

## FROM THE EDITORS

Greetings,

It is our great pleasure to introduce this second issue of volume 7 of *Ilahiyat Studies*. The current issue features three articles and five book reviews.

In her article “Jews in the Qur’ān: An Evaluation of the Naming and the Content” Salime Leyla Gürkan provides the reader with an in-depth analysis of the way the Qur’ānic verses treat the Jews and the people of Israel in general. In pursuing the subject, Dr. Gürkan attempts to determine the reasons for the frequent mention of the Jews/the people of Israel, the context in which these verses were revealed, and the message they can convey. The article makes it clear that, the most effective way to understand the meaning of the verses addressing the Jewish question is to determine the religious, cultural, and religious context of the seventh-century Arabian Peninsula. According to Gürkan, this is necessary because there is not a fixed doctrine concerning the Jews in the Qur’ān, for it did not regard the Jewish people as a monolithic structure even at the time of the Prophet of Islam.

Spahic Omer’s article “The ‘Abbāsids and the Architectural Development of the Prophet’s Mosque: The Consequences of a Political Disintegration” presents a detailed chronological analysis of the contributions of the ‘Abbāsīd caliphs to the architectural development of the Prophet’s Mosque in Medina. According to Dr. Omer, although the caliphs in general treated the Mosque with outmost respect, there were times when the architectural integrity was at risk; and even the very existence of the Mosque itself was threatened because of the chaos in society caused by political turmoil. The article concludes that there were undeniable conceptual as well as functional inadequacies vis-a-vis the Mosque. However,

these inadequacies cannot be attributed to the ‘Abbāsīd caliphs as such, but to the general state of affairs of the time, which eventually prevented the ‘Abbāsīds from performing its entrusted duties and responsibilities.

The final article, “Definitiveness of Proof of *Ḥarām* and *Ḥukm* of Its Denial in the Ḥanafī School,” by Seyit Mehmet Uğur addresses the question of how to determine what is *ḥarām* from various perspectives in the Ḥanafī school. Uğur argues that the traditional view that “proof for prohibition must be definitive to determine what is *ḥarām* and declare the denier as unbeliever” cannot be accepted as absolute or even preferable position of the Ḥanafī school. The article concludes that, definitiveness of proof is not necessary to determine *ḥarām* because it can also be determined through speculative proof. However, only those who deny a *ḥarām* determined through a definitive proof in terms of authenticity and signification could be declared unbeliever.

There has been no major change worthy of note concerning the *Ilahiyat Studies* except that we mourn the loss of Andrew Lawrence Rippin (1950-2016), who was a Canadian scholar of Islam with special interests in Islamic History, the Qur’ān, and the history of its interpretation. On behalf of our editorial team, we extend our sincere sympathy to Dr. Rippin’s family and to the entire academic community.

We wish you the very best and look forward to seeing you again.

Editors

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