. His research examined major Daoist traditions-such as Tianshi, Shangqing, Lingbao, Louguan Pai, Jingming, and Quanzhen-from a comparative perspective. His academic interests include Eastern religions, Chinese religious thought, interreligious interactions, and Islamic-Chinese relations. Through his studies, he aims to present academic knowledge to readers in a clear and accessible manner.

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ÖN SÖZ

Bir düşünce geleneğini anlamanın en zor ama en gerekli yolu, onu tek bir ses, tek bir metin ya da tek bir kurucu figür üzerinden okumamaktır. Daoculuk da bu açıdan, tarih boyunca çoğu kez indirgenmiş, homojenleştirilmiş ve felsefî birkaç metinle sınırlandırılmış geleneklerden biridir. Oysa Daoculuk, Çin düşünce ve din tarihinin derinliklerinde, farklı toplumsal ihtiyaçlara, siyasal kırılmalara ve kültürel karşılaşmalara cevap vererek şekillenmiş çok katmanlı ve yaşayan bir dinî evrendir. Bu kitap, Daoculuğu tam da bu çoğulluğu ve dinamizmi içerisinde ele alma arzusunun bir ürünüdür.

Bu çalışmanın çıkış noktası, Daoculuğun tek bir çizgi üzerinde gelişen bir öğreti olmadığı; aksine farklı tarihsel dönemlerde ortaya çıkan Daocu okullar aracılığıyla kendini yeniden üreten bir gelenek olduğudur. Tianshi, Shangqing, Lingbao, Louguan Pai, Jingming ve Quanzhen gibi başlıca Daocu okullar, yalnızca doktrinel farklılıklarıyla değil, aynı zamanda ritüel pratikleri, toplumsal işlevleri ve dinî otorite anlayışlarıyla Daoculuğun zenginliğini gözler önüne sermektedir. Bu okulların her biri, Daocu geleneğin belirli bir tarihsel anına verilmiş özgün bir cevaptır.

Kitap, Daoculuğu yalnızca felsefî bir sistem olarak değil; ritüelleriyle, kurumsal yapılarıyla ve insan hayatına dokunan yönleriyle yaşanan bir dinî tecrübe olarak ele almaktadır. Bu bağlamda metin, klasik Daocu metinlerle modern akademik literatürü birlikte okuyarak, Daoculuğun düşünsel sürekliliklerini ve dönüşüm noktalarını görünür kılmayı amaçlamaktadır. Karşılaştırmalı yaklaşım, okullar arasındaki sınırları sert çizgilerle ayırmak yerine, onların karşılıklı etkileşimlerini ve ortak kavramsal zeminlerini de ortaya koymaktadır.

Bu çalışmayı başta dinler tarihi disiplinin kıymetli akademisyenlerine ithaf ediyorum. Çin Dinleri hakkındaki bu çalışmanın henüz başlangıç seviyesinde olduğunun bilinciyle, gelecekteki çalışmalara ilham vermesini ümit ediyorum. Konuyu seçerken lisans eğitimim süresince bana bu hayalleri kurduran kıymetli hocalarım Prof. Dr. Ali Osman Kurt'a ve Doç. Dr. Şevket Özcan'a teşekkürü bir borç bilirim. Tez yazım süresince her daim desteklerini yakından hissettiğim ve bir üyesi olmaktan gurur duyduğum Kalecik İlçe Müftülüğü'ne, kıymetli müftüm Mehmet Kapucu ve ilçe murakıbı Ahmet Ünal'a şükranlarımı sunarım.

Son olarak; çalışmayı yürütürken her daim en kuvvetli destekçim ve rehberim olan, sayın danışmanım Doç. Dr. Musa Osman Karatosun'a sonsuz teşekkür ederim. Onun desteği ve alandaki çalışmaları olmasaydı bu konuda ilerlemem oldukça zor olurdu. Ayrıca bu çalışmayı yürütürken bana gösterdikleri maddi manevi destekleri için başta babama, anneme ve kardeşime çok teşekkür ederim. Onların varlığı bana her daim güç vermiştir.

Mustafa Turgut
Ankara - 2026

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EXTENDED SUMMARY

This study presents a systematic and comparative examination of Daoism by focusing on the historical emergence, doctrinal development, and functional roles of major Daoist schools. While Daoism is often approached primarily as a philosophical tradition rooted in classical texts such as the *Daodejing* and the *Zhuangzi*, this thesis argues that such an approach remains incomplete unless Daoism is also understood as a complex and living religious tradition. Over time, Daoism evolved into an institutionalized system characterized by ritual practices, religious authority, social organization, and diverse soteriological doctrines. Moving beyond reductive and homogenizing interpretations, the present study emphasizes the plural and dynamic nature of Daoism, shaped by varying historical, social, and cultural contexts.

The primary objective of this thesis is to analyze the principal Daoist schools that played decisive roles in the formation and development of religious Daoism. These include Tianshi (Celestial Masters), Shangqing (Highest Clarity), Lingbao (Numinous Treasure), Louguan Pai, Jingming Dao, and Quanzhen (Complete Perfection). Each of these traditions is examined in terms of its historical background, founding figures, canonical texts, cosmological frameworks, ritual systems, and conceptions of salvation. By adopting a comparative perspective, the study highlights both the distinctive characteristics of each school and the broader patterns of continuity and transformation within Daoist history.

Methodologically, the thesis employs a historical-analytical and comparative approach. Classical Daoist scriptures, Chinese historical sources, and modern academic studies are examined through critical textual analysis, with particular attention paid to doctrinal change, ritualization, and

institutional development. This methodological framework allows for an integrated understanding of Daoism not merely as a body of ideas but as a lived religious tradition embedded in specific historical conditions. The study argues that Daoism did not develop along a single linear trajectory but rather through multiple centers, movements, and reformulations responding to changing political, intellectual, and social environments.

The first part of the study outlines the historical and conceptual foundations of Daoism. Key concepts such as Dao, De, Ziran (naturalness), and Wuwei (non-action) are discussed to establish the philosophical background from which later religious forms emerged. This section also examines the transition from early philosophical Daoism to organized religious Daoism during the late Han period. Particular attention is given to processes such as canon formation, ritual codification, and the emergence of religious authority, which collectively transformed Daoism into an institutionalized religious tradition.

The Tianshi (Celestial Masters) school is analyzed as the earliest form of organized Daoism. Emerging during the late Eastern Han period, this movement introduced a structured religious community, a hierarchical clerical system, and a moral framework centered on confession, repentance, and ethical conduct. The study demonstrates how the Celestial Masters established a model of communal religiosity that linked moral discipline with cosmic order. This school laid the foundations for Daoism as a socially embedded religion closely connected to popular religious practices and local communities.

The Shangqing and Lingbao schools represent a significant expansion of Daoist cosmology, textual production, and ritual life. Shangqing Daoism is characterized by visionary revelations, meditation practices, and an emphasis on individual spiritual refinement through communication

with divine beings. Lingbao Daoism, by contrast, introduced more elaborate ritual systems, a universalist soteriology, and concepts influenced by Buddhist thought, particularly in relation to salvation, rebirth, and cosmological order. The comparative analysis of these two traditions illustrates Daoism's openness to external influences and its capacity for doctrinal innovation while maintaining continuity with earlier Daoist principles.

The Louguan Pai and Jingming Dao schools are examined as examples of Daoism's adaptation to changing intellectual and social environments. Louguan Pai is notable for its engagement with classical Daoist texts and its role in interpretation, commentary, and textual transmission. Jingming Dao, on the other hand, reflects a synthesis of Daoist teachings with Confucian ethical values and popular religious practices. Emphasizing moral cultivation, social responsibility, and practical religiosity, Jingming Dao demonstrates how Daoism interacted with dominant Chinese traditions such as Confucianism and Buddhism, reshaping itself in response to broader cultural currents.

The Quanzhen (Complete Perfection) school, which emerged during the Song–Yuan period, represents a new form of Daoist religiosity centered on monastic discipline, ascetic practices, and inner alchemical cultivation. Strongly influenced by Buddhist monastic models, Quanzhen Daoism emphasized moral self-discipline, meditation, celibacy, and personal salvation. The thesis highlights the importance of Quanzhen Daoism as a reform movement that redefined Daoist religious life and institutional organization, making it one of the most influential Daoist traditions in later periods.

Overall, this thesis seeks to approach Daoism not merely as a philosophical doctrine but as a living religious tradition encompassing ritual life, social organization, and religious authority. By analyzing the historical development and functional roles of major Daoist schools, the study provides

a nuanced understanding of Daoism's place within Chinese religious history. In conclusion, this research aims to contribute to the field of the history of religions by offering a systematic and comparative analysis of Daoist schools, while also providing a solid foundation for future interdisciplinary and cross-cultural studies of Chinese religious thought.

In addition to its historical and comparative scope, this thesis underscores the importance of examining Daoism within its broader cultural and social contexts. By situating Daoist schools alongside contemporaneous political structures, intellectual movements, and religious traditions, the study demonstrates how Daoism continuously negotiated its identity in relation to Confucianism, Buddhism, and popular religious practices. This contextual approach allows for a deeper appreciation of Daoism's adaptability and resilience as a religious tradition. Furthermore, the analysis of ritual systems and institutional forms highlights the ways in which Daoist communities structured religious authority and mediated the relationship between the sacred and the social world.

Ultimately, this research not only enhances our understanding of Daoism as a multifaceted religious tradition but also contributes to broader discussions in the study of religion concerning plurality, transformation, and religious continuity. By emphasizing both doctrinal diversity and historical interaction, the thesis offers a framework that may be applied to the comparative study of other religious traditions beyond the Chinese context, particularly in analyses focusing on institutional development, ritual practice, cross-cultural religious adaptation, and the interaction between religious traditions and socio-political structures over time.

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