

ILAHİYAT STUDIES

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- Mehmet Fatih Tiftik *Dār al Islām Revisited: Territoriality in Contemporary Islamic Legal Discourse on Muslims in the West*, by Sarah Albrecht. Leiden: Brill, 2018. 476 pp. ISBN: 978 90 04 36454-7 371

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FROM THE EDITOR

Dear readers,

Welcome back to the new issue of *Ilabiyat Studies*. Firstly, we would like to express our gratitude and extend a warm welcome to Dr. Samed Yazar, Res. Asst. Mehmet Angay, Res. Asst. Veysel Cuşkun, and Res. Asst. Muhammed Eren Karadağ. They joined us as field editors beginning with this issue, and their contributions will strengthen our journal even further.

This issue of *IS* features six research articles and two book reviews. In the first article, “Ibāḍī Maritime Law in the Indian Ocean: Transport, Trade, and Taxes in the 2nd-3rd/8th-9th Centuries”, Anke Iman Bouzenita examines the significance of seafaring and Indian Ocean trade for Oman through the lens of early *Ibāḍī fiqh* encyclopedias, focusing on maritime legal dicta that have remained largely understudied. Relying primarily on Omanī legal compendia, the research analyzes cases concerning ship hire, transportation, shipwreck, taxation, and persons missing at sea. By contextualizing these rulings within their socio-political setting and comparing them with later sources, the study identifies early authorities of *Ibāḍī* maritime law and evaluates whether the sea functioned as a determining spatial factor in the application of Islamic legal norms.

In the second article, “An Analysis of the Decline and Future of Conservative Judaism”, Mustafa Şahin investigates the decline of Conservative Judaism in the United States since the late twentieth century by situating the crisis within the movement’s founding ideology. Building on the thought of Solomon Schechter and the positive-historical approach, the study argues that the erosion of the “middle way” ideal, methodological inconsistency in halakhic interpretation, and the failure to sustain a coherent balance between tradition and modernity have weakened the movement’s institutional and communal foundations. The

article further contends that the absence of a clear identity framework and a viable halakhic process has accelerated disaffiliation. It concludes by proposing that a value-based rapprochement with certain Orthodox groups could contribute to the movement's renewal.

In the article "Impact of Learned Helplessness on Social Media-Induced Secondary Traumatic Stress: Mediation by Religious Coping and Moderation by Quality of Life", Rahime Eymen Bakır and Muhammet Enes Vural provide an analysis of a study on social media-induced secondary traumatic stress (STS-SM) among Turkish Muslim adults, focusing on the roles of learned helplessness, negative religious coping, and perceived quality of life. The study shows that learned helplessness increases vulnerability to STS-SM, partly through negative religious coping, while a high perceived quality of life buffers this effect. The findings offer important insights for culturally sensitive mental health interventions.

Emine Enise Yakar and Zehra Betül Dindaroğlu's article, "The Latent Role of Islamic Responsa (*Fatwā*) in Saudi Legal System During the Precodification Period", evaluates the role of the *Dār al-Iftā'* in Saudi Arabia's legal and legislative framework prior to the codification period. Focusing on the transformation of *fatāwā* into binding legal regulations through royal decrees, it draws attention to the institution's de facto legislative authority within a system characterized by the close integration of religion and governance. Grounded in the doctrine of *siyāsah shar'īyyah*, the study demonstrates how the *Dār al-Iftā'* functioned as both a prelegislative mechanism and a source of religious legitimation. The article offers a nuanced analysis of the institutionalization of the *ʿulamā'* and their enduring influence on Saudi legislation despite increasing state centralization.

"Avicenna on Compositive Imagination in the Context of Active Perception Debates", by Mehmet Zahit Tiryaki, explores Avicenna's theory of active perception through an analysis of his doctrine of internal senses, with particular emphasis on the compositive imagination. Situating Avicenna within classical debates on passive and active perception, the study examines how imagination mediates between the sensible and intelligible realms. It asserts that perception, for Avicenna, emerges from a two-way process involving both external objects and the active operations of internal faculties. By highlighting the role of abstraction, emanation, and individualization, the article demonstrates

that Avicenna's account transcends a strict Aristotelian or Neoplatonic framework, offering a distinctive and enduring contribution to philosophical psychology.

In the last article of this issue, "*Hen Kai Pan: The Influence of Spinoza on German Romanticism at the Intersection of Theology and Philosophy*", Vehbi Metin Demir invites us to explore the reception and transformation of Spinoza within German Romanticism, tracing how his philosophy was reinterpreted in response to intertwined theological, philosophical, and political crises of late eighteenth-century German thought. Focusing on Romantic engagements with Spinoza rather than his original doctrine, the study shows how figures from Jacobi to Schelling recast Spinoza through multiple "faces", from mechanistic rationalist to spiritual monist. It argues that these shifting interpretations form a coherent and systematic pattern that illuminates the intellectual foundations of German Romanticism.

We, the editorial team, express gratitude to our authors, reviewers, and readers for their continued support and look forward to being with you in the next issues of *Ilahiyat Studies*.

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