

## FROM THE EDITORS

The Editorial Board of *Ilahiyat Studies* is pleased to announce the release of its first issue of the second volume. As stated in each issue, the journal “is dedicated to publishing original articles, essays, reports, and book reviews primarily within the fields of Islamic and Religious Studies.”

This issue, like the previous ones, is a mixed collection of essays related to the field, representing various perspectives within the classical tradition of Islam. In his article Burhanettin Tatar treats the complex issue of the problem of the relevance of time and space to the Qur’ānic text in the classical ages, arguing that throughout these ages the prevalent understanding was one of taking time and space at the level of the signifier to be a kind of prison to be escaped. At the level of signified, however, as a moment and place of the self-presence of metaphysical truth. After analyzing the classical formulations of the problem, Tatar tries to “delineate a way of poetical thinking that tries to grasp time and space as a form of revelation of new opportunities (*kairos*) and potentialities, which interpreters can discover in front of the text as a realm of signifiers.”

Afnan H. Fatani offers a sophisticated linguistic investigation of the two companion-prayers in the Qur’ān: *al-Falaq* and *al-Nās*. After diligently investigating into the ways in which these two sūras were configured, Fatani argues that there is a striking numerical difference in the configuration of the sūras, which lead us to believe that there is, in fact, “phonosymbolism or a correlation between phonological patterning and subject matter.” Fatani argues that subjecting the phonological data contained in the two texts concerned to some statistical checks will prove that the observed patterns are statistically significant and cannot be attributed to chance variability.

Abdullah Aydınli questions the authenticity of the *jawsban* prayer by analyzing the canonical sources of ḥadīth literature to determine whether this “prayer” can be traced back to the Prophet of Islam. After subjecting the *jawsban* to a chain (*sanad*) and text (*matn*) analy-

sis, Aydınlı concludes that there is neither a reliable source nor a valid set of academic criteria that would prove that the text concerned is attributable to the Prophet. Aydınlı speculates that this prayer, instead, might have appeared first within the “Shī‘ī world” and only later was introduced to the “Sunni world.”

M. Lutfullah Karaman’s article is a type of socio-historical account of one of the least known topics of the late Ottoman/early Modern Turkey and Yemeni relations of the twentieth century. Based upon a series of documents extant in the Republican Archives of the Turkish Prime Ministry, he narrates the plight of the civil servants, administrators, officers, pensioners, widowers and orphans, referring to them as Ottoman sons and daughters who were left to the mercy of the local administrators on the plains of Yemen. Despite a number of pleas for help directed to both Istanbul and Ankara governments, those who were left behind did not get any real answers from neither of them, which makes the story even more tragic.

In his essay Orhan Ş. Koloğlu presents a nuanced analysis of the multiple theories of creation in the Islamic theological tradition. Koloğlu argues that while a considerable number of atomist theologians establish the existence of God and the createdness of the world on the basis of atomism, the Mu‘tazilī theologian al-Nazzām, among others, preferred the theory of latency (*kumūn*), which has two different versions: the comprehensive theory of latency and the limited theory of latency. The essay attempts to examine Ibn Ḥazm’s views of the theory of latency in contrast to atomism and presents his thoughts on creation, concluding that although Ibn Ḥazm accepted some examples provided in support of the theory of latency, he nonetheless does not regard it as a theory of nature.

As the editors, we will continue to present the full range of approaches to Islamic studies as well as study of religion(s), and of religious traditions of the world in and through *Ilabiyat Studies*. To this end, we gladly welcome any work that would elaborate on and/or even take a critical stance towards any of the essays presented in any issue of the journal. We look forward to maintaining a commitment to this diversity of voices and welcome contributions from across the academic fields.

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We are thankful to Professor Dr. Yaşar Aydınlı, the new Dean of the Faculty of Theology of Uludağ University, and his administration for their continuous support. We also would like to express our appreciation to all referees, whose efforts in peer review not only keep the standards of *IS* at a high level, but also help authors to improve the quality and readability of their articles. Last but not least, it would have been too difficult, if not impossible, to release any issue of *IS* if it were not for the all hard work and dedication of our associate and book review editors Kasım Küçükalp, Ulvi Murat Kılavuz, İsmail Güler, and Kadir Gömbeyaz. Thank you guys!