

## PRESENTMENT

-Special Issue 'Fuat Sezgin'-

Dr. Fuat Sezgin, who sadly passed away on June 30, 2018, graduated from the Department of Arabic Philology at Istanbul University in June of the 1946–1947 term. Working as a preacher under the Presidency of Religious Affairs (1947–1948), a civil servant at the Istanbul University Library (1949–1950), and an assistant at Ankara Theology (1950–1952), Sezgin was subsequently appointed as an assistant to the Faculty of Literature's Chair of Public Turkish History at Istanbul University (1953). Being appointed as Associate Professor at the Istanbul University Institute of Islamic Studies in 1955, Dr. Sezgin spent the next five to six years working intensively as an assistant manager at the Institute.

Sezgin's academic studies conducted during this period focused on the hadith and exegetics fields of Islamic sciences. He also researched Arabic philology and poetry, which were the subjects of his graduate thesis. One can say that these studies—beginning from his dissertation—were based on the view that written culture emerged in the very early stages of Islamic civilization and that Islamic sciences, which came into existence in the second and third Hijri centuries, were based on this written culture.

Dr. Sezgin continued his studies in Germany after his negative experiences in 1960, which was an unfortunate period politically and academically. The study he published in 1966—*Geschichte des Arabischen Schrifttums* (*GAS*)—was a product of his efforts of many years to write an addendum to Brockelmann's work, *GAL*.

This issue prepared for the 2019 Fuat Sezgin Year Meeting, contains an introductory article, six research articles, six research notes, and two symposium abstracts. The introductory article was prepared by accessing the Istanbul University Islamic Studies Application and Research Center Archive, held this year, and it covers Fuat Sezgin's activities in this institution.

Research articles begin with hadith, the field Sezgin made the most remarkable claims regarding Islamic sciences. Based on Sezgin's claim that Buhari used written sources, an article by Dr. Lecturer Nilufer Kalkan Yorulmaz discusses the transition of the hadith narrations in the Arabic language sources of the second hijri century to the hadith works of the next century. The second article is the study of Musa Sancak and Aziz Encakar, who retort to the Kalam section of *GAS* with the writings in manuscript libraries in Istanbul. The third article is written by Fatma Nur Sener and focuses on Dr. Fuat Sezgin's dissertation. Notably, this is the first study that attributes to the content of Fuat Sezgin's thesis. Musa Alak is the author of the fourth article, which covers the issue of Arabic poetry and plagiarism.

Two articles have been added to our special issue to reiterate Fuat Sezgin's studies on the history of science. The first article, covering the Suheyl Unver's Institute of Medical History, is written by Dr. Lecturer Ali Erken. The second article is written by Dr. Lecturer Elif Gultekin and discusses fâsd, hacamat (cupping), and leech therapy. I would especially like to thank the editor of our special issue, Dr. Lecturer Hasan Umut, for evaluating these articles.

The research notes included in our special issue are from the following: Dr. Ekrem Demirli's article discussing Dr. Sezgin's article on Sufi historiography; Muhammet İkbâl Aslan's article comparing Sezgin's associate professorship study, *Bukhari's Sources*, with the claims in the hadith section of *GAS*; Muhammet İkbâl Calis's Turkish presentation of Sezgin's doctoral dissertation on *Mecâzu'l-Kur'an*, which is the first Turkish presentation used in the academy; Muhammet İkbâl Koyuncu's article on the commentary section of *GAS*; Saban Kutuk's article

evaluating the fiqh section of *GAS* and Kadir Gombeyaz's article on *GAS*'s approach toward studies on the history of Islamic sects.

I would like to thank our president, Prof. Dr. Mahmut Ak, for his encouraging support on our studies on Dr. Fuat Sezgin. I would also like to thank our dean, Prof. Dr. Murteza Bedir, for his support in preparing this special issue. Furthermore, I would like to express my gratitude to Dr. Ayse Zisan Furat, the editor of *Darulfunun Ilahiyat Journal*, as well as to Dr. Mustafa Erturk, Dr. Bekir Kuzudisli, Dr. Ali Bulut, Dr. Muhammet Isa Yuksek, and, especially, Dr. Nilufer Kalkan Yorulmaz for their significant contribution to the preparation of the articles. Finally, I would like to thank all of our academicians who have contributed their articles to the special issue.

Dr. Ahmet Hamdi Furat