

FROM THE EDITORS

The current issue of *Ilahiyat Studies* features four articles and four book review essays. Fatih Mehmet Şeker's article, "Turkish Political Thought with regard to State Authority and Community Culture: Why can a Community not Seize the State?" considers one of the most vexing problems the Turkish society is facing today: The Gülen Movement and its relation to the Turkish Republic. According to Dr. Şeker, the Gülenists have made the greatest mistake by considering Turkey as a community and to ground itself in a policy that is peculiar to the community but not to this land, the Turkish society. By doing that the movement has whittle off certain concepts such as community, solidarity, and cooperation in the imagination of the whole nation, utilizing good for evil and becoming the story of a ruined ideal, making other similar groups and Sufi orders look suspicious in the eye of the state and the society at large. The article makes the point that, this politico-religious organization seems to have transformed the culture of the community, a long-lasting source of power and strength for the state, into the most important means of waging an open war against the government and state. It becomes evident that the Gülen Movement is a clear and present danger for the state; and if there is anything to be learned from history, it is that a powerful and well-functioning state would not allow anything to threaten its very existence.

Muhammad al-Atawneh's "*Kburūj* in Contemporary Islamic Thought: The Case of 'Arab Spring'" basically revisits the debate about the place of opposition and civil disobedience within the Islamic intellectual history, and how this debate was made visible in the current events of political unrest in the Muslim world by questioning the boundaries of the permissible and the forbidden in regard to popular protest against the ruler from the vantage point of contemporary Sunnī scholars. According to the author, the contemporary '*ulamā*' of various background have not been able to reach a consensus as to what an Islamic attitude should be towards

even any “rightful and peaceful” opposition. Although there seems to be no consensus on the issue, there are cases, however, in which certain religious figures and institutions support political protests in certain countries, objecting similar social and political movements in others.

In her article “On the Revelation Circumstances and General Emphases of Sūrat al Aḥzāb: An Analysis within the Scope of Textual and Non-Textual Context,” Hadiye Ünsal presents a general assessment of the time of revelation of Sūrat al-Aḥzāb and attempts to date the verses and verse groups by establishing a connection between the verses in the sūrahs and the riwāyahs in these verses and a method of inference. Basing her argument upon previous biographical references and narrative-based classical exegesis, Dr. Ünsal concludes that the occasions of revelation of al-Aḥzāb involved plans by external polytheist groups and inside collaborators. And especially the *ḥijāb* verse and verses that are aimed at his wives seek to prevent and obviate the smear campaign against the Prophet Muḥammad, particularly with regard to his marriage with Zaynab and generally about his family and wives.

The final article of this issue by Nail Okuyucu, “Shāfi‘ī *Uṣūl* Thought in Late Third-Century AH: Edition, Translation, and Interpretation of Chapters on *Uṣūl al-fiqh in al-Wadā‘i*” by Ibn Surayj (d. 306/918),” introduces the edition and translation of relevant titles in *al-Wadā‘i* to provide Ibn Surayj’s views, who is regarded as “the second al-Shāfi‘ī,” on *uṣūl*. Although Ibn Surayj’s works on Islamic law are no longer available, the later chapters of *al-Wadā‘i li-manṣūṣ al-sbarā‘i*, one of his two extant works, bear the following titles: abrogation (*naskh*), prophetic traditions (*sunan*), single-transmitter report (*khabar al-wāḥid*), consensus (*ijmā‘*), analogy (*qiyās*) and knowledge (*‘ilm*). This study also attempts to discuss Ibn Surayj’s place in the evolution of Islamic legal theory, and how Ibn Surayj interprets al-Shāfi‘ī’s understanding of *uṣūl*.

With the publication of the issue 7/1 we are happy to let you know, again, that our editorial team is getting more international and diversified. We extend our warm welcome to the new members of the editorial team, F. Jamil Ragep, McGill University, Canada; Gabriel Reynolds, University of Notre Dame, United States; L. W. C. van Lit, Yale University, United States; Tahir Uluç, Necmettin Erbakan University, Turkey; Wael Hallaq, Columbia University, United States, and Walid Saleh, University of Toronto, Canada. We also would like

to thank our former members, Ali Köse, Burhanettin Tatar, Christoph Bochinger, Jane I. Smith, Recep Alpyağıl, and Mustafa Köylü for their dedication, hard work, and sincerity. We will continue to benefit from their experience and expertise in the future.

In the meantime, while Seda Ensarioğlu will be working as an associate editor of the journal, Samet Yazar will serve as an assistant editor. We are grateful to them both for their service in advance.

And finally we would like to remind our prospective authors that, there is an updated version of the Style Sheet of *Ilahiyat Studies* that can be reached at our website (<http://www.ilahiyatstudies.org>). It is greatly appreciated if our prospective authors could consult with the style sheet before they submit their essays. Thank you all for your patience and cooperation.

Editors

Kemal Ataman & Turgay Gündüz

E-mail: ataman@uludag.edu.tr E-mail: tgunduz@uludag.edu.tr